## "What an Article In Donahue's Did"

(By Rev. J. T. Roche.)

In the Christmas number of Donafor 1898, there appeared an article by a Nebraska priest entitled The purport "Costly Indifference." article was the need of better facilities for divine worship, particutarly in the small towns and country places of the Great West; the opportunities present for Catholics of means for the many thousands of their scattered brethren who are slowly but surely being lost to the Church. It described conditions, which are as real to-day as they were five years ago; and pointed out problem ns whose solution is destined to make heavy demands up-on the wisdom, zeal, self-sacrifice and vigilance of the Church in the

It was one of those little messages hot from the heart, which sumetimes effect their purpose far better than more ambitious and elaborate productions. The result was beyond the priest's most sanguine expectations. Toward the close of the following month he was surprised by the receipt of the following letter:-

January 25th, 1899.

Reverend Dear Father:-

I have just read with a great deal of interest your article in the December number of 'Donahoe's Magazentitled "Costly Indifference," and having spent several of my earlier years in Salt Lake City before a Catholic Church was erected there; and, in fact, having assisted at the first Mass ever celebrated in that city, in 1866, I can and do very much appreciate the truth and force of all you say. It was astonishing how the Catholics then and there came together, when hardly anyone knew that there was another Catholic in the city.

I am forcibly impressed with the "Perhaps in the days to come, wealthy Catholics may to realize that they can build themselves enduring monuments, by pro-viding from the abundance which the Lord has given them places of worship for such as have the misfortune be placed in the unhappy circumstances to which I refer;" and "I do not know of any nobler way of giving to the Lord than that of raising an altar to His name, amongst those who stand in the direct need of the Church's ministration." You further state that you know of twenty localities in your diocese, where the erection of little churches would be productive of so much benefit and

My object in writing to you is to express the wish that those twenty localities may shortly be supplied with little churches, and as a starter to offer to build one.

I desire it as a memorial to my two darling children whom I lost with diphtheria within a week of one another ten years ago-to-day being the anniversary of the first one being attacked with that dread disease. also desire that my name shall be unknown except to you.

I cannot help feeling that this pious thought emanated from the fond and loving hearts of my idolized little ones now in heaven; and that they prompted me to take up the December number of Donal had been discarded for the waste-basket.

An application to the Tabernacle Society of this city will, I am sure be the means of providing the little church with the necessary vestments

Very truly yours,

As a sequel to the above letter there stands in the town of Bruno letter Nebraska, a beautiful little church which is at once a source of pride to tion and vast spiritual profit to the faithful, who are the beneficiaries of

good man's generosity.

The condition of that town at the time the church was built was the condition of hundreds of similar lo-calities in the West. Catholic parents came thither and settled do when the country was new and churches and priests were few and far between. In the course of time ut the state, but this par-

cular locality was neglected.

The West has grown so rapidly lat it has been difficult for the

up in a few years. The people flock thither. There is no place of Catholic worship. There is none found with zeal and energy enough to inaugurate the building of a church; or it may be that the poverty of pioneer days renders them incapable of such an undertaking. The faithful gradually grow lukewarm. Owing to the distance from church they rarely hear Mass. They are so tent on acquiring the things of the world that they give but little at tention to the things that are of God. The children are neglected. The fervor of faith dies out of their souls for lack of nourishment; and slowly but surely every vestige of Catholic disappears from their lives. The only means of bringing them back to God is a Catholic Church and a Catholic priest to minister to their spiritual I have seen churches built in com-

munities where it was thought there were very few Catholics; and have later been astonished to find so many ready to identify themselve with the Church of their fathers. This has been well exemplified in case of the Brune parish. Moved by the touching circumstances in which their church had its inception, the vast majority of those of Catholic extraction cheerfully came forward and did everything in their power to make their newly-organized congregation a success. Within less than a year from the date of the church's dedication they had begun the erection of a parochial residence, and to-day there is a resident priest, whose labors are abundantly blessed where five years ago the abomination of desolation reigned.

The people's appreciation of their benefactor's munificence may be gathered from the newspaper accounts of the church's dedication following is from the Lincoln "State Journal" of that date:-

"Tuesday was a gala day in Bruno Never before in the history of the town was there such an out-pouring of the people, as assembled on this occasion to witness the solemn cere mony of the church's dedication. Early in the morning people com menced to gather from all points of the compass, until fully two thou sand people had congregated.

Catholic societies from rounding parishes came in delegations. At 9.30 a.m. the different societies commenced forming in procession, the members of the various orders wearing their badges and rega lia. The procession was composed of those societies, the children of the public school, and all the prominent citizens of the town, headed by the Bruno band. The children of the Bruno school formed a guard of hon or for the visiting clergy. The little girls, all dressed in white and bearing flowers, presented a very touching scene as they surrounded the altar railing.

The church, which was dedicated under the invocation of St. Anthony of Padua, is in every respect, one of the prettiest frame churches in the diocese.

The principal benefactor of church has been a gentleman living in the East, who, as a consequence of an article in the Christmas num ber of Donahoe's Magazine, conceived the idea of building it as a mem orial to two of his children who fell to diphtheria some years

The people of Bruno have evidently a tender place in their hearts. for man whose undying affection for his departed little ones has led him to erect so useful and so touching a memorial."

Whilst this is not the first or greatest act of its kind on the part of a Catholic layman, it is at least deserving of more than passing mention. The spirit of self-sacrifice, faith and fatherly piety of such an inspiration to the Catholics of this little western mission. It is an investment concerning which there will he no regrets, but, on the contrary, one productive of many consolations. It sets, at the same time, an example which many of our wealthy Catholics might copy with much profit to themselves and much advantage to thousands of their neglected brethren.

I have often thought that if I were rich in the ordinary acceptation of the term I would do two things First I would build here and there in the neglected towns and villages of the Great West a little church; and secondly, I would contribute to the support of a band or priests, whose duty it would be to go from place to place and explain Catholic doctrines and practices to Catholic this it would not be so much a ques tion of making converts as of saving those who were born, baptized and reared Catholics, but who are being lost to the Church because they are not provided with such facilities for Catholic worship as are absolutely necessary for the preservation of the

The last, however, to get credit in

a matter of this kind is the agaz a matter of this aims are supposed ine itself. Magazines are supposed to be incapable or acquiring merit.
They go on unobtrugively fighting
the battles of the Church, and often
striving after high ideals and high standards in the midst of difficulties and disappointments, which som times try the souls of editors and managers. Here and there they are consoled by the knowledge that their work is bearing fruit; but that know ledge is tardily and sometimes gradgingly supplied. ihe fact nevertheless remains, that whether they receive credit or not, the mightiest agency for righteousness in the coun try to-day is the Catholic magazine and the Catholic periodical.-Dona hoe's Magazine.

## Catholic Sailors' Club.

The second of the series of weekly concerts of the Catholic Sailors' Club, was held on Wednesday in the large public hall of the Club. It conducted under the auspices of the Knights of Columbus, and was largely attended. Mr. John P. Kavanagh, Grand Knight, Canada Council, presided, and in opening the pro-

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MR JOHN P. KAVANAGH.

ceedings, referred to the good work which the Club was performing. The programme was most varied and included the names of well known local talent. The songs of the visiting seamen were exceptionally well rendered, and most heartily applauded as were all the performers. The following took part: Mr. and Miss Laing, Messrs, McGarry, Mullarky, J. Hammill and Collockley; Seamen Bousins, Wm. Parton, Walter Sav. age, Evans, Loyd, Jack Jones, Gilpert Daley, steamship Canada; W Williams, John Thompson, steamship Monterey; Wilberforce and Kenna, steamship Manchester Trader. Miss Orton, accompanist. Amongst those present in the audi

ence were noticed: Hon. Dr. Guerin M.L.A., Mr. F. B. McNamee, president of the Club; Mr. B. McNally, vice-president of the Club; Mr. P. F. McCaffrey, Grand President C.M.B.A. Quebec Council; Mr. G. A. Carpenter Grand Deputy, C.M.B.A., Canada Council; Prof. P. J. Shea, organist of St. Ann's, and many others. The concerts are growing more popular each week. The arrangements in connection with the car service are ex cellent.

## Catholic Societies.

Y. I. L. AND B.A.-The annual erary and Benefit Association held this weels, and the attendance of the members was large. The annual reports of the Committee of Manage ment and secretary treasurer well known and long established organization is in a flourishing condi tion. A large number of nev bers were ballotted for and elected The election of officers for the ensu ing term resulted as follows: Pres donf J P Cunningham: 1st president, T. J. Murphy; 2nd president, P. O'Flynn; hon. treasur er, J. Lyons; secretary treasurer, J J. Rankin; librarian, J. F. Nolan; marshal, P. J. McElroy. Advisory Board, M. J. Power, W. Tracy, J.

O'Grady and J. Leonard. The association is to be congratulated upon re-electing to the first and important office of President Mr. J. P. Cunningham, who has filled the position with so much honor to the Association, and credit himself. Amongst the names of the other officers, appear t moting the work of the Association from every standpoint is well known. We wish the old organization most prosperous year.

## Irish Humor.

It looks as though wit and humo are indigenous in Ireland but exotic in England and Scotland when you find the English and Scots humorist usually laughing at his subject and the Irish with his. In Dickens' no vels, for instance, and in those Mr. Barrie, the peasant personage say their humorous things in wood unconsciousness of their humor but what character in any Irish play or novel says a humorous thing other than a bull-unconsciously?

"I joke wi' great deeficulty," the Scotsman; but the difficulty with the Irishman is to refrain from jok ing. Hence I think one characteris lightness of touch and tread. It. needs but a light touch to strike match on a prepared surface, and the surface of the Irish mind is always prepared for a joke.

Some time ago, a friend of mine asked a Dublin corner boy why he was staring intently after an old gentleman who was tripping up Grafton street with all the jaunty elasticity of youth, "What's the mat ter with the old gentleman?" "What's the matther wid him? Look at the walk of him! Begor! he is so light on his feet he only touches the ground in high places!" In right of his Celtic blood the Irishman, in his wit and humor especially, walks with the ponderous police man's tread but "only touches the ground in an odd place.'

I cannot resist quoting here a similar comment made on senile agility by an old beggar woman which the late Father Ryan overheard in Har-court street. The Catholic dean, a septuagenarian, broke off a conversation with Father Ryan in order to hurry after and catch a passing tram, to the amazed admiration of the old beggar woman. "Yerrah, look at the ould dane," she cried more to herself than to Father Ryan, "skippin' about like a newmarried flea!

If "the ould dane" had been a Protestant dignitary her comment would probably have been as caustic as that of another old woman whom Le Fanu, the novelist's brother, over neard in Stephen's Green.

Archbishop Whately, who delight ed to shock conventions, was sitting and swinging on the rails fence the green opposite his palace, playing with his dog, when two old Catholic ladies approached. "That's the archbishop!" whispered one the other, who thinking it must be the Roman Catholic archbishop, exclaimed rapturously, "Ah, the dear, darlin' man! As innocent and as playful as a blessed lamb!" Where upon her friend angrily explained,
"It's the Proteshtant archbishop!" to the instant changing of the tune of her companion, who snorted The ould fool!" And here I may note a significant contrast—explicable historically—be-

tween popular and literary Irish wit

and humor. Literary Irish wit and

humor, being those of the Pale and of the ascendency class, are cheerful and good-natured, whereas popular Irish wit and humor, being a people who for centuries have been oppressed and suppressed, are sar castic and sardonic. "Pasquinade" is a word which dates back to a day and to a city in which suppression was pushed to the last turn of the screw, and it is probably to the character of their history as much as to their own character that the meeting of the Young Irishmen's Lit- Italians owe their just reputation of being the most sarcastic people in Europe. It is even more to the character of their history than to their own character that the causticity of popular Irish wit and humor is Why otherwise should Irish litervit and humor have the singu lar merit of good nature? Singular, since ninety-nine hundredths of the recorded wit of the world is illnatured and owes its currency to its ill nature. It is preserved brine. "I hear Mr. Rogers," said a lady friend to the poet, whose tongue cut like a sharp razor, "I hear, Mr. Rogers, that you are in the habit of

saying very ill-natured things."
"Perhaps so, madam," replied the poet. "But, as you hear, very weak voice, and if I did not say ill-natured things nobody would hear It is the ill-natured, things which, like diseases, are propagated, while the good-natured are infectious than health. It is much to its credit, therefore,

that Irish literary wit is sweet tured. How tart, for instance, the wit of the wittiest of English comedies—the comedies of the Res-toration—of Congreve, Wycherley, Vanbrugh, with one exception, that of an Irishman, Farquhar. "Farqu-har," says Hazlitt, "of all the dramatists of the Restoration alone makes the congregation towards the con-

The same critic again, after saying of Sheridan's "School for Scandal" that "It was the most finished and faultless comedy we have," adds, "Besides the wit and ingenuity of this play there is a genial spirit of frankness and generosity which does the heart good." How sweet-natured, too, the humor of Goldsmith and of Dick Steele. By the way, it is to a comedy of Steele's that Sydney Smith pays the compliment of se-lecting from the in ideal specimen of humor. Here it is: In Dick Steele's "The Funerar" -

what a title for a comedy!—the undertaker arranges the mutes in the order of the forlornness of their countenances—the most lugubriouslooking near the coffin, the least near the door. When, however, turns to give the place of honor near the corpse to his premier knight of the rueful countenance he finds to his disgust his countenance rueful longer. "You infernal scoundrel!" he exclaims. "Didn't I take you out of a great man's service? Didn't I give you the pleasure of receiving wages for the first time? Didn't I raise your wages from ten shillings a week to fifteen, from fifteen twenty? Yet I declare to God I believe the more wages I give you the more cheerful you look!"

If you were to ask critics of any school what English author show most of that divine combination of the guilelessness of childhood with the tenderness of womanhood and the strength and wisdom of hood which we call "chivalry," would they not unanimously name Oliver Goldsmith-the name which in all the literature of the eighteenth century smells sweetest and biossoms from the dust?

Even in that poem which anger might well have inspired-for no one received more frequent, stupid or brutal provocation from his friends than Goldsmith-even in "Retalia tion," where is the retaliation? His humor plays there upon the faults, follies, and frailties of these friends like moonlight upon a ruin, show ing, indeed, gaps and rents breaches of decay but softening them even while it shows them. Indeed. Irishmen, from Farquhar to Coldsmith, have done a finer thing even than write the finest comedies in the English tongue—they have made us love as heartily as they have made us laugh at human nature.

But popular Irish wit is as mor dant as Irish literary wit is genial; for the rollicking Irish humor of car men, boatmen, and guides is purely histrionic, a farce deliberately played to tickle and catch-as trout are caught by tickling-the English tour

Here is a significant encounter riend of mine overheard between Dublin vendor of oranges and English lady tourist who had bargained down the fruit to the lowest farthing. As the English lany hurried away with her purchase the or ange woman volleyed after her shower of Irish. "What are you sayasked the English lady turn ing?" ing back. "Sure I was wishing the grace of God to folley yer ladyship while ye live an' the neavens to be yer bed whin ye die." This, ever, was a free translation of what she really had said in Irish. "Ye're the manest anatomy of famine that ever was raked out of the embers of hell."

The humor of the Irish peasant who is not playing the fool to the order or the taste of the tourist is almost always sardonic. Here, for example, is the retort of a Cork peasant to a mild joke of an parson. The parson complained to my friend, with whom he was on a visit, that he had never heard-what he had so often heard of—the wit of the Irish peasant. "But have you ever spoken to an Irish peasant?" "No." "Then let us try the next man we meet." The next man they met was leading by a halter a hors with a white blaze on its face, which suggested to the parson the mild remark: "What a white face your horse has got!" "Faix thin, it's yer white face you own face 'ud be as white if it had een as long in the halther!" retorted the peasant in a tone which suggested that the wish was father to

the thought. And I shall not soon forget tone of a remark with sardonic which a Dublin beggar woman down at one stroke my sister as a virago—since she took us for husband and wife. Having begged vainly from my sister she slunk be hind us and groaned as from the bot-tom of her heart, "Ah thin, God help the poor man that couldn't say

Yet more scathing was the rebuke of another beggar woman which an Irish barrister assured me he had overheard in a Catholic Church in overneard in a Cataonic Charles Sligo. As the bishop was expected the church was so overcrowded that a grandly dressed lady had much dif-liculty in elbowing her way through

essional. An old beggar woman who resented being hustled aside by this superb personage screamed after her: "Ah thin now, do ye think nobody's got a resarved case but yerself!" a "resarved case" being the case of a crime so heinous that only a bishop could absolve it. -Richard A. King, in "The Gael."

GIFTS TO BISHOP CONATY.

On April 28, the lay students of the Catholic University presented the retiring rector, Bishop Conaty, with a handsome gold-mounted cane. The students of Caldwell Hall presented to him a gold clock.

A GREAT EUCHRE PARTY.

Over 5,000 persons attended oncert euchre and reception given recently in New York for the benefit of the Catholic Reading Room for Sailors, of which the Rev. Dougherty is director, and fully three thousand played euchre.

THE KNIGHTS CAMPAIGN.

The Knights of Columbus in Trenton, New Jersey, has opened a vigorous campaign against the use in the Hewitt Training School in that city of "Painter's History of Education"-a book reeking with bigotry and indecency, and evoking frequent protests from the Catholic students

THE IRISH PARTY

An appeal has been issued by the United Irish League asking Irishmen throughout the world to start im mediate subscriptions to the Parliamentary Fund of 1903. It is signed by John Redmond, chairman of the League, and the Right Rev. Patrick O'Donnell, Bishop of Raphoe, and James O'Mara, treasurers of the League election fund.

A JUVENILE COURT.

Referring to the recent organization of a court for Juvenile offenders in San Francisco, the "Monitor of that city remarks:-

Juvenile courts have been found to fill a long felt want in other communities, and there is every reason to look for beneficial results from the establishment of such a tribunal in this city.

SUCCESSOR TO FATHER Mc-GUCKIN.

Rev. Father James Fallon, O.M.I., of Ottawa University, mentioned as successor to the late Father Mc-Guckin, of the Church of Our Lady of the Rosary, Vancouver, B.C., is another son of Mr. and Mrs. Dominick Fallon, Brock street, Kingston, says the "Canadian Freeman," and like his distinguished brother, Rev. Dr. Fallon, Buffalo, N.Y., is a markably clever priest. He is years of age.

CATHOLIC EDUCATION.

The dispute between the Rt. Rev. Michael F. Forum, Bishop of Treves, and the German Government, garding teaching in the Catholic Girls' Schools, has ended with the Government yielding to the Bishop's tory shall be taught by a Catholic text books formerly used are abolished and certain Catholic text books are substituted

A PASTOR'S ANNIVERSARY.

In honor of the twentieth anniver-In honor of the twentien sary of the pastorate of Very Rev. J. H. Conroy, V.G., a reception was given in the Opera House recently, says the Ogdensburg "Catholic says the Ogdensburg "Cath Courier," which was inclusive character, for not only his own par-ishioners were out in force, but hunishioners were out in force, but hundreds representing every denomination in the city took advantage of the occasion to congratulate the popular rector of St. Mary's cathedral. It was estimated that fully 1,000 people shook hands with the reverend gentleman during the evenLiberty Conscie

SATURDAY, MA

Rev. C. O'Sullivan Magazine

Liberty of conscien that the soul possess religious life according authority of God, and independently of eve on the part of the ciright is exercised, in by the triple homage revealed truths, of h of the future life, a charity which doming exhibit themselves ex lations of the soul w from all human cont quently from all rest straint. Liberty of conscien stood is unlimited and is otherwise when the

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The authority, by man soul has a righ religious life, must power addressing its But the political p very nature, force, a co-active. Religious obliges us to believe truths, to love God to submit our will the civil law constra taxation, or even 1 when necessary. The not be completely in her religious life, completely independe

Now I will try to Catholic Church in h twenty centuries has persistent and unfl of liberty of conscie in establishing herse its of the Roman E the same time co ence of conscience i taining to religion, the temporal powe sovereign independer ernment of souls. between the two po tual and tempors hitherto unheard of was the special cau with such dire opp part of the Roman

When the Gospel

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the world there

d to its title of A Sovereign Pontiff. up beside the temp other completely in matters spiritual. for the first time t thorities reigning o ritory and the same charged with condu their immortal desti thoughts, their affe wills; the other cha material interests. force respect for th pendent, by the na remained within its ond sovereign in interests of the pre ordinate to the spin it came in contact taining to the sacr

Liberty of consci may the right of the her religious life,