

## APOSTOLIC UNION OF CATHOLIC PRIESTS.

In 1862, in France, a pious association, known as the Apostolic Union of secular priests, was established and now it is spreading over many dioceses of the Christian world. Recently a letter of great importance, touching upon this subject, has been issued by Pope Pius X. and signed by Cardinal Macchi, under date St. Peter's, Rome, 28th December, 1903. After pointing out that the association has spread over France, Belgium, England, Scotland, Ireland, Germany, Switzerland, Italy, the United States, Canada, South America, Australia and parts of Asia, the letter thus gives an idea of the scope and purposes of the organization:

"By proposing a uniform method of life to all its members, by its monthly meetings, by its spiritual conversations, by sending reports of its doings to the Bishops, and by its other suitable offices of charity, it serves to maintain and consolidate the union of the clergy and binds the scattered Levites together in ties of spiritual brotherly love. Hence a wonderful harmony and mutual edification among the members, who observe more perfectly the spirit of their vocation. They no longer are exposed to the dangers associated with solitude; their forces are united, and each priest is led to take a personal interest in the efficiency and spiritual perfection of his brother priests. The result is that a priest, though he may be prevented by the various cares of his ministry from sharing in the ordinary life of other priests, does not feel like one who is deserted by his spiritual family, or like one deprived of the help and advice of his brethren. For these reasons our predecessor, Pope Leo XIII., of venerable memory, influenced by the approbation and recommendations of the Bishops, published an Apostolic Letter on May 31, 1880, in which he approved this association, which has been productive of so much good, and bestowed on it the highest praise. Later on, in the year 1887, he assigned to it as its Protector Lucido Maria Parocchi, Cardinal Bishop of the Holy Roman Church, of illustrious memory."

The Holy Father, by this letter, assumes and reserves to himself the Protectorate of that institution, and accords most exceptional spiritual favors to all those becoming members of the Apostolic Union. The following are the great indulgences and special favors so accorded:

"We grant mercifully in the Lord in perpetuity, in virtue of these presents, plenary indulgence and remission of their sins in priests, all and several living in any part of the world, who at present belong to the Apostolic Union, and have duly subscribed to the formula of profession, and to all who shall in future join it and make such profession, who while retaining their membership in it shall on each and any of the Feasts of Christmas, the Circumcision, the Epiphany, Eastern the Ascension, Corpus Christi, as well as on the feasts of the Conception, Nativity, Annunciation, Purification and Assumption of the Blessed Virgin Mary Immaculate, and on any feast of the twelve Holy Apostles, after having expiated their sins by confession and said Mass or approached the Holy Table, visit any Church or

public chapel, and there pray on each and every feast for the concord of Christian princes, the extirpation of heresy, the conversion of sinners and the exaltation of Holy Mother Church. Moreover, we do grant in the customary form of the Church an indulgence of one hundred days to all present and future members of the said Union, every time they send, as prescribed by the Constitution of the Apostolic Union, the monthly record of their life to their respective diocesan superiors, and with a contrite heart recite once according to the intention of the Roman Pontiff the Lord's Prayer, the Angelical Salutation, and the Doxology, or with a contrite heart take part in the monthly retreat made in common. We likewise grant that this partial indulgence may be gained also by priests, who, though not enrolled in the Apostolic Union, yet make the monthly retreat with their brother priests. Finally, we permit these indulgences, both partial and plenary, to be applied in expiation of the sins and penalties of those who have passed from this life. We also grant faculties to all present and future members to celebrate Mass one hour before dawn when there is grave reason for so doing; and we do moreover allow them the Apostolic privilege that whenever any of said members duly celebrate Mass at any altar in any Church for the soul of anyone of the faithful of Christ who has departed this life united in charity with God, such Mass shall benefit the soul for which it is offered up the same way as if it had been celebrated at a privileged altar, this privilege being available three times in any one week. Again we do by these presents grant to all present and future members of the Apostolic Union in all parts of the world, faculties after they have obtained the consent of the Ordinary of the place in which the faculty is exercised, to bless, publicly during missions and retreats and privately at other times crosses, crucifixes, medals, beads, small statues in metal of Our Lord Jesus Christ, of the Blessed and Immaculate Virgin Mary, and of all the saints, with the application of the indulgences, all and several, contained in the list published by the press of the Sacred Congregation of the Propaganda, on the 28th day of August, in the year 1903. In the case of beads the indulgences known as those of St. Birgitta are not excepted. Moreover, we grant faculties servatis servandis, to all said members, provided they be approved for preaching, for blessing on the last day of their course of sermons during Lent, Advent, Missions and spiritual exercises, the people with a single sign of the Cross, made with the Crucifix, and for granting a plenary indulgence. The faithful of both sexes who have heard at least half the sermons preached during at least half the course, and who, after confessing their sins with true penitence, and who, after receiving Holy Communion, shall on the same day devoutly visit the church or chapel in which the sermons have been preached, praying there for the exaltation of Holy Mother Church, the union of Christian Princes, the conversion of sinners and the extirpation of heresy, may gain a plenary indulgence and remission of all their sins."

Illustrious in the acts of his immortal Pontificate, Pius IX. the great was regarded by his contemporaries as a saint. Though unconquerable in proclaiming the truth and in claiming the rights of the Holy See, he seemed to be ever surrounded with a halo of kindness, gentleness, charity, love of the little ones and the poor. Humble, pious, supernatural, mortified, crucified—who was all this more than he? "We have only to say," writes our illustrious predecessor, Cardinal Regnier, "concerning the apostolic virtues so eminently practised by Pius IX., and concerning the great deeds done with such courage by him that they made him for thirty-one years the glory and edification of the Church." We ourselves in many and various circumstances have witnessed with great edification the testimonies of veneration which hang round the memory of the Pontiff, and the accounts of favors, graces and miracles obtained through his intercession. And hence in our own name and in that of all our clergy and people we are bold to express the hope that the day will come when the Holy See will decree the honors of the altar to Pius IX.—a hope that was publicly expressed in the Sistine Chapel in 1878 by Mgr. Nocella, now Cardinal of Holy Roman Church: "One day, without doubt, his memory will receive the honors which are paid to the blessed."

## Tom Moore's Religion

The movement now on foot, in England and Ireland to erect a monument over the long neglected grave of Tom Moore, Ireland's great and unique bard, in the little cemetery of Bromham, England, has again given rise to the question of Moore's religion. The Protestant clergy of that parish said, contrary to all rumors, that Moore had never renounced the Catholic Faith in which he was baptized. It is pleasant to learn that the undertaking regarding the monument is destined to be a great success. No more worthy monument than his "Irish Melodies," and his immortal "Lalla Rookh" could poet or patriot want. But it is to be remembered that the lone and almost forgotten grave, in an alien cemetery, deserves to be marked in a fitting manner.

In regard to Moore's religion, we would like to quote a few passages. Mr. J. P. Gunning, writing on this subject in the Irish Packet, of the 6th April, says:

"Mr. S. C. Hall, who apparently knew the poet, states in the most cool and explicit way that Moore had become a Protestant and died one. This is no doubt a very strong assertion, and Hall appears to have arrived at this conclusion from hearsay statements."

Then the essayist says:

"First, Moore's love marriage with Miss Bessy Dyke, a young, accomplished and beautiful Protestant lady, was a strong link in Hall's chain of circumstantial evidence. Again, Moore's family, probably under the influence of the mother, were all educated and brought up in the Protestant faith; and, lastly, the fact of Moore being buried in a Protestant burial place and a beautiful stained glass window erected to his memory in the Protestant Church of Bromham."

"Where Moore lies sleeping from his land afar."

through the combined subscriptions of two hundred persons, completed in a most plausible way the circumstantial chain of evidence.

Now for the real facts all that has been said so far is mere circumstantial evidence pointing to no positive conclusion. What follows is too important to be curtailed:

"Dr. Daniel Ambrose, formerly M. P. for the County Louth, traverses all these statements of Mr. Hall's with the most happy results. In 1887, Dr. Ambrose, a great admirer of the bard, made a pilgrimage to Slapton, where Moore lived, and died, for the purpose of investigating the truth or falsehood of the statement of Moore's change of faith, as circulated by Hall and other critics."

"The only man who knew the poet intimately—in fact the only man who knew him long and well—was then, as he is to-day, living at Slapton, and he was the Rev. Mr. Edgell, the rector of the parish, the clergyman who had, according to reports, attended the poet in his last illness."

The following dialogue between Dr. Ambrose and the rector in connection with the religion of Moore will go in no small way to settle once for all

the vexed question of the religious faith in which Moore died, and the religion he professed while living:

"Did he attend your church?"  
"Never. He would sometimes accompany his wife, who was a member of my congregation, to the door, but he never entered or took part in the services."

"Did you attend him as a clergyman during his last illness?"  
"No, certainly not. I did not even see him for the last two years of his life. I frequently called, however, at his house to see Mrs. Moore, who, as I have told you, was a member of my congregation."

And, further, Mr. Edgell said that Moore was a man of deep religious convictions, and lived and died a Roman Catholic.

The following is a letter written by the Rev. Mr. Edgell to Dr. Ambrose on the same subject:

"Bromham Rectory, Chippenham, Nov. 21st, 1887."

"Dear Sir,—I am sorry that a former letter of mine in reference to Mr. Moore should have been lost or overlooked. Having known Mr. Moore well, I can confidently say that he never changed his religious belief; that he died, as he lived—a Roman Catholic. It is true that during the two last years of his life no priest was allowed to see him; but during that time, in consequence of his mental state, none—not even a servant—was admitted into his room. 'Bessy' Moore nursed and tended him entirely. He recognized her at the last; and his last words were: 'Bessy, have faith in God.'"

"Mr. S. C. Hall must have strangely misunderstood or misheard what I said to him."

"With kind regards."

"Believe me, yours faithfully,"

"EDWARD B. EDGELL,  
"Dr. D. Ambrose."

An exchange, commenting on the foregoing, says:

All honor to the Rev. Mr. Edgell for his straightforwardness and his fidelity to the truth. In the face of this historical utterance and written evidence of his, let not the tongue of slander again revile the name and fame of Moore by charging him with religious apostasy.

Further, it is authoritatively stated by Canon O'Hanlon of Dublin, who had it from the late Vicer-General of the Diocese of Limerick, that Moore while taking a little recreation near his house during one of his lucid intervals, met the priest of the mission, who asked the poet in a kindly way about the performance of his Easter duty.

"As the time is now drawing to a close, and if you have not yet complied with the observance of the Church in this respect," said the priest, "I shall be pleased to give you any help within my power."

"Indeed," replied Moore, "I am anxious to do what you require of me, and I will now think seriously of it, but come over and dine with me tomorrow and you will find me in the right frame of mind."

The priest accepted the invitation and called at Slapton Cottage the next day at the hour appointed.

Mrs. Moore met him in great trepidation at the door, threw up her hands and exclaimed: "My poor husband is in a constant state of delirium, and is now in bed too ill to see anybody."

Nevertheless the priest was admitted to the poet's bedroom, and, to his great sorrow, found Moore in an unconscious state.

He maintained to his very last conscious breath those Catholic sentiments in which his "Travels in search of Religion" had confirmed him."

## Death of a Christian Brother

The death, on April 2, of the Rev. Brother Leontine, who, for a quarter of a century, was the director of the Catholic Protectorate at West Chester, New York, leaves more than an ordinary void in the ranks of the Christian Brothers. Though ailing for some weeks past his death came as a shock, not only to his conferees in the Order, and his host of friends among the clergy and laity of the city, but even to the 1800 inmates of the institution over which he presided so worthily and efficiently. He was confined to his bed only a few days.

On the Wednesday preceding his death, and while still in possession of all his faculties, he asked for and received all the rites of the Church, which were administered to him by his life-long and devoted friend, the Right Rev. Monsignor E. McKenna,

## NOTES FROM QUEBEC.

(By our Own Correspondent.)

**CIVIC FINANCES.**—The satisfactory condition of the civic finances has made it possible for the City Council to increase the salaries of its employees. This was decided on Friday night at a largely attended meeting of the Council. The increase granted most the officials is \$100 per annum, while others receive only half that amount. The police and firemen were given an increase of 10 cents per day, but even with the increase their salary is still far below what it should be, and it is to be hoped that the Council will soon see its way clear to give them another increase. The Mayor and City Council are to be congratulated on their timely action, which might be imitated by other employers of labor, many of whom appear to think that their employees can live on cold water and fresh air.

**QUARTERLY COMMUNION.**—The quarterly general Communion of the five Conferences of St. Vincent de Paul Society connected with St. Patrick's Church took place on Sunday at the 7 o'clock Mass. In the evening at 7 o'clock the quarterly general meeting of the Society was held in St. Patrick's Hall, when a report of the work done by the Society was read. It was shown that a large amount was spent in relieving the poor, every case brought to the notice of the Society receiving prompt attention. The work of this excellent organization has closed for the season with a substantial sum in the hands of the treasurer.

**THE CARPENTERS' DEMAND.**—The Carpenters' Union has notified all master carpenters that from May 1st the Union scale will be 20 cents per hour and 9 hours labor. At present the men work ten hours, some receiving 20 cents and some 15 cents per hour. If the demand is not complied with the men threaten to strike. The Carpenters' Union is a very strong one, and is affiliated with the Federated Trades and Labor Council. With the painters still out and no prospects of a settlement in sight, and the threatened strike of carpenters on hand, building operations in Quebec, which are very active at present, will be considerably hampered.

**WORKING WELL.**—The probationary system for the cure of drunkenness inaugurated by the Recorder appears to be working satisfactorily. A number of cases which were considered almost hopeless have been

treated with the cure and have been visited at their homes daily with good results. It is quite probable that the same system will be adopted by the city of Halifax, as Mayor Parent has received a letter from the Mayor of Halifax requesting to be supplied with all information regarding the system. It is already in several cities, and as its merits become known is likely to spread to other cities and towns of Canada. The fame of this cure is spreading rapidly, and it is to be hoped it will be productive of good results wherever tried.

**HIBERNIANISM.**—The ranks of the A.O.H. is steadily growing in this city. At its next meeting Division No. 1 will initiate five members, while nine will be admitted by the Ladies' Auxiliary at its next meeting, with several application papers still out. Both organizations are blessed with what is essential to any society—an efficient and hustling set of officers. May 5 will be the anniversary of the organization of the Auxiliary, and will be celebrated in a becoming manner, the details of which are not yet completed, but it may be said in advance that it is certain to be a huge success, as is everything undertaken by the ladies who compose that truly patriotic body.

**OBITUARY.**—Another member of St. Patrick's congregation has passed away in the person of Mr. Andrew Anderson. Deceased was a native of Norway and settled in Quebec some 50 years ago. For many years he occupied the position of interpreter at the Grosse Isle Quarantine station, being master of several languages, and a few years ago was superannuated by the Government. On Sunday afternoon the members of St. Louis Conference of St. Vincent de Paul Society assembled at his late residence and recited the Rosary for the repose of his soul. Mr. Anderson was for a long period an active member of St. Louis Conference.

**A CROWDED HOUSE.**—The dramatic entertainment given in Tara Hall on Friday evening by St. Patrick's Amateur Dramatic Club was well attended, the hall being packed to the doors, and a tidy sum was realized for the purpose for which the entertainment was gotten up—to aid a widow with a large family. The performers acquitted themselves admirably and the audience manifested their appreciation by frequent and enthusiastic outbursts of applause.

rector of St. Raymond's Church, West Chester.

Brother Leontine was born in County Sligo, Ireland, January 13, 1839, and entered the Institute of the Brothers on July 29, 1867. Blessed with a sound mind in a sound body, and trained in the spirit and methods of St. John Baptist de la Salle, he early became a teacher of great depth and power. He presented the subjects of study with such clearness and vividness that his pupils made rapid progress under his practical guidance. He was not only an instructor but an educator who recognized the vital responsibilities of his honorable charge, and who labored with a singleness of purpose and a definiteness of aim to influence his pupils towards becoming steadfast, sterling Christians. Full of good nature, great buoyancy of spirit, and possessing an extraordinary zeal for the Catholic training of the young, he left the impress of his personality wherever the voice of obedience called him. New York City, Hartford, Albany, Chicago and the Protectorate, all were fields that he in turn carefully cultivated. It was in the Catholic Protectorate that the greater part of his religious life was passed, and in which his work received such wide and noteworthy recognition. Under his skillful management and aided by a zealous Board of Management, the Protectorate became what it is to-day, the best known and most successful institution of its kind in the world. Hither came people of all shades of opinion and of every religious belief, and all were eloquent in praise of the grand work done under the supervision of Brother Leontine.

His funeral, which took place from the spacious chapel of St. Aloysius, attached to the institution, was a wonderful tribute to his worth, and a striking testimonial of the esteem

in which he was held. Ecclesiastics, religious, judges, lawyers, physicians, college professors, principals of schools, business men, representatives of the city government, rich and poor old and young, gathered around the bier of one whose kindly nature and sympathetic disposition had won for him a friend in every man he ever met, in every child that ever came under his influence. The Gregorian Mass of Requiem was rendered with fine effect by a choir of 250 voices, assisted by an orchestra composed of boys of the institution. The Rt. Rev. Monsignor E. McKenna was celebrant and the deacon and sub-deacon of the Mass were the Rev. Patrick J. and the Rev. James J. Gilmartin. The Right Rev. Joseph F. Mooney gave the last absolution. Upwards of one hundred priests of the archdiocese and representative clergy from the various religious orders occupied seats in the sanctuary. The eulogy was pronounced by the Rev. Joseph H. McMahon.—Exchange.

## LABOR IN AUSTRALIA.

Some time ago I told you how the Gippsland coal miners have been fighting against injustice. The mine owners would not accede to their request to refer the matters in dispute to a mixed conference or arbitration. These coal miners, who have right on their side, have remained on strike for twelve months, under circumstances of uncommon self-sacrifice and privation. Now, I am glad to say, they have acquired a considerable acreage of mining land adjacent to the mines they previously worked in, and are about to start a mine of their own on the co-operative principle. More power to them, I say. They deserve success.—Correspondence Irish World.

## CANONIZATION OF PIUS IX.

"Vox Urbis," Roman correspondent of the New York Freeman's Journal, has touched upon a very important subject, and it is in answer to the sudden but pertinent question: "Is Pius IX. to be canonized?" This question has before been mooted, especially at the time of the great Pontiff's death. Since then so many great and important events have crowded upon each other that the world has lost sight of the subject; but not so the Church. It seems that the movement has been revived at the suggestion of a Catholic newspaper—La Verite, of Paris—While distinguished laymen, ecclesiastics and Bishops show great sympathy for the movement, we find Mgr. Rutter, Bishop of Liege, writing:

"Whenever I have been at Rome, I have made it my duty to pray at the tomb of the great Pontiff who has so glorified the Blessed Virgin, and who, as Leo XIII. said with unparalleled authority, has adorned the Apostolic See by the splendor of his

virtues, who filled the whole Catholic universe with admiration and love for his person, who fought with invincible courage for truth and justice."

His Holiness Pius X. who has inherited the name and seems to have received at the same time the gift of attraction which Pius IX. exercised over all who approached him, and even over many who never saw him will, I have every confidence, hear the prayers of his children asking him to glorify the Pope of the Immaculate Conception."

Mgr. Sonnois, Archbishop of Cambrai, also applauds the movement in the following letter:

"On February 7, 1878, Pius IX. appeared before God, lamented by all Christendom after a glorious reign of more than thirty-one years. On May 24 of the same year the Bishops of the Province of Venice, and later many other Italian prelates, with whom were joined the Bishops of Spain, in eloquent petitions gave testimony of the life and virtues and reputation of sanctity of the deceased Pontiff, and did not hesitate to ask Leo XIII. to open the canonical process of beatification. 'A martyr in patience, a confessor in firmness, an apostle in charity, an angel in his life'—such was their idea of Pius IX."

## AN HOUR WITH

My acquaintance with Manus had been only through quasi-business letters at I had long admired his work though I knew the man.

stared him as small in stature, but a family reason for my is a family reason for my that smart people are usually with dark eyes, black hair, snappy and witty of speech. should an Irishman of tall especially one of such talent as "Through the Turf Smokey" "A Lad of the O'Riells" scarcely prepared, then, to six-footer, with light hair and most Saxon moustache, and thing but the eye I wanted—was the look he gave me—ex-hand positively cold in its and accosting me with a so that suggested "The Meeting Waters," but with an accent sang "The Rising" of the Mo knew what it all meant in al—I was to do the talking.

First of all that talk must mess. There were matters of arrange—financial, figures, tr the rest. It all ended just timed in the beginning it y "I am leaving that to you a Bureau. Arrange as you th It will satisfy me."

Since he plainly disliked ness side I turned to the sc told him of the many ingul had come in concerning him and the invitations that fairly lit desk on his account—invitat receptions, banquets and w of lionizing. Most men would liked it all, but not he. "If I to be lionized, in your goot and kindly America way," I "I should not like it at all don't deserve it, so let me quietly. I'll need the rest." went on quietly, save now a when he was cornered and e escape, and when this happen say he rose magnificently to cation. "I never knew a man who could talk," said a friend of mine who didn't co Donegal himself. If that's t station of Donegal men, Seur Manus is not at all disloyal But silent Donegal is some the Kingdom of strenuous Irel Seamus MacManus can't get from that.

Before his arrival I had re thing of a certain meeting in called to consider a reception ther, the lack of a reception, King of England. Redmor rington, Maude Gonne, MacM others were present. The d was most interesting, as ind most discussions which hav along by the judicious use o and tables as emphases. O ary giant, however, I had un used only a stick. I gently l the subject now—to see how he would drop it. But he m attempt at dropping or eva He told me the whole sto wound it up with a eulogy Lord Mayor, one of his op who, he said, "was a fine fel when he had broken the cha thought to the end with nothi the leg of it."

Things went easier now, an tails naturally shifted into Iri tics.

"Are you for or against the monetary Party?" I asked. "I am not an enemy," he a "They are doing good worl own way, but I go farther."

"You hear some criticisms asked, when I mentioned his work."

"O, now and then," I repli get a note from an over-sens ther of the 'race and sod,' te that you are caricaturing yo ple to catch the public." I r effort to soften things. I s the man could take his medicu out sugar.

"All there is for me to say I know my own people. I h my life with them and I lov I would be less likely to do an injustice than these goo meaning critics. I never wil not and will not deal with battery, however. I am wr things as they are and of the as they are, being careful to my love and sympathy to n the faults, while not hidin and insist on showing forth great virtues that easily over them."

An Eastern editor had dea severely with one of Mr. M lectures on the ground that h was nothing but the hon side tales and had nothing o