

Gatholic Interments in Ireland.

On a recent Saturday at a meeting of the Ballycastle Board of Guardians, Mr. Joseph P. O'Kane, J.P., M.C.C. (chairman), presiding, the question of the recent action of the Local Government Board in connection with Bonamargy new burial ground came up for consideration. The chairman said that it would be within the recollection of the board, that on the completion of the new addition to the Bonamargy graveyard, the ground was apportioned to the different religious denominations, a plot being kept for those washed ashore, or whose religion was not known. The different chaplains were communicated with, and the Very Rev. John Conway, P.P., V.F., the Catholic chaplain, at once replied that before asking His Lordship the Bishop, to consecrate the Catholic plot, he (Father Conway) would require to be satisfied that the canon law of the Church as to interments would be duly complied with, and he thereupon gave full information as to what interments were not permissible. The board adopted a simple expedient which ensured observance of the canon law, and was satisfactory to Father Conway, namely—"That no interment should take place in Catholic plot without a certificate from the Catholic chaplain or his assistant that the deceased was entitled to ecclesiastical interment. It was also promised a book or register should be kept as directed by sec. 188 of the Public Health Act, of 1878. As a matter of courtesy the same privilege was extended to other chaplains though not asked for by them.

To our surprise the Local Government Board replied such requirement was illegal and could not be sanctioned, and was not binding on the council. He (the Chairman) had since made inquiries, and had actually found that the same Local Government Board had sanctioned a similar provision at the request of the Cardinal Primate of Ireland, in the case of Dundalk new burial ground. What made the matter more surprising was the fact that Dundalk graveyard was for the public, whereas theirs was for the inmates of the workhouse. So the Local Government Board refuse to Ballycastle what they acceded to in the case of Dundalk. It was ever thus—(laughter)—and to them who knew the red tapeism of Dublin, it was in no way surprising. The position adopted was most unreasonable. Father Conway was not asking anything personal; he was making no demand emanating from himself. His request was based on the canon law of the Catholic Church, and not one jot or tittle of same could be waived or modified, no matter what the circumstances, and in the twentieth century it was time for the Local Government Board to come down from its high pedestal of exclusiveness and agree to the religious requirements, the conscientious convictions of the people.

He begged to move the following resolution, and was quite certain it would be adopted with unanimity:—Referring to our request to the Local Government Board of a few weeks ago re regulations as to interments of Catholic paupers in new burial ground at Bonamargy, we beg to refer to the requirements set forth in the resolution already sent, and in reply to Local Government Board's refusal to accede to said regulations, we desire to remark (1) that said requirements are in accordance with the canon law of the Catholic Church regulating ecclesiastical interments, and can in no circumstance be waived or modified; the Catholic Chaplain has no other alternative but to strictly carry out same; (2) the requirements are in no sense difficult, but easily complied with, as practically they merely provide for the Catholic chaplain's approval of all interments, in the Catholic plot; (3) that the Local Government Board quite recently approved of similar regulations in the case of Dundalk Graveyard in response to the request of the Cardinal Primate of Ireland, and Dundalk Graveyard was a public one, whereas the burial ground in question is for the interments of inmates of this house, and we fail to see why the Local Government Board should refuse to Ballycastle what was granted to Dundalk. We distinctly contradict the assertion that the requirements are illegal; we maintain they are perfectly legal and within the provisions of the Public Health Act of 1878, section 188.

4. Considering the Local Government Board, by letter dated 16th November, 1901, formally approved

of the apportionment of the graveyard into certain portions, and directed us to inform the Catholic chaplain that the portion then designated was specifically reserved for the interment of Catholics, we fail to see why the Catholic chaplain, acting as such, should be precluded from regulating interments in accordance with the law of the Church.

5. We respectfully request the Local Government Board to reconsider their decision, and not render the graveyard practically useless so far as Catholic interments are concerned, and, having regard to the fact that the old portion is more than filled up, immediate attention to the matter is required.

Councillor Clarke seconded the motion, and Councillors M'Laughlin and Daniel M'Kinley supported it, and it was passed unanimously.

Railways in China and Japan.

The present rapid construction of railways in China and Japan has brought about some alteration in the manners, customs and views of the inhabitants, but still traffic regulations and rolling stock have to vary greatly from the American and European standards, in order to establish an endurable modus vivendi.

The habits of the Chinese are so indescribably filthy that it is impossible to use for white travellers a carriage which they have travelled in.

Furthermore, the Chinese insist upon the privilege of stealing every metallic or other portable object on which they can lay their hands. The combination of these two interesting traits of character makes it necessary to confine the furniture, even of the first class compartments, to plain wooden benches. Not a scrap of leather, brass or anything else detachable is to be seen.

For white passengers there are special coaches, which no Chinaman is allowed to enter. It is almost impossible to prevent cheating by both passengers and employees.

The Japanese offer less occasion for complaint in either capacity, but they find it difficult to accustom themselves to some features of the new method of transportation. They like to get the worth of their money, and the speed of the trains—less than twenty miles an hour—is far too great to suit them.

The peasants around Yokohama are much aggrieved because they have to pay thirty sen—or fifteen cents—for an hour's ride. This sum is half a day's wages, and they think they ought to be allowed to ride half a day for it.

Both men and women sit with their legs tucked under them on the benches in the cars and on the ground at the stations. They do not take to the white man's way of sitting, and they have no use for sleeping cars, as they can and do sleep in the same characteristic attitude.

—New York Herald.

Russian Penal Code.

Vox Urbis, the Roman correspondent of the "Freeman Journal," says: Considerable interest has been excited in ecclesiastical circles in Rome by the new penal code of Russia, which is to be presented to the Council of State at the end of February. It is a well-known fact that there are very severe enactments in the old code against members of the Orthodox (that is to say, Schismatic) Church who wish to embrace the doctrines of the Catholic Church, and that all kinds of restrictions are imposed upon priests and bishops, especially in their freedom of communication with Rome. To-day no Russian bishop is allowed to pay his ad limina visit to the Tombs of the Apostles without the previous consent of the civil authorities—a consent which is by no means accorded as a matter of course. The result of this hostile legislation has been that the Church has made comparatively little progress, if it has not actually suffered a check, in the Muscovite Empire. On the occasion of the presentation of the new penal code a warm controversy has sprung up among the most influential Russian journals on the question of removing the impediments which have hitherto been put in the way of freedom of conscience. The "Moskovskia Viedomosti" is determined to support all the old rigor of the Russian laws against those who abandon the religion of the State; the Novosti openly advocates complete liberty of conscience—and significantly enough, it has been allowed to do so without attracting official censure; and finally Novoye Vremia steers a middle course, condemning the extreme rigor of the Russian laws against

all who leave the Oriental Schism, but it advocates only a modification of them. It is not improbable that the views of the last-named newspaper will be found endorsed in the new penal code, and the advantage to the cause of Catholicism in the Muscovite Empire will be considerable—if for no other reason—marking the inauguration of a policy of partial justice to freedom of conscience. The Procurator-General of the Russian Church may be relied upon to do his utmost to prevent any modification which would be likely to tell against the influence of the State Church, but it has been becoming more and more clear during the last few years that his influence over the Czar is continually waning.

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AT YOUR GROCERS

Twenty-three Years Ago

During the month of February, twenty-three years ago, Rev. Father Leclair, at present associated with St. Patrick's, occupied the pulpit on Sunday at High Mass. From the files of the "True Witness" we take the following extract from the report of one of his sermons, published at that time. It is as follows:—

The Rev. Father Leclair preached the sermon in the above Church on Sunday on Faith, taking for his text the words of St. Paul:—"Without faith it is impossible to please God, and he that believeth not shall

be condemned." The preacher expatiated eloquently on the virtue and the necessity of faith, and recommended the congregation to pray at all times, that it may be preserved them, and occasionally to make acts of faith—during the term of their vocations. Faith was liable to leave their hearts as well as other virtues if it were not guarded with care, for faith as well as the other cardinal virtues was a gift of the grace of God, and did not come to the sinner by any right of his own. It was the faith that aided the martyrs to look death of the most terrible kind calmly in the face; their bodies may have been weak, but their faith was strong, and hence they surmounted all difficulties and received their heavenly reward. We should imitate them as well as we could, and though the age of martyrdom at the stake was passed, still there were trials in the way more insidious if not as bold and open. He exhorted his hearers to pray often and to pray fervently in order to retain the precious gift of faith received in baptism.

Death of a Big Man.

Dennis Lahey, a Laurel Hill florist who was buried recently in Calvary Cemetery, weighed 689 pounds, and was regarded as the heaviest man in New York State. He was 36 years old, and was the son of Dr. Salvatore P. Lahey, a Manhattan physician. From his infancy he was corpulent and he tried various methods without success to reduce his weight. He contracted pneumonia last Tuesday, and went to bed in his room in McGarry's Hotel. Two doctors were summoned, but he died on the following day.

The coffin was the largest ever made by a coffin company in Williamsburg. Its length was 7 feet, width 32 inches and depth 30 1/2 inches. Three-inch screws kept it braced together on the inside to prevent the bottom from falling out. The combined weight of the coffin

and the body was almost 1,000 pounds.

It had been intended by Lahey's relatives and friends to have the body taken to St. Raphael's Roman Catholic Church in Blissville, where the Rev. Father Carney was to have celebrated a Mass, but this idea was given up, as it was feared there might be an accident to the coffin. Instead, a special dispensation was obtained from Bishop McDonnell for the holding of a service in the hotel where the man had died. When the service was over ten stout men took hold of the coffin to bear it to a hearse in front of the hotel. This hearse was braced underneath with a chain. Before the coffin could be carried out of the hotel all the doors through which it had to pass were unhinged and part of the jamb of one door had to be removed. The progress to the cemetery was very slow, in order to avert a breakdown. When the cemetery was reached a dozen grave-diggers with a stout rope took the coffin in hand. Great difficulty was experienced in lowering it into a grave.—New York Sun.

PREMATURE BURIALS.—At the meeting of the London Association for the Prevention of Premature Burial, held lately at Frascati's Restaurant, a resolution was passed urging a change in the law so that no burial should be possible without a certificate from a legally qualified medical practitioner, only to be given after an examination of the body. Another resolution urged that the two certificates requisite before cremation should be given only after independent examination had been made. An interesting paper followed from Dr. Brindley James on "Some Aspects of Trance." He told the story of a man who was actually put in his coffin when in a trance, which, while rendering him incapable of speech or movement, left him completely conscious. As the lid was about to be screwed down his mental agony was so intense that a perspiration broke out, which was fortunately observed and he was rescued. The only absolutely certain proof of death was putrefaction and he recommended the establishment of public mortuaries where the dead could be kept without danger to the living.

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The price we pay for finished bicycle stockings is \$10.00 per hundred, or at the rate of 10 cents a pair; woodmen's socks, 5c, and motorers' mittens, 12c a pair. All other work in proportion to size. The machine can be operated by any one of a family, and at our prices any energetic family should be able to sustain themselves comfortably, and in time be a source of independent comfort. Our plan is to send out each machine to beginners with a sock or stocking partially knitted, and remaining in the machine ready to be continued, and also enough yarn to knit one pair of sample socks or stockings, and a simple and complete instruction Guide, showing how the work is to be done. When the samples have been finished and returned to us satisfactory, we send a quantity of yarn, which you knit and return likewise when finished. We prepay charges on all work one way, and our workers pay return charges. The work, as we have stated, is simple and rapidly done, the machine having a capacity of ten thousand stitches a minute. We have many persons now in our employ who can knit from twenty-five to thirty pairs of socks or stockings a day, and where the time of a family is devoted to the work, you can readily see that \$15.00 or \$20.00 per week can be easily earned.

We furnish our workers all the materials, yarn, etc., free, and everything that is necessary for the work. We supply the machines only for the exclusive use of those desiring to take employment with us, who must, in order to become a member, send us this Contract Order Form, properly filled by them, and at least one good reference, and remittance accordingly, to give us the necessary assurance that the quantities of valuable yarn we may send from time to time will not be wasted or misappropriated. Our interests are mutual, and this confidence must be established if we are to succeed. We guarantee fair dealing and prompt payment for work, so do not ask us to deviate from our terms, as we cannot make a distinction with one and not another; besides, we are doing an extensive business, and must be governed by business principles. The manufactured price of the machine is \$15, and positively will not be sold to any others than those who will agree to do knitting for us. If at any time after you commence, and have done an amount of work equal to the purchase price, and wish to discontinue, we will take back machine and refund the amount paid for same, after deducting cost of our expense only. There is a Large Demand by the Trade for this class of work. Our workers can depend upon it year after year, and if you engage with us (whole or spare time) we will give you supplied with work as long as you do it satisfactorily for us, and return it promptly. We entrust our workers with large quantities of valuable yarn, and as we give

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