### WHAT IS CHARITY

How is it exemplified in the Church.—Bishop Ireland's Address at the Conference of Charities in St. Paul, Minn.

A large audience assembled in the high school hall to listen to Rt. Rev. John Ire. land, Bishop of the diocese of St. Paul, expound the system of charities in the Catholic Church. He was introduced by President Neff, who made a happy refereuce to the Bishop's distinguished services in the cause of temperance. After the applause had subsided Bishop Ireland said:

SYSTEM OF CATHOLIC CHARITIFF. A high honor has been conferred upon me in the invitation to read before this distinguished tody apaper on the system of charities in the Catholic Church. I will be permitted to express my sincere appreciation and recognition of the generous and high minded spirit in which you approach the study of charity-lofty, all embracing as the spirit itself of the truest charity-refusing your impartial atten tion to none of the several agencies. whatever their peculiar connections, that are engaged in the holy task of helping suffering humanity. You make no mistake in numbering the Catholic Church among those agencies. From principle and tradition the Catholic Church is one vast storehouse of charity Catholicism is nothing if it is not charity. The vital doctrines of the Church demands work of charity as the necessary external evidences of inward faith; her most loyal and most devoted children are known by their consecration of will and energy to the works of charity; her most glorious monuments strewn along the course of time and making her passage through nations, are the homes of charity; her monasteries, her hospitals, her asylums, the decrees of her councils, the letters of Pontiffs, the lessons of her theological and ascetic writers urge. comman i chari y; You will hear from me brief statements of teaching and fact in the Catholic Church which bear upon the question of charity. This, and nothing more, we all understand, is the duty of the occasion. I make no argument, I make no comparsion; I pronounce no energy; l am the relator, not the com panion of a cause. One of the catechisms of the Catholic Church says: "The fruit of the Holy Ghost is charity." Then it brass or stone, and more salutary for the tells what charity means, namely: "to children of men this record: she has feed the hungry, to give drink to the passed by doing good. It is not to be feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick to bury the dead.'' The Church's cardinal principle of justifica tion is the necessity of good works. In her mind faith without works dead, utterly incapable producing fruits of eternal life. Religion clean and undefiled, " she repeats with St James , "before God and the Father is this—to visit the fatherless and wid—and places where Catholic action was ows in their tribulation and to keep one's self unspotted from this world.' Love neighbor the Cathfor the makes the profession of in the same formula of morning prayer whic contains the declaration of his love Thee above all things. . . and I love catholics are largely represented, be he my neighbour as myself for the love of for the Creator-()h, my God, I love my neighbour as myself for the love of Thee." His neighbor, his catechism explains to him, is every child of Adamdifferences of race; language. creed or personal merit authorizing no distinc tions: and the meaning of this love for his neighbor, he is furthermore remind ed, is determined by the Scriptural words "He that has the substance of this world and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?" Doctrines of this practical nature must needs result most favorably, and bring forth in no stinted measure living chari. ty. The Church, in all her preaching of mind, no visitation of Providence, to lays the strongest emphasis upon the supernatural powers that go to build up charity, She issues no dry, formal com mand to perform works of charity. On her lips the practice of charity becomes the hopeful sign of predestination, the forerunner of divine clemency and grace to title and heavenly glory. In the supreme judgement the just shall be rewarded, because when the Lord was hungry they gave him to eat, when he was thirsty they gave Him to drink, when He was imprisoned they came to Him; and the reprobate shall be driven from the presence of the Judge because their record has no mention of these deeds of mercy. Charity to a neighbor puts on the highest value a human act may; it is the tribute of pure, disinterested perso nallove from the redeemed to the Re deemer. Christ appears personified in demerits sink out of sight; their faces missionary embarking for the Island of shine with beauty of Christ; their man Molekoi to spend himself in the service J. H. Howard & Co are the wants of Christ, their words of of the lepers, certain beforehand that gratitude are words of Christ. 'Amen, I say with you, as long as you did it to one say with you, as long as you did it to one ing their New York convent at a mome of these My least brethren you did it to ents notice to land on the island in the

them the system falls at once to the suffering humanity invests it with the divine halo, and the nearts of Christians believing in this personification are drawn to the poor with power magnetic, which they dare not resist under penalty of refusing tender love to the Babe in Bethlehem and the Saviour of Calvary.

CHRIST WITH THE DESTITUTE. Those of you who have read something of Catholic Hagiology are aware that the conviction of this union of Christ with the destitute and the suffering has sunk most deeply into Catholic tradition, and completely colors the Catholic feeling of charity. The Roman soldier Martin, meeting in the roadside a beggar shiver ing from cold, takes his mantle from his shoulders, cuts it in twain, and with one half clothes the beggar. The succeeding night, his biographer narrates, he seed in vision Christ, the Lord, one-half of Martin's own garmet wrapped around His sacred limbs. St. Elizabeth of Hungary, in her forgetful zeal, nurses a leper the couch husband andgrave He is told of the occurence and hastens in rage to the palace, but, uplifting the coverlet, his eyes are dazzled, the legand says, with the brightness of Christ's own countenance. St. Jane of Chantel, the daughter of a princely house of France, was wont to speak to the poor with reverence due to sovereigns; for she be. held in them, she declared the King of kings. The Catholic Church aims to be in her action consistent with her teaching with the force of a powerful organization. She not only teaches the duty and value of charity, but prepares the way for it, and organizes it. The priest of his parish, the bishop of his diocese, the Sovereign Pontiff fer the whole Church is by the virtue of his position the father of the poor, the councillors of the afficted, What he carnot do personally he is bound, so far as circumstances allow, to have done by others. The Church's entire organization, with its ten thousand ramifications and the manifold engines of power it controls, whatever other purposes it may serve, is committed to charity the works of which from her own declaration are the evidences of her life and the titles to the respect of the world. Suffering anywhere, and every where was her golden opportunity. She seeks it out; she rejoces when she has found it out, bends herself at once to the task of relieving it with all the glad hopefulness of the tried warrior stepp. ing into the field of battle, his appear ance upon which has ever been the sig, nal that tresh laruls shall decorate his brow. Her ambition is to carve for herself in monuments more enduring than persumed, however high the ideal of Cathalic charity; or however be her will to realize the ideal, that all members of the Church shall be possessed of true charity Individual free will remain to obey or to resist; circumstances, too, of time and place may interprese obstacles and there will be the many who will bear the name but who will be strangers to the spirit of the Church; there will be the many who will give only partial loyalty to her teach. ings. But due allowance made for the short comings of human nature in times play, great charitable work does and must exist. Immense sums are contributed in alms deeds; asylums, schools, reformatries are numerous; each centre of Catholic life, an Episcopal see for instance, is made a centre of charitable instit utions. He who has visited with a painstaking eye a Catholic city, or a Catholic country, or a city and country in which liever, if you wish, that he has found in no other matters a hundred subjects of blame and scorn, I am sure he will bear me out in my statement as to the facts of Catholic charity. I will name but one city—Rome. A well, known traveller, Mr, Eustace (Classical Tour), waites: "No country exhibits more splendid examples of public benevolence or furnish, es more affecting instances of private charity. She has the honorable advant. age of surpassing all the kingdoms of Europe in the number and magnificence of her charitable foundations. To describe these in detail would require a separate work of considerable extent; and it will be sufficient to inform the reader that there is no desease of body, no distress which the human form is liable, from its first appearance to its final disposition in the grave, which is not relieved with tenderness, and provided for, if beyond relief, with a prodigality of charity sel-dom witnessed elsewhere. From my own personal observation of the charities of Rome, I can say that Mr. Eustace's words are literally true. It would be im. possible to name a want for which provision has not there been made. To pro. tect helpless infancy and provide for decrepid age; to shield the innocent from temptation and bring back the father from crime; to spare the blushes of sink. ing poverty; to assist the exertions of struggling merit, and repair the broken fortunes of honest but unsuccessful industry; to afford consolation and relief to the sick, the prisoner and the dying, and secure the honors of Christian burial for the dead, such are the leading objects, branching out into a thousand details of the comprehensive charity of Rome. Heroic charity blooms in the parterres of the Church. I mean that charity which cheerfully sacrifices

Me.' Those supernatural motives are East River where small pox vatients the whole foundation of the system of need their care; the priest rushing head. charities in the Catholic Church, without long amid shells and bullets to whisper cous-lation into the ears of the dying ground. The personification of Christ in warrior—scenes of this kind are ordinary common occurences, No one wonders at them; but marvel would be if they did not exist. The Church organizes charity; organization establishing unity of action amid numbers is in all matters the means to great and enduring success, The Catholic Church herself' a great and powerful organization, is conscious of this fact, and her usual rule of conduct is to seek results through minor organizations modeled somewhat upon her own self, and governed by her own supreme pow.

To Be Continued. LIFES BURDENS

A large part of life's burdens are selfimposed and wholly needless. Fears of calamities which never happen, a suspicious disposition, a jealous turn of mind these are the tyrants that load us with burdens heavy to bear, but needless to carry. If we should honestly examine the various burdens of our lives, we should be surprised to find how many of them are of this character. Not only may we drop them if we will, but justice to others demands that we should. A man or woman habitually unhappy is essentially seifish, and is always a thornin the community. There are enough crosses and trials in life which must be borne, without manufacturing artificial ones; and the more thoroughly we rid ourselves of the latter, the more energy and spirit we can bring to bear upon the

EGGS IN WINTER.

It is useles to expect hens to lay during the winter unless some considerable pains are taken for their comfort. The first thing necessary for their comfort is shelter; this should be provided, and should be constructed so as to afford warmth and yet plenty of ventilation. If it can tace the south so much the better as it gives the poultry a chance to sun themselves without undue exposure.

Then they must be watered and ted regularly-giving them water at least twice a day, i.e., morning and evening, not cold frozen water, but moderately warm, so that they can drink all they need without endangering their health, and feeding them as often. A very good way is to feed them in the morning on wheat screenings, cati, and an occasional feed of chopped onions and red peppers, mixed with bran or corn meal, cooked and fed warm; a small allowance of sunflower seed also will help mightily towards the production of eggs. Then just before going to roost at night a good feed of whole corn. This gives them a full stomach or gizzard to supply warmth, and something to grind during the night, With this treatment at d with convenient nests, there will be very little trouble in securing a liberal supply of eggs during the winter, at a time when they bring the highest price, and hens are thus found to be as profit able in proportion to their value and cost of teed, as any other stock on the farm\_Baltimore Sun-



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Former Bishop-Rt. Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d. June 7, 1858.

June 7, 1853. Arch. Most Rev. Alexander Tache, O. M. June 7, 1853.
Arch. Most Rev. Alexander Tache, O. M.
I., D. D., cons. Bishop of Arath, and coadjutor of Bishop Provencher, Nov. 23, 1851, transtated to 81, Boniface June 7, 1853; nominated
Archbishop of St. Boniface. I he day of the
erection of the metropolitan See, Sept. 22, 1871.

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P.P., J. Messier, curate; A. Maisonneuve, O.
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George Dugast chapisin of the academy
Joseph McCarthy O. M. I, secretary,
St. Vital, attended from St. Boniface,
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M. I. P. P. and F' Cahillo. M. I Curate.
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Provincial Penitent: "Py. Rev. C. Clouter
Rat Portage, Rev. T. L. Band'n, O. M. I.
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St. Norbert - Rev, J. M. Ritchot.
St. Agathe— Revs. C. Samoisette and P.
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t Francois Xavier, Rev. F. X. Kavanagh,
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