

BEQUESTS FOR MASSES. Catholic Doctrine and Feeling Regarded by Law.

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Perhaps the most notable judgment ever pronounced in a court of justice upon the oft-contested ground of the charitable nature of bequests for masses was delivered in Dublin on the 5th inst. by the Lord Chancellor sitting in the Court of Appeals. The judgment is a complete vindication of religion in all such litigation. The interest is as follows :

A particular act might be deemed religious and pious by those professing one religion, but not by those of another; but the principle of the common law, by deeming the gift one made to God, showed that it held that it was pious, irrespective of the character of the particular religion according to which the specified act was an act of worship. It particular religion were the persons by whom the worship of the Church in its corporate unity was to be offered to Him. The acts of a Church were admitted by all theistic religions to tend to discharge to some extent the debt due to God by the general body of the faithful, and to obligation, however, to his mind was bring down upon them temporal and spiritual benefits. But these acts must be performed by ministers of that Church, and he had to add that orarium then was an alms and a realthough Mass might be celebrated in private, its liturgy showed that it income of the clergyman, and was contemplated the presence of a con- applicable to his support and maingregation, although not as an essenwho, by the "Orate Fratres;" were invited to participate in the worwhose reception of the new-General v. Delany, that the only ship, for Blessed Eucharist provision was made in the Ritual, and who were at bration of the Mass was the instructhe conclusion dismissed by the tion and edification of the congregawords from which the name of the tion present, failed to view and service was derived, "Ita Missa pretiate it as a gift to God, as a Est." Having ascertained the cha- gift made in the expectation that tacter of these gifts, /he came to consider the effect upon those tenures of Christian Church would be offered in the Reformation Statutes. The Eng- the name of, and by the authority lish Statutes prescribed the altered of, the whole Church by ministers the performance of

hy grief shall lated ?; Ah, be thy joy. This, .--Paul Н. UTION GO-AND. h member of d as saying

ion is going licy of conw almost unie Nationalists mocracy. The ed much at every one in where has taken dered the purposes charitable, and that nothing was affected by the so-called superstition, except the par-ticular mode of performance for which the altered service was sub- known to the law was advanced by stituted. This was, to his mind, the performance of an act of divine right, and if so, it established that service, the law could not ascertain after the Reformation the gifts would whether the acts were efficacious have remained charitable were it The knowledge that it was a divin

not that they were illegal. But when service necessarily involved a knowin 1793 the laws prohibiting the ledge of those doctrines but for practice of the Roman Catholic reli- which it could not exist as a divine gion were repealed, the illegality de- service, and therefore evidence was termined, and they resumed the cha- admissible as to those doctrines. But racter they enjoyed in pre-Reforma- when it knew those doctrines, altion times, charitable (1) because of though it knew that according to their plety, (2) and because they them such an act had the spiritual portion of the judgment of general were devoted to the support and efficacy alleged, it could not know maintenance of the clergymen, the it objectively and as a fact unless celebrants. In the present case the it also knew that the doctrines in motive and the purpose of the gift question were true. But it never were similar to those in frankal- could know that they were objectivemoyne, and were consequently cha- ly true unless it first determined that ritable. To prevent misunderstand- the religion in question was a true ing as to his view of the nature of religion. This it could not do. It these gifts, he wished to say that he not only had no means of doing so, did not consider that the money was but it was contrary to the princibut it was contrary to the princia consideration for the celebration. ple that all religions were now equal In no period of the Christian Church in the eye of the law. It followed would such a bargain be other than that there must be one of two rewas pious according to the doctrines, simonical. The true nature of the subts: (1) that the law must cease bequest was that of an alms to the to admit that any divine worship and worship were due to Him by clergyman, just as frankalmoyne could have spiritual efficacy to proalms was in the nature of the gift; duce a public benefit; or (2) it must but the gift was accompanied by a but the gift was accompanied by a admit of sufficiency of spiritual effi-request for the celebration. and the cacy, but ascertain it according to a complete education system from Church would not permit the clergy. the doctrines of the religion whose man to receive the benefit and dis. act of worship it was. The first al- Protestant doctrines and continuous appoint the expectation, and it imternative was an impossible one. The law, by rendering all religions equal posed upon his conscience the obligation to perform the services. The in its sight, did not intend to deny that which was the basis of at least one to the Church, and not to the all Christian religions-that acts of testator, and certainly was to be en- divine worship had a spiritual effi- stand. It is true that this was also cacy. To do so would virtually be forced only by the Church. The honto refuse to recognize the essence of cognized mode of supplementing the all religion. These considerations had But the grace of God was with him, satisfied him that the celebration, whether in private or in public, of tenance, and for this reason alone the Mass was charitable, and for tial part. The responses of the would be within the very words of that reason also he was of opinion clerk were those of the congregation, the Statute of Charles I. For all that the appeal should be allowed.

> element of public benefit in the cele-'Government Is a Home Rule One," Says Mr. Chamberlain

these reasons he was of opinion that

the narrow view taken in the Attor

because of it the divine service of a

American town situated in the neigh- "The cistern of St. Paul is located liturgies of divine service in the two specially consecrated to represent The first vote in the new Parliaborhood of a large city. There are in the centre of the present city in prayer books, and the Irish that in ment on the Home Rule question reher, as an act from which the comsome differences, however, but these a house belonging to a schismatic second prayer book ol Edward mon law previous to the Reforma-tion and now knew that benefits, spisulted in a Government majority of should not surprise us-we are in Greek. The tradition that connects VI. The effect of the English sta-318. Edward Saunderson, Conserthe East. it with the name of St. Paul is of a tutes was stated by Lord Coke-"To vative member for North Armagh, ritual and temporal, flew to the gene make orisons, prayers, Masses, and other divine services." These sta-Lordship's mind if the object of the "First of all there were no stops, comparatively recent date. It is said moved an amendment to the address at least for the train in which we that one of the stones of the cistern in reply to the King's speech open were travelling. In a steady run of had engraven upon it the name of gift be separated from its effect, ing the session, declaring that about three-quarters of an hour, we Paul. Where is this stone? asks the loyalists in Ireland were alarmed by traversed the twenty-seven miles the inquisitive visitor. It has dis-the statement in the speech from the that separates Tarsus from Mersina. appeared. How ? An Englishman the new service which was impossible, he should hold should be accepted as a performance that either rendered it charitable. of the old. The view of Parliament This certainly was the effect of both Another difference is the Turkish has carried it away ! And there you was that the Reformed Church was combined. This then was his first sidering a change in the government time, which is anything but regular. When the sun disappears behind the commemorate the passage of Paul at the old Church, with a change in reason for holding that the decision of that country. Mr. Saunderson quent changes in its liturgy and di-was wrong, and that the present apand other Unionist speakers, includsnow-clad peaks of the Taurus, the Tarsus, what is there left of his ing Mr. Chamberlain and Walter Long, contended that Home Rule was designed and that the Governvine service; that the Communion service was the divine service of pre-verted to the effects of the Reforma-"Muezzin" ascends to the top of the apostolate, of that gospel of Jesus cold frosty mornings for instance, to Mosque and chants the invitation to Christ, which he carried to all naservice was the divine service of pre-Reformation times, altered in such a tion. It altered the service. All prayer-it. is noon. For the next tions ?" ment was avowedly a Home Rule one. James Bryce, Chief Secretary for twenty-four hours, this will be the mode as was incident to the change would admit that the divine service Knowing, as we do, that the gos- altars where He has taken up His time of the railroad. While we are pel of Jesus Christ preached by of doctrine, and Lord Coke's opinion of the Reformed Church was by vir-Ireland, in reply, avowed that Home Rule did not scare him. He added isvolved this that the common law held that the celebration of the al-tered service was a performance of the al-condition which speaking of differences, let us men-Paul is the same as that preached by lace and joy in this our earthly extion a third one. It is extremely dif- his successors-the Catholic missionthat he had never departed from the the dual the case of the al-condition which prescribed "making orisons, prayers, Masses, and other divine services for the souls of their "doctrines, rites and ceremonies," in the section 20 of the divine services for the souls of their divine services for the souls divine services for the ficult to hide one's identity in Tur- aries-let us hope that there is still atvine services for the souls of their grantor." And they knew as a mat-ter of history that the secular clerry of the Reformed Church did not, either in England or Ireland, lose at the Reformation the lands which they held by these tenures. Much land was still held under them by ecclesi-stical foundations in England Some land was at an England old service, at least since 1867. large changes in any effort to 'im- This formality, it must be said, is prove the government of Ireland and to associate the people with it. For this the country had given the Gov-A WAYFARER. always executed with scrupulous politeness. If the traveller is so what surprised at the beginning, it is Once on a time he trod a stony way, ernment a majority. The alarm not long before he takes it all as a I sometimes think, were life to live rendered the new service charitable, together with something else, that old service, at least since 1867, must, too, be charitable, unless those elements which it contained, and nentioned in the amendment was matter of course. only built by a small and prejudiced again, "The signal for our departure had We might do more to ease the smart section, which appealed to the racial and religious animosities. been given and we were soon enter-ing a rich and immense plain. As far as the eye can see, from the shores of the Mediterranean on the Some land was at, and after, the passing of the Irish Church Act, held by them in Ireland, and during The amendment was rejected, 406 which were absent in the new service, prevented the legal result which otherwise would flow from that which to 88. some of the earlier years of his ju-dicial career the choirmaster and choristers of one of the Dublin Caright to the feet of the Taurus on the left nothing could be seen but large fields of cotton, whose green color blended itself with the blue of We never guessed. Through noonday dical career the choirmaster and choristers of one of the Dublin Ca-bedrais-he thought Christ Church-were in the habt of coming into the Court of Exchequer once a year. In Hilary Term, and performing there as act of service under one of these privital tenures by singing a byrn in open court. How, then, did if happen that neither the lands held under such a condition wars forfeited are the Common Law after the Re-formation continued to hold that these tenures involved a general priv-tiple of pluty, which, after the Re-formation, as well as indows, re-YELLOW IVORY glare and heat. He plodded ever with so brave Ivory that has been spotted or has grown yellow can be made as clear and freeh as new by rubbing with fine sandpaper and then polishing smile. the sea and sky. Here and there Upward and onward, mile on rugged upon this great green sea, small white islands appeared to be floating mile Till nightfall. Then we wept to see were the farms of the "fel One of these buildings, by with finely powdered pumice stone. his feet. is peculiar architecture, attracted our attention. It was a Cretian set-lement. After the events which croubled the island of Candia a few rears ago, a number of the inhabi-ants of the island were compelled to take the road of exile. The inhabi-ints of the village before us wer-among the number culiar architecture, attracte The way is ended-fragrant dintment The wise man is he who asks reat deal of advice and takes very little of it. pour Upon his wounds, spare not the pitying tears That were withheld through all the lonely years. They ease our sorrow.—he can feel no more. —Maud Regan, in Donahoe's for Febing tears A great lie is like a great fish on dry land; it may fret and fing and make a frightful bother, but it can-not hurt you. You have only to keep still and it will die of itself. road is of a blinding white

THE TARSUS OF PAUL, A Capuchin Priest in the City of and perfectly at home. Even their the Great Apostle.

Father Jerome, the Capuchin missketch of Paul's ancient city in the annals of the Propagation of the Faith. It was fifty years ago that priesthood that re-appeared in Tar-

sus for many centuries. The outlook hundred of the twenty thousand inhabitants profess the Catholic religion, and Tarsus is the stronghold of Protestantism in the Orient. But despite all this, Father Je-

brothers in England and the United and insulting sarcasms towards the Catholic Church-this is the Protestant fortress. And it is in presence of this Colossus that the poor Catholic missionary must take the experience of St. Paul during his campaign for the conquest of souls. and the alms of the faithful were forthcoming to supply his needs." The seed of better conditions is

the childrens' classes taught by the Sisters of the Holy Family in the school connected with the Catholic mission. The school is attended by by the Society for the Propagation of the Faith.

Of his journey to and the surroundand just as easily as he would an ed.

PRICE FIVE CENTS

Travellers, whether on foot or in carriage, venture upon it only when compelled to do so. The camels, on the other hand, seem to be at case young and dangerous rival, the steam engine, has failed to awaken their jealousy or disturb their com-

placency. "In, the meantime, the long green sionary, has written an interesting line had become more distinct, the cultivated fields had been left far behind, and everywhere around us were beautiful little gardens, indications the Capuchin Fathers established a beautiful little gardens, indications that we were nearing some city. It was Tarsus, which is surrounded by mission at Tarsus, and they were the first members of the Catholic several square miles of gardens thickly planted with fruit trees. The view for Catholicity in Tarsus itself is is the case with all Turkish cities, it is a beautiful veil cast over an organism more or less decadent, more or less ruined.

"The summer season is a hard one in Tarsus, the heat is extreme and continuous, which makes it so much rome is not discouraged ; "we must the more unbearable. The vacation go forward," he writes. "We must period begins at the end of May, and bave a school for the boys and an-then all those who have a country other for the girls. The Protestant sects, generously supported by their months. In the language of the country, this is called "going to the pectations are fulfilled. Thanks be out for them in the Book of Com-to God, the torrid season never lasts mon Prayer, and longed for someover two or three months.

the so-called tree and cistern of St. VOTE ON HOME RULE one hundred and twenty children, and the Sisters are financially aided tree of large dimensions, which is to be found in the church-yard of

past twenty years," he says, ("the have proofs more tangible and less pits. traveller may reach Tarsus by rail interested than that which is offer-

blessings.

THE QUICKSANDS OF PROTESTANTISM.

A writer in one of our weekly journals, referring to the "New Theology" and its effects on one of the Anglican congregations of Montreal, says : "It has always been hard to fill the beautiful Gothic structure . . . Indeed, for many years, the congregation was a fitful and straggling one, due. in large part, no doubt, to the belief that nothing of a commanding utterance need he expected from the Cathedral pulpit. Dr -----had hardly taken possession before a remarkable change was noticed. Hundreds of young men, students and others, were noticed thronging the doors. Any Sunday evening now, shortly before seven, it is difficult to get a seat. It has been instinctively felt from the beginning that Dr. --had something to say-something urgent, vi-

States. have several beautiful vineyards," just as we go to the seather the mutability of the Protestant system of religion, and the variance of Here we have a fair illustration of cannot afford the luxury do the best its teaching. The writer of the they can to stand the heat. They above candidly admits that the conwhich flows the pernicious poison of sleep, or at least try to do so, on gregation in question had dwindled the roofs of their houses and spend away until it was reduced to a "fitmost of the days inside ; we, having 'ful and straggling" one, simply beno country house and only a modest cause its members "expected nothing one in the city, have to wait, like of a commanding utterance would be many others, for a fresh breeze from heard from their pulpit." They had his the sea, and once in a while our ex- tired of the old (?) theology traced

thing new. It is a fact that the "Naturally, the first inquiry of the principal part of the non-Catholic traveller upon his arrival at Tarsus Church service is the preacher's disis for souvenirs, if there are any in course; and just as long as he can existence, of 3t. Paul. Truth com- put forth as the theme of his serpels me to say that there is none. mon something of a sensational na-It would be difficult to take seriously ture, inspired, perhaps, by an article in the evening paper, and being any-Paul. The first of these is an old thing from a Japanese victory to a rise or fall in the stock market, his Sunday evening service will be well the schismatic Armenians. It is very attended. Sensationalism is the likely that the great age of the tree watchword to-day, not only in cheap is the only reason for its being said literature", and theatrical performings of Tarsus the priest gives a that it was there in the days of the ances, but, to a great extent, in acceptivating description. "For the Apostle. Certainly one would like to many of the so-called. Christian pul-

Therein lies the weakness and ultimate fall of Protestantism. Unlike Catholicity, it has nothing in its services to entice its adherents, and the consequent result is-empty churches. How different is the case with Catholics. You need but question the vast congregations throng our ' churches every Sunday of the year, to learn that there exists something beyond the possibility of hearing an eloquent preacher propounding doctrine that brings them to the foot of the altar.

What, then, is this hidden power which draws our people out assist at Mass ? . It is the recognized presence of the Master on our abode, that He may be to us a soile while we labor and wait for the

ance of this, the greatest of all God's blessings to fallen man, for what could God give His creatures more than He has given-His very self. How many are , they who, if they but grasped the truth of this great mystery of love, would, prove themelves more worthy, of God's 1 nity than many who, acknowledg this great truth, are lukewarm in their gratitude to the giver of all To that vast number of Christians who, to-day, stand on the quicksands of a wavering faith and are "tossed to and fro and carried about hevery wind of doctrine," who d pend wholly for their spiritual nour and wholly for their spiritual nour-ishment upon the empty, though grammatical, phrases of the up-to-date preacher, who, to gain notorie-ty, hesitates not to question the very inspiration of Scripture, I would say with Newman, who, speak-ing of the Catholie Church to non-Catholic friends after his conversion, said: "Come to her, poor wanderum, for she it is, and she alone, who can unfold the meaning of your being and the serve of your destiny."