IRISH NOTES AND REMARKS.

CATHOLIC TRUTH SOCIETY. — At a recent meeting of this organization, held in the Mansion House, Dublin, at which the attendance of the clergy and laity was of a most representative character, the Archbishop of Tuam presided.

In a paper "The Aims of the Conference," Very Rev. Dr. Hogan, (Maynooth), thus interestingly described the duty of the society's members. He said:—

The Catholic Truth Society of Ireland has now been four years in existence. During these eventful years the Committee of Management have devoted their efforts mainly to the work of organization and the publication of pamphlets. In both undertakings they had been successful beyond all anticipation. The organization was now almost complete. The number of pamphlets issued was large and varied, and, on the whole, well suited for the purpose intended. In this respect, however, they were only in their infancy. A great work was still to be accomplished. There were many gaps and weak points in their catalogue. One of the objects of the conference was to help to remedy these defects. They felt that it was necessary to come before the public and give their friends and well-wishers an opportunity of discussing frankly and freely their aims and methods and suggesting the course best calculated to promote the cause they all have at heart. They had secured for this purpose the approval of his Grace and of the other Bishops of Ireland. Everyone knew the advantages derived from the holding of such conferences in England and Scotland.

In Germany, at the "General Meeting of the Catholics," held once a year, a special sub-committee had charge of the department of literature and Christian art, and its members contributed some of the most valuable papers to the proceedings. It was an inspiring spectacle to see there the representatives of the old Catholic aristocracy of the fatherland, the chosen guides of the people in politics and public affairs, the leaders of the great professions of law and medicine, university professors, journalists, wealthy merchants, successful manufacturers, take their place side by side with the clergy, and strengthen by their presence and their eloquent addresses their less favored brethren.

The programme of the "Irish Catholic Truth Society Conference" would be much more circumscribed than that of this "Parliament," as it is called, of the German Catholics. But, whilst keeping the programme within reasonable limits, a great variety of matters connected with the organization itself could be discussed with profit and advantage. Then the influence of the Catholic Press at home and abroad, the efforts of Catholics in other countries to promote Catholic literature, and the organized methods they follow, could be studied and debated. Suitable books for parochial and municipal libraries could be brought under public notice, whilst books of an opposite tendency could be examined and refuted.

This was possibly a task that had been too completely neglected up to the present. Attacks of a virulent character had gone unanswered, partly on account of the absurdity of the charges made, and partly owing to the disreputable character of the people who made them. Other attacks, not less insidious, and, perhaps, more injurious, were made covertly and indirectly. Under the shadow of movements that are deservedly popular efforts had been made to belittle the Christian ideals of the Irish people, and to glorify the Celtic civilization that they superseded. Anything was better, it appeared, than that they should remain good Catholics, and so the poet, and the novelist, and the philosophising essayist had set themselves to enlighten us and rescue us from our prejudice.

There was, perhaps, not much to be gained by quarrelling with poets and novel writers. The Church, even in the palmiest days of her temporal power, gave them the widest latitude. Nevertheless from literature of all kinds, no matter how imperfect it might be, a subtle essence is often distilled that affected the atmosphere around it, and, if it did not prove fatal to strong constitutions, often, at least, predisposed to disease. The Troubadours, we are told, helped to pave the way for the Albigesian heresy. It was the novels of Rousseau and the poems and short sketches of Voltaire that popularized the philosophy of the eighteenth centiry and laid the foundation of the infidelity of the nineteenth. The morality of Scotland has perceptibly declined since the days of Robert Burns, and its decay is traced in no small measure to the libidinous songs and licentious spirit of the national bard.

The meetings of the conference would afford a favorable opportunity of counteracting any evil influence of that kind. But the principal evil that has to be struggled with comes in ever-increasing force from beyond the Channel. Books, pamphlets, reviews, newspapers, weekly and monthly magazines, comic papers, and illustrated papers, annuals for boys and for children, all sorts of threepenny horrors and penny dreadfuls are imported and displayed and scattered broadcast over the country. It is quite a common thing in our towns and cities to meet young men who have read Shelley, and Swinburne, and Mallock, and Mathew Arnold, and Huxley, but display the most supercilious indifference towards Catholic writers whether old or new. Some have come under the magical sway of Marie Corelli; others acknowledge the spell of Mrs. Humphrey Ward; some few are satisfied to sit at the feet of Conan Doyle and Rudyard Kipling.

Our artisans and working classes have to subsist, if at all, on pamphlets and treatises that come from the Socialist Press of England and the United States. In our schools and colleges there is a great dearth of literature suited to the needs of boys and young men. Yet nothing helps more effectively in the formation of character, which is after all the chief part of the discipline that enables a man to go successfully through the trials and struggles of life. In the supply of doctrinal, historical, liturgical, and ethical treatises we are still very deficient, and our backwardness in this respect has been animadverted upon by people who seem more willing to throw stones at us than to give us any assistance. The Catholic Truth Society cannot, of course, undertake to supply all these deficiencies, but it can, if well supported, help all those who put their hand to the task, and the Conference will be a permanent reminder and stimulus to all who are capable of filling up the void. The resources at the disposal of Protestants for purposes of this kind are enormous when compared with ours. Look at all the large establishments they have in Dublin, in O'Connell street, D'Olier street, Abbey street, Brunswick street, Pembroke street, etc. Catholics surely might aspire to have one large, commodious centre in Dublin, and wealthy Catholics who have money to dispose of could scarcely apply it to a more worthy object.

MEETING OF PRELATES. — At their recent meeting in Maynooth the Archbishops and Bishops of Ireland adopted a series of resolutions of much importance. The first expresses regret that the Local Government Board has not given adequate support and protection to the nuns in Granard Workhouse Hospital. Their Lordships unanimously concur in the action which the Bishop of Ardagh has found it his duty to take in this painful case. The next resolution deals with the strained relations between clerical school managers and the National Education Board brought about by the Resident Commissioner, and expresses the opinion that official steps should be taken to restore them to their normal friendly condition. A third resolution refers to the changes which are said to be in contemplation in the organization of primary and secondary education, and a protest is made against any such scheme. The final resolution deals with the Irish University question, and an earnest hope is expressed that the Government will recognize the gravity of the evil and take effective measures to provide a remedy for the intolerable grievance which our Catholic students are forced to endure.

A GOLDEN JUBILEE. — In every district in the civilized world the homeless and orphaned find a refuge in one of the auxiliaries of the Church. In Ireland this fact was most beautifully illustrated at the recent golden jubilee celebration of the High Park Asylum, Drumcondra.

During the fifty years which have elapsed since the Magdalen Asylum was founded the work achieved by the Sisters of Our Lady of Charity has been simply incalculable, and it continues day and night unceasingly. At present there are over two hundred inmates in it, living under conditions which enable them to persevere in the lives of penitence upon which they have so happily entered, and applications for admission come in daily. The usefulness and holiness of the work done in High Park is recognized by the public, upon whom it is dependant for support.

In the future also it is to be hoped the necessary funds will be provided by the charitable, so that the good Sisters may never have to refuse admission to any poor Magdalen seeking shelter there. His Grace, the Archbishop, presided at Tuesday's celebrations, which commenced with High Mass. The sermon on the occasion was preached by an eloquent member of the Carmelite Order, Very Rev. Dr. Butler, O.C.C. Those who desire to become acquainted with the work that is done by the good nuns should procure "A Souvenir of the Golden Jubilee," which contains a sketch of the institution since its foundation in 1853. It is dedicated, "with respect and gratitude," to subscribers and benefactors.

A GRATIFYING FACT. — The steady increase of sobriety in Ireland within recent years is apparent on all sides, and must indeed be a source of pleasure to those who in and out of season have worked hard to bring about this pleasant condition of things, says a correspondent of the "Catholic Times," of Liverpool. An instance of the remarkable progress of temperance in the West was brought before the general council of the Irish Association for the Prevention of Intemperance at their last meeting by the Rev. T. J. Joyce, Adm., Ballinasloe, who pointed out that during the celebrated October fair, which lasts for a week, only seventeen arrests were made, nearly all the cases being of the tramp class, whereas some years ago the arrests for drunkenness numbered two hundred. Many causes, no doubt, have helped to bring about this happy change in the habits of the people, but religion, education, and patriotism, the three great props of the temperance cause, as the Rev. Dr. Daly described them at the Father Mathew celebration, have been the principal instruments for good.

MR. MULDOON'S DONATION TO ESTABLISH A SCHOOL.

The details of a recent donation by Mr. William Muldoon, known in Montreal as the famous wrestler and athletic trainer, is reported by the "Catholic Union and Times" of Buffalo, N.Y., as follows:—

Mr. William Muldoon, founder and owner of the famous Hygienic Institute and School for Physical Culture at Purchase, N.Y., has donated absolutely and forever his entire property in Belfast to St. Patrick's Church of that village.

The lot covers an entire square fronts on the principal street in the best portion of the village and has on it a large dwelling house and two other buildings large enough for dwelling houses. The whole property is worth about $5,000, and it is certainly a magnificent gift from one man to the Church. The purpose for which Mr. Muldoon donated his holdings was the establishment of a parochial school.

Father Dealy, at the request of Bishop Colton, corresponded with Mr. Muldoon in the matter of getting him to donate the property for a school, and in reply received a letter in which, among other things, he said:—

"I am very glad to hear that you are interested in so noble and worthy a work as the establishment of a parochial school in Belfast and to assure you that you will have my help so far as I am able to assist you in the great undertaking. You may present my compliments to Bishop Colton and say to him that I have this day notified my attorneys, Richardson & Robbins of Angelica, N.Y., to transfer the deed of my property consisting of one square block in the village of Belfast to the trustees of St. Patrick's Church of the village of Belfast, N.Y. The only conditions that go with it are the following: That the entire block shall be kept intact, that it shall for all time remain the property of the Church, and that it shall contain no buildings except the convent, the school, the rectory of the parish and such other buildings as may be necessary in connection with these three."

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The appreciation and gratitude entertained by Father Dealy and his parishioners find some expression in the following letter by Father Dealy to Mr. Muldoon on the receipt of the good news and the desiderated property had become the possession of the church:

St. Patrick's Rectory,
Belfast, N.Y., Oct. 14.

Mr. William Muldoon:

My Dear Sir,—I am using no mere formal phrase when I say that words are inadequate to express my gratitude and the gratitude of my people to you for your magnificent donation to St. Patrick's Church Society of Belfast, N.Y. When I say that I thank you I do not half express the sentiments which I entertain towards you for your splendid gift. I can only assure you that my heart and the hearts of my people go out to you in sincere and enduring thankfulness.

I appreciate, as they do, the great value of your donation and its great blessedness forever to St. Patrick's Church. Your gift shall never be forgotten by me, by my Bishop or by my parishioners. The memory of that act of generosity on your part shall ever be green in the hearts of the people of this congregation. And the parents who will feel the good, and the children who will enjoy the benefit, and the Church which will realize the advantage, of the school which your magnanimity and liberality have made possible, will bless you and yours forever.

When before and after studies the little children will kneel to worship God, they will not forget you in their prayers. When morning and evening the Sisters go through their devotions they will not fail to think of you in their petitions to God. When the priest of the parish says Mass in their convent he will be sure to make a special remembrance of you in that most holy sacrifice, the most sublime act of divine worship that can be offered to God on earth.

The square block which you have donated to the Church here will forever be an eloquent testimony to the nobility of your nature and the generosity of your heart. It will tell the years and the centuries and the ages that there once lived in Belfast a man who made possible by his munificence the establishment of a parochial school there and the attinment, by the children of all time there, of a Catholic Christian education.

I hope that God will bless you in every temporal way for your most generous gift, that he will give you the light to know your relations to Him and the grace to fulfil your obligations to Him.

I shall ever pray that God may enlighten your mind concerning the things of faith and move your will in the direction of that destiny so beautifully described by St. Augustine when he said: "We were created, O Lord, for thee, and our hearts are restless till they find rest in thee."

May God give you that illumination of intellect which will enable you to walk in the way of the commandments and to see always the necessity of serving God and saving your immortal soul. May she also who is the mother of Christ, and, therefore, the mother of God, because Christ is God, intercede for you and use her kind offices with her Divine Son in behalf of your spiritual welfare here and your eternal happiness hereafter.

I shall personally present your compliments to Bishop Colton and tell him all about your grand donation to the Church for a parochial school in Belfast. I know that he will be delighted with the good news, for it was he that suggested to me the idea of writing to you and appealing to your kind and generous heart for help to start here a Catholic school. I know he will highly appreciate your great gift and sincerely thank you for it. I am sure also that he will convey his sentiments to you in a letter before many days.

The value of your donation is enhanced in the Bishop's mind by the circumstance that it is the first acquisition of its kind to the diocese since his consecration. He will always be proud to say that the first parochial school established during his episcopate was made a possibility by the munificence of Mr. William Muldoon.

I am glad to inform you that all the conditions concerning the future use of the property will be fulfilled. I wish hereby to tender you a hearty welcome to St. Patrick's rectory, and to assure you that I shall be delighted to see you here at any time, and to extend to you the humble hospitality of my humble home. I thank you again, and may God bless you. Yours sincerely in Christ,

J. J. DEALY.

ABOUT OBITUARY NOTICES

A Missouri editor refuses to publish obituary notices of people who, while living, failed to subscribe for his paper and gives this reason: "People who do not take their home paper are dead anyhow, and their mere passing away is of no news value."

Topics Of Catholics In England.

READERS AND CONTRIBUTORS. — This is a department in the "Catholic Times," of Liverpool, England, which illustrates that many Catholics in that city and district manifest more than the usual interest of a reader in the events of the passing hour.

To give our subscribers an idea of the subjects discussed we take the following extracts from some of the letters:—

EX-PRIESTS.—This person is engaged delivering his nasty lectures up and down the country, and quite recently he was to have "held forth" at Chester. The Chester Chief Constable was interviewed by a person in authority armed with a copy of the Catholic Truth Society's tract, "Ruthven v. De Bom." The result of this interview was that Ruthven's meeting was prohibited. I would like to suggest that this action should be repeated wherever Ruthven appears, as it is quite desirable that his present occupation should be gone.

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A CENTRE PARTY. —It has often puzzled me why the British Catholics do not try to form a Centre party in Great Britain in the same way as the Catholics of Germany and elsewhere. It would be a great help to the Church to know that there was a Parliamentary body elected by Catholic votes to fight for Catholic interests. What a pity to see so many Catholic votes given to men who promise but never fulfil. Such votes harm instead of helping us, because the people they help to elect so often vote against us. There is hardly one representative who would vote for anything beneficial to us except the Irish members. It would be a great pity to allow German Catholics to be able to say that they do more for the Church than the Catholics of this country, which was once so strong in the Faith, and may be again if we try hard to win it back to the old religion.

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THE SAME OLD STORY is again repeated in England as elsewhere of the ostracism of Catholics by the non-Catholic. A correspondent writes:

The following letter was sent on the 28th ult. to the London "Daily Chronicle," but the editor thought well to refuse to publish it. It appears to be another case of "No Catholic need apply." I should be glad if you can find room for it in your valuable paper.

October 5, 1903.

To the Editor of the "Daily Chronicle." Dear Sir,—It appears to me somewhat remarkable that whilst many newspapers have severely criticised Lord Lansdowne's actions and held him responsible for much of the "muddle" as revealed by the late War Commission, the English Protestant press generally has made little or no comment on the wholesale robbery and confiscation of the property of British subjects at Douai, by the French Government.

I may say that I am personally acquainted with the Benedictine College at Douai, and have witnessed the expenditure of many thousands of pounds in new buildings, furniture, etc., also the fixing of a new dynamo to supply the whole college from top to bottom with electric light. All this, together with much valuable property and personal effects, have been cruelly confiscated, and this the property of subjects of the King of England. I may be pardoned for expressing some indignation in this matter when I state that I have had two sons educated at Douai, one of whom is now a Benedictine priest, and is personally concerned in this wholesale confiscation, and the other, with another son, is now in South Africa, both in responsible posts, and wearing the King's uniform. Is it yet too late for a further and stronger protest to be made to the French Government.

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"PLAIN CHANT."—All true Catholics will rejoice that the Right Rev. Dr. Casartelli, the new Bishop of Salford, in his very first Pastoral, has spoken out plainly and distinctly with regard to vocal and instrumental music in our churches. The opinions of His Lordship are held by thousands of Catholics throughout the country. Of late years, all over the kingdom, the evening service on Sunday has developed almost to a point resembling a Sunday League concert. Non-Catholics crowd the church, and, comfortably seated, music-book in hand, they seem to enjoy the efforts of the local prima donna as she screeches out her top notes to the very lively accompaniment of a violin or cornet. It is simply disgraceful. What is more devotional than the children's Mass in our London churches? What inspires our thoughts heavenwards more quickly than the plain chant heard in our little convent chapels in Ireland? What strikes the stranger on entering any Irish country church at Sunday evening service?—the wonderful quietude of the worshippers; the clear resonant voices of the choir in the "Tantum Ergo" (old style). And this is Ireland, that has held the Faith down through the centuries. But on this side of the Channel our evening service is a theatrical display, distracting in the extreme. England will not be converted to Catholicity by providing musical treats in order that the people may be attracted. Now that the learned and saintly man who rules over the diocese of Salford has spoken, we may look for a return to the simple and devotional singing and services that have enabled Catholic Ireland to hold and revere the religion founded by Christ, and the retention of which has brought her persecution and glory.

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NIGHT SHELTERS.—This subject touches us directly in our own city, where Catholics who have been blessed with abundance of means are cold and heartless in regard to the sufferings and deprivations of the poor. Here is what a correpondent in London writes to the department above referred to:—

Last year you kindly inserted a letter of mine in which I called attention to the urgent need there is for more night shelters for the homeless; this appeal apparently did no good whatever. I say apparently, because I still hope my words were not entirely wasted. If we could see the hidden working of many human hearts as God and His angels see it, what a wonderful record it would be of the power sometimes of a mere word! A rich man is told his days are numbered and that in a short time he must appear before his Creator to give an account of his stewardship; he may have used his riches well or badly, but in either case he begins to think out very anxiously how he can best use the money that will so soon be his no longer. That is the time when a mere word, seemingly forgotten, has great power! I have appealed to the living without avail; I am now writing in the strong hope that those with the finger of Death upon them will have compassion upon the homeless. My previous letter brought me a pathetic reply from a mother who related how one night she stood with her child in her arms, not knowing how soon her lodging, like many around her, would be "on the cold ground." This poor woman was rescued from such misery, but there are countless others who have no homes whatever, and we know only too surely the awful crimes that take place in consequence."

Priests Assaulted In Spain.

Reports gradually coming to hand show that the disturbances in Bilbao were more serious than at first appeared. There is now no doubt that the republicans, aided by a band of irreligious sectaries, made a deliberate and wanton attack upon the Catholics while engaged in a procession through the town. Maddened at the sight of the fervent faith of the people, they seized and broke up images of the saints, some of which they cast into the river, others they burnt. They attempted to force an entry into churches and convents. Several priests were assaulted and injured seriously, and it was only when the police exerted their strength that the riotous invaders were finally quelled. Scores of arrests have been made, and no doubt the law courts will deal with the rioters as they deserve. But the whole episode inspires misgivings. For a long time now it has been known that the anti-clerical party in Spain was determined to force a conflict between Church and State. The condition of the country, where wretched economic conditions are fostered by indefensible landlaws, has brought the peasants to a state of misery which they find unbearable. To this must be added the unrest among artisans in the towns, and when we add still further the everlasting political troubles which afflict Spain, we shall have before us a picture the lines of which give little reason for hoping that the clergy and religious have a period of peace in store for them.—Catholic Times.