

## STRIKING LESSONS IN RELIGIOUS LIFE

**A NOBLE LIFE.**—From Jerusalem comes a letter to one of our Catholic contemporaries in which details are given of the death of a saintly religious in the city of sacred memories. Dom Belloni died on the first of August last, and his disappearance from the scene of his labors, is set down as a serious misfortune for the children of Jerusalem. At his funeral every grade and class of people in the Holy City found representatives; all his admirers and friends, the Consulate of France, the members of the different communities in Jerusalem. Catholics, dissidents, clergy of all rites, Turkish authorities, and in a word, the entire population. He had sacrificed everything for the poor children of Palestine. He had given up family, country, repose, health, and forty years of a life of labor and self-abnegation was added to the offering. He was in his sixty-fourth year when death came, and his sole anxiety was for the continuation of his work. It is thus the correspondent describes the origin and progress of that work:—

"Such a work, however, is never permitted by God to perish. Begun in 1836, under the auspices of Mgr. Valerga, sustained and encouraged by the Patriarchs of Jerusalem, it gradually developed in spite of difficulties and obstacles almost insurmountable. The zealous and charitable founder then had twenty orphans under his care. Support began to fail him, but his courage founded on a blind confidence in Providence did not waver. He was called imprudent and reproaches were heaped on him, but this ingratitude did not discourage a heart that had little in common with the world. He did not abandon his heroic enterprise, but continued to pray, to work and to suffer for his children. Heaven itself seemed moved by courage so sublime, for a large offering came at this juncture and enabled him to pay debts contracted, and to provide for fresh necessities. It was then that Dom Belloni undertook those long journeys in Italy, France and Belgium, to provide for his orphans, now become quite numerous. He established in different places central committees who collected funds with which to support his orphanage.

"Wishing to assure the perpetuity of his institution he introduced as collaborators the Order of the Salesians. The work of the Salesians in Palestine is therefore the work of Dom Belloni."

This is a beautiful life. It is one of God's saints only that could lead such a career on earth. But what a glorious reward awaited him beyond. He was surely one of those of whom it could be said "He fought the good fight, he kept the faith. Well done good and faithful servant."

**A GRAND CAREER.**—In England of late quite a number of aged and pioneer religious have died. It was only last August that Sister Mary Joseph Alcocke, the foundress of the Convent of Mercy in London, and for over forty years its superior, died, and was buried amidst the greatest expressions of sorrow and bereavement, by thousands of the Spitalfields waifs and poor people, whose guiding star and protectress she had so long been. On the 25th September another venerable nun died, in the person of Mother Genevieve Dupuis, foundress of the Congregation of the Sisters of Charity of St. Paul the Apostle. We have found the following account of this good nun's life and death:—

"Mother Genevieve was in the ninety-first year of her age, and the seventieth of her religious life. She was active in every detail of the management of her order until a year ago, when her health began to fail. She was a Frenchwoman by birth, going to England in 1847 at the request of Cardinal Wiseman, who wished her to inaugurate in England the work that had been so successfully carried on by her order in France. They are principally engaged in teaching and in caring for the orphans. From the two religious whom Mother Genevieve brought with her from France, the community has grown to more than five hundred members, with fifty-two branch houses.

Mother Genevieve did not confine her energies to her own community, but extended them to all in distress. Many young men who had not the means to study for the priesthood she assisted with funds and many good priests have to thank Mother Genevieve Dupuis for having sent them to college, and paying for their education. The numberless orphans to whom she became more than a mother

ther is alone known to God, and very many in straitened circumstances have to thank this good old saintly mother for having assisted them in their days of trouble. Her life will some day be written for the inspiration and edification of many."

### THE TRIBUTE OF THE WORLD.

—A student of the College of Brignole Sale, Genova, Italy, writing to his family in Philadelphia, gives a most interesting account of the funeral of Sister Disengartne, who for forty years was superior of the military hospital in that city. It is thus the letter runs:—

"Sister Disengartne died on September 25, aged 62 years. She leaves a brother who is a distinguished Vincentian. That she endeavored herself to all who came in contact with her, even to the officials, was manifest at her obsequies. The convent chapel was crowded with nuns, while in the rear were assembled the army officers. The Mass was sung by the students of the college. After the services in the chapel a remarkable funeral procession was formed. The sick soldiers in the hospital who were at all able viewed its departure from the windows, while the Sisters over whom she presided knelt in ranks at the entrance, many of them in tears. The contrast between the brilliantly uniformed soldiers and the quietly attired Sisters was striking.

"The procession was led by 250 young girls, pupils of the educational institutions presided over by the Sisters. These were followed by about three score Sisters of Charity. Then came the hearse, which was arranged as a catafalque surmounted by a golden statue of Death bearing a cross. From each of the four corners of the hearse hung a gold cord which was held by senior Sisters. A file of twelve soldiers marched on either side and directly in the rear walked the two brothers of the deceased religious. These were followed by twelve army officers fully equipped; they included colonels, majors, captains and lieutenants. The Vincentian Fathers and the students of the College of Brignole Sale came next, then a company of soldiers and finally the civilian mourners.

"The Campos Santos, the cemetery is at the opposite end of the city from the military hospital, a walk of two and a half hours. There were no carriages in the procession, yet all attended the remains to their last resting place. As the procession moved along the two hundred and fifty young girls chanted the "Miserere" and the Penitential Psalms. Their sweet voices rendering the doleful melody made a deep impression on the listeners.

"All along the streets immense crowds viewed the procession and showed their respect. Many were in tears for the one who had befriended them. There was not a man, rich or poor, Duke or beggar, motorman or cabman, who did not remove his hat while the funeral cortege passed, while the women bowed their heads and made the sign of the cross as they no doubt offered a prayer for the eternal repose of the deceased."

This should be an object lesson for the world. We trust that such events may become more frequent, and that when it pleases God to summon to Himself those who have fought so nobly in the ranks of the Church Militant, their memories may be revered in a manner, like this, that is calculated to inspire others with a deeper faith and a truer appreciation of the sacrifices here and rewards hereafter of a religious life.

## A CATHOLIC PROTEST AND ITS RESULTS.

Owing to the protests of the Catholic people of Ireland against the persistent boycotting of Catholics seeking employment on the Irish railroads, the positions were opened to competitive examination, and the result has just been announced. Judging from the names of the successful candidates it is very evident to "all who read" that the hitherto excluded Catholic has come out very much "on top." Twenty-five is the number of candidates successful, and of these about five or six would appear to belong to the loyal minority. That Catholics are at least competent to perform the duties of clerks to the Great Southern Railroad despite the many educational difficulties they have to contend with, is but too evident from the published list under the competitive system, and it is hoped the same system of fair play all round will be followed by the other railway directorates in Ireland.

### DEVOTION TO BLESSED VIRGIN.

The greatest gift of God to a soul is a true devotion to Mary.—Faber.

## CATHOLIC TEMPERANCE MEN DONATE A SCHOLARSHIP.

On the occasion of the observance of the Father Mathew anniversary, held by the Catholic Total Abstinence Union of Philadelphia, a most remarkable incident took place during the proceedings. From the "Catholic Standard and Times" of that city we learn that a committee of the Union stepped on the platform, and Rev. R. F. Hanagan, President of the Union, stated that there was still another feature which was on the programme. Turning to Archbishop Ryan, who was on the stage, he said:—

"Your Grace: A few weeks ago your devoted clergy and faithful people joined in a testimonial of esteem and veneration for you on the occasion of the golden jubilee of your ordination to the priesthood. Tonight your children of the Catholic Total Abstinence Union of Philadelphia cannot permit your presence at this grand meeting in honor of Father Mathew without giving some expression of their love and gratitude to you, who so worthily represent to us the great Apostle of Total Abstinence. Each and every member of the Total Abstinence Union of Philadelphia fully appreciates all that you have done, both for the cause and for the Union of Philadelphia since your coming. It is, therefore, my honor and unexpressed pleasure to present to you to-night, in the name of the Total Abstinence Union of Philadelphia, a check to establish a scholarship in the Seminary of St. Charles Borromeo, for the education of a young man for the priesthood. It is the earnest wish of the Union that this scholarship be known as the Most Rev. P. J. Ryan, Sacerdotal Jubilee Scholarship, and I beg Your Grace to accept the gift."

The reply of the venerable Archbishop to this address is one that we would not attempt to give in a summarized manner. It is so brief, so much to the point, and yet contains such a noble and glorious lesson that we will simply give it verbatim. The Archbishop, who was evidently unprepared for such an important announcement, said:—

"This is a very pleasant surprise to me, and it is a good thought for the Catholic Total Abstinence societies to educate a young man for the priesthood. For years to come he will be a priest of the Total Abstinence Societies of Philadelphia, and I will make it a condition that as there is a total abstinence society in the Seminary itself—a free society, but of themselves have formed a society—I will make it a condition that the young man who will be the beneficiary of this gift shall always be a total abstainer. So that you are doing good not only for religion, but for the great cause which we all love so deeply.

"It is an interesting occasion for me to-night, this celebration in honor of Father Mathew, and it is appropriate that the celebration should be in Philadelphia, because, as I told you on a previous occasion, there is a connection between the Society of Friends, so intimately associated with this city since its settlement, and the temperance movement.

"It was a Quaker who induced Father Mathew to take the pledge. Though Father Mathew was a very temperate man, it was hard, as it is with some people now, to get him to take this step. The Quaker said: 'If you become a total abstainer and use your influence with your people, you will do an immense service to society and especially to those of your own faith.'

"But Father Mathew was a very humble priest and thought he had no such influence as was attributed to him, and he refused to take the pledge, not because he thought it objectionable in itself, but because the other imagined he should be the great leader of a movement. The sharp, wise, gentle Quaker saw in Father Mathew's gentle nature those qualities of mind and heart which fitted him to be the leader of a great movement, and finally, saying: 'Here goes in the name of God,' the priest pledged himself, and an excellent natural movement became elevated to the plane of the supernatural. The priest came in. Religion came to bless what was good in the natural order, and gave to the temperance movement the sanction and blessing of religion, and the moment religion stamped her seal upon it and the priest was the leader, from that moment it advanced. The vitality of religion, its power, all that religion could give, perpetuated it, and after all these years it remains to-day a great religious as well as philanthropic and benevolent organization.

"Sixty-five years ago I first saw Father Mathew, and, as I told you

on previous occasions, I—about the age of some of these children—became the first cadet in my town. Father Mathew was very particular in urging that the children should take the pledge. I remember how proud I was when he introduced me to a number of those taking the pledge as his 'little tee-totaler.' I believe what the zealous lecturer said this evening is very important, that the children should be induced to take the pledge, and then there will be no danger, because they never will have the appetite which is so treacherous and which even in reformed drinkers sometimes revives and surprises persons. From the beginning they will be pledged total abstainers, will grow up in the household around their parents, their crown and their joy, and the priest of God will administer the pledge to these little ones, not merely to a few, but to boys and girls in our schools, and thus the movement must go on. It has God's blessing and people see the advantage of it. Those outside the Church see its advantage and honor the Catholic Church because of her advocacy of the cause.

"I am extremely grateful for this offering. It will enable me to educate a priest—a total abstainer—one devoted to all the interests of the movement, and feeling, as he must feel, that he is a priest because of this generous offering, feeling indebted to the total abstinence cause for his education, naturally he will be interested in its progress. And now, as when I receive donations I hand them over to my Chancellor to take charge of them. I hand over to a very devoted total abstainer, both in word and in deed, who has been an eloquent, urgent promoter of the cause in this city for years—I hand over to the Chancellor, to the new Vicar-General of my diocese, your offering, with gratitude in my heart, and a promise to remember you all at the altar of God."

As His Grace handed the cheque to Very Rev. Father Turner, a small boy cried out "Hurrah for Father Turner." That good priest in his address predicted that other scholarships of a like character would be established throughout the country, and that a coming generation would find that in the priests whose talents and virtues have deserved these prizes, so many Fathers Mathew—men of total abstinence principles and after the heart of God. We feel it a duty to give more than usual attention to this grand event on account of the lesson it teaches and the example that it sets. We have also our own ambitions, and we would be glad to see that example imitated in our own country here. We have heard complaints from many quarters about the lack of subjects for the priesthood. We pray that they may become more numerous and that all of them may be total abstainers and apostles, by word and example, of the great cause of temperance.

## THE CHARITY OF ENGLISH WORKHOUSES.

Sad indeed is the lot of people who are forced to die in the public almshouses in countries where the sway of secularism is supreme in dealing with the poor and afflicted. "London Truth" furnishes an example in that direction which should touch the heart of God-fearing men in our ranks and urge them to fight with all their strength against such practices as described by that English newspaper. Here is the report it publishes:—

From the account of a pauper's funeral at Ormskirk sent me by a correspondent, one would judge that the Ormskirk Bumbles have just about as much regard for the bodies of those who are unfortunate enough to die under their charge as if they were the bodies of mere beasts of the field. A woman had died at the Workhouse Infirmary, and the son, with two friends, came from Southport to attend the funeral. The body was drawn through the town on an open trolley, something like the luggage truck in use at railway stations. On arrival at the Ormskirk parish churchyard no clergyman was in attendance, and the coffin, with all possible dispatch, was lowered to the grave without any ceremony of any kind. An inquiry from the official in charge of the arrangements elicited the reply that it was quite usual to bury people from the Ormskirk Union Workhouse in this manner, and this was the sole scrap of comfort to be obtained by the bereaved son. It seems an extravagant contention, even for Bumble, that the crime of pauperism should entail denial of the rites of Christian burial in a Christian country.

### LIQUOR TRAFFIC.

Cadiz, a town in Iowa, has succeeded in outlawing the liquor traffic.

## THE NON- CATHOLIC PULPIT

(By a Regular Contributor.)

After pointing out the different conceptions of a Church, as held by High, Low and Broad churchmen, a reverend gentleman, preaching in this city last Sunday, concludes that because in nature we have unity in variety so it should be in regard to Eternal Truth. This is certainly the most unique plea for divisions in religion and in regard to the word of God that we have yet met with. It is quite possible that the reverend preacher did not estimate the full meaning of his contention, otherwise we cannot understand how he could propound such a theory. Of course, if he is willing to admit that in dealing with the question of a Church he is only speaking of a human institution, the invention of man, we are willing to concede that he may be right. But if he understands by a Church, an institution founded by the Son of God, by Divine Truth itself, then we cannot conceive how he can admit of variety. Truth exists or it does not. There is no medium. There can be no variety, not even for the purpose of securing unity—for the terms are contradictory.

Not only can there be no variety, but there cannot be even a shading of Truth—for the moment the shading, however delicate it may be—is admitted, you have a flaw, the glass is blurred, and no longer can you conceive it as being an emanation of God.

We are not going to enter into any consideration of the three-fold answer given by the High, Low, and Broad churches to the question of an ecclesiastical organization. It is none of our affairs how they contend in regard to the matter, for, as far as we are concerned, they are all equally in error. But Bishop Westcott, former Regius professor of divinity at Cambridge is quoted, and his words are of some importance, as they indicate the character of the Christian theology taught in such institutions. He says:—

"I cannot find any basis for the High Church theory in the New Testament. It is based, so far as I can see, upon the assumed knowledge of what the divine plan must be. The apostolic writer show no sign, and no purpose to create a permanent ecclesiastical organization."

This good Bishop's knowledge of the New Testament must be very limited, or else his reading of it must be very peculiar, if he sees no "sign and no purpose to create a permanent ecclesiastical organization." What then did Christ mean when addressing Simon Bar Jonas, He said: "Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against her"—and when He added that He would be with His Church unto the consummation of the ages—and when He told His Apostles that He would send the Holy Ghost to sanctify and illumine His Church—and when He ordained for the people that they should "Hear the Church?" Surely if that was not a permanent organization, there never was one on earth; and if, in accordance, the Church which has existed 1900 years, is not permanent, we would like to know what permanency means.

The reverend preacher, who so quoted Bishop Westcott, added:—

"Our Lord Jesus Christ contemplated the establishment of a Church, but as it was to be a universal Church, and to last for all time, and was to be adapted to various nationalities and various racial peculiarities; therefore, there were no details for government or constitution, for what was adapted to one kind of people might not be adapted to another. Christ laid down broad spiritual principles, and promised that the Holy Spirit should be with His Church always. Hence, there was less need for a permanent, unchangeable constitution. Our Lord did not say: 'Thus, and only thus, always and forever, shall the Church be constituted.'"

Yes, Our Lord did say that. Not in these exact words; but He said in a score of places that which amounts to the same. And, after all, does not the foregoing exactly describe the Catholic Church? Of course, it applies to no other organization on earth; but the preacher is talking of other organizations and not of the Catholic Church. We would have him, then, know that the Catholic Church fulfils all these conditions.

She is a universal Church; she will last for all time; she is adapted to all nationalities; she is suited to various racial peculiarities; she has no details of government or constitution that cannot be adapted to all kinds of people; Christ laid down her broad spiritual principles (dogmas); He promised that the Holy Ghost (and Himself also) should be with the Church for all time. So that if the reverend gentleman would have simply looked around himself, he would have found a Church that met all the requirements of a True Church. And in the contemplation of her he would have seen the need of a permanent, unchangeable constitution.

## The Sensationalism Of The Stage.

(By a Regular Contributor.)

We see by the press of New York that a new sensational drama is being written and preparations are being made to have it staged this winter. The title of the new play is "The Three Brothers." The title, itself, suggests nothing, either good, bad, or indifferent; but whence the subject? About one month ago three brothers, the Von Wormer boys, were electrocuted on the same day, and all within the space of fifteen minutes. This triple execution was the death penalty for having, on Christmas Eve, 1901, murdered their aged uncle. The story of the crime was bad enough, but now the idea of basing a sensational drama upon it is infinitely more repulsive. It is a crime, in itself, to place such a play on the public boards; it is an education in crime for the morbid and mentally infirm; it is a stimulant to commit crimes, unthought of before, for the brainless, heartless, prayerless victims of this age's moral degradation. And whom are we to blame for this? Without exonerating the authors of the play, and the managers who purpose making money out of it, we must say that the fault lies with the public.

It is the public, the sickly, diseased, morally rotten element, that cannot live if deprived of the air of sensationalism, that is responsible for such folly and evil. If the public did not crave for plays of this character, theatrical managers would not produce them, and writers would not compose them—because it would not pay. It is not exactly for the pleasure of degrading the stage, nor of feeding the latent passions of the perverted youth of the day, that writers concoct and that managers present these dramas; rather is it for the money that they make thereby. If, then, the public discouraged such representations and the theatres that contained them were ostracised, soon would they entirely vanish. But it is no use appealing to that section of the public which has become a victim to the drug of sensationalism. The sole means is to let them go their ways unto the end, and to strive, from the present moment forward to so train, form and educate a rising generation that the evil weed of mad sensationalism may be uprooted entirely.

And to attain this end there is only one means. It is a long and a tedious task, but with time, patience, and concerted action the result can be obtained. That means is the spread of our Catholic system of education. It is absolutely necessary, if society is to be saved from the wild beasts that ravage it at present, that the Church's influence be felt, that her methods be adopted, that her teachings find acceptance. We do not mean that her faith must necessarily be adopted by all—that is a still more gigantic work—but, at least, that her moral precepts and her discipline in regard thereto be taken up and observed by others. If this be not done there is no other salvation for modern society. From almost all the Protestant pulpits of this continent the cry of alarms is going up; the serious men who have at heart the well-being of the human family are becoming appalled at the inroads that vice, license, demoralization, irreligion, and morbid sensationalism are making upon the entire social body. A remedy must be found and that within a near future. And we repeat, and repeat most emphatically, that the sole safeguard of the State to-day, and the sole bulwark against the deluge that menaces, is the Ark of the Church.

CHAPTER

LEAVING HOME.  
close of a bright May  
in the pleasant country  
mature looked its love  
of which I write was  
little valley down an  
hills of New England  
any city or even to  
and what was here d  
name of a town consi  
few scattering houses  
which supplied nearly  
the inhabitants, even  
Post Office where t  
brought twice a week  
of all, forming a land  
around arose the steep  
the Church; for the peo  
tion were mostly Irish,  
Faith St. Patrick had  
forefathers many centu  
there were many in the  
travelled twenty or thir  
Sunday to hear Mass.  
Almost within the sh  
church stood a neat litt  
tage with an ivy covere  
front. Everything arou  
poverty but neatness on  
the occupants. In an  
racker just outside the  
aged, white haired gran  
was telling stories of his  
ful days in old Ireland  
est members of the fam  
boy and girl of six and  
were crouched on the gr  
fret, gazing up with wid  
Their trust in dear grand  
fret and the only thing  
distract them was the su  
issuing from the house  
mother was preparing a  
as they had not tasted in  
"Margaret," said the o  
dressing his daughter wh  
appeared in the door w  
time is it?"  
"Half past six," was th  
"Time the girls were ho  
"They will be here soo  
for they have been gone  
hours and they must be  
gry."

"Yes, the dear children,  
they come they will enjoy  
their mother has prepared  
"I hope so, father, for  
their last supper at home.  
At that moment a shrie  
was heard and the two li  
ran to meet the girls, who  
Grimes, a neighbor's son,  
sing the house.

The Nortons, for such wa  
ily's name were very poor  
est people. By the strictes  
on the part of both husb  
wife they had managed to  
their little home, a few acre  
besides feeding and cloth  
family of eight small child  
hard work was breaking  
once strong constitution of  
ther and he must have help.  
fell upon the two eldest,  
Margaret who was almost  
and Nellie aged eighteen. F  
been work for their near h  
would gladly have remaine  
their lives, but most of th  
being poor like themselves  
could hire them; so it was  
settled that they were to go  
in a cotton mill in a dista  
A neighbor's daughter who  
there for five years earnin  
seemed to them enormous w  
secured positions for both  
morrow morning they were

A great change indeed it w  
to those country bred girls  
never been on a railroad t  
gone many miles from thei  
home. Of the great world  
they knew nothing whatever  
ing a few wonderful soundin  
which had been told them l  
friends to whom they were  
flow differently it had affecte  
Margaret had from the first  
strong desire to pass beyond  
row horizon which had so far  
ed her vision, while Nellie ha  
ed with awe and clung closer  
mountain home, but when the  
duty summoned them to go  
Nellie was by far the braver  
two. It mattered not how lo  
felt she kept it all to herse  
know that to those left behi  
separation would be very har  
she wished to carry with her  
the pleasantest memories of  
Margaret would not consciou  
the expected change had beg  
wear away began to feel a  
love than before for her home  
a display of her feelings unt  
manded by her more patient  
who told her that it was wro