The CATHOLIC CHRONICLE ...

DEVOTED FOREIGN NEWS

ENGLAND

"THE LITTLE SISTERS OF THE

POOR IN CONSTANTINOPLE." At all seasons and in all weathers, writes a correspondent of The London Standard from Constantinople, quiet pairs of women, shrouded in volu-minous cloaks, explore the streets and alleys of Constantinope, knocking at every door, and receiving a gift or a rebust with gratitude or meckness, but never ceasing their quest till evening. When first the Little Sisters of the Poor came to Constantinople, a city where begging in the name of charity had long since become almost vexatious, many a gate was shut in their laces, but their invincible patience, the modest gentleness of their prayers for the smallest mite, and the unselfish gratitude with which the most insignificant offering was always received, quickly made friends for them and their work. Cruets of bread, old clothes and shoes, soap, cast-off hats or underclothing, any and every odd scrap or article, stowed away in the bags under their cloaks, and they now rarely pass a shop or private house without taking a toll for their aged poor. If we follow them home we are led past the Taxmi and a mile or two out to Shishli, where they turn to the left and bring us through Ferikeui to their asylum, an imposing-looking brick structure, well and happily situated on the hills overlooking the Sweet Waters, and standing in several acres of its own grounds. The gate is opened by a brisk old man, who rings a loud-toued bell, the sound of which brings one of the sisters to the entrance door. We are invited to enter, and shown up into the parlor. This is a small room, furnished with a table and four or five such-seated chairs, but the boards are spotlessly and need no carpet. A plaster figure of Anthony of Padua occupies a corner, and, together with a picture of the Virgin, is the only attempt at decoration. After a few minutes two sisters appear, and offer to show us over the establishment, One is English or Irish, quite young, with a pretty face and sweet voice and smile; the other is Italian or French, small, quick, and alert, with what, in everyday, life, might, be called a mischevious twinkle in her gray eyes. They -tell-un-that they are fifteen in all; six of whom go out every day "questing," while those who stay at home have their hands full with their hundred and thirty old pensioners, of whom about forty, are women. first visit is to the man's recreationroom. As we pass the door one old fellow tries to rise, but his feet slip, and he collapses gentle to the floor. "Oh, Michel, Michel," cries the sister, "you should not be so hasty. "Have you hurt yourself?" He rubs his shoulder and mutters something unintelligible as he persists in trying to stand up. He is made, however, to resume his chair, and, being a Pole, is much delighted in having a few words addressed to him in Slav, com-

present Czar's great-grandfather. Most of the men are outside enjoying the sunshine, but some are playing dominoes and strange games of cards, while others are engaged in tailoring. Those who patch despise the maker of new clothes, saying their own job is much mor difficult, while the latter takes conscious pride in the accuracy and fashionable character of his cutting-out. In another room aare the chronically infirm, men whio are blind, or paralyzed with rheumatism or other aliments. Here is one old creature, supposed to be nearer 100 than 90 years old. He cannot move any of his limbs, and has to be waited on hand and foot. As we pass him he murmurs, "I know your face," speaking of a lady visitor. She stops to speak to him, and he makes violent struggles to remember her name, if ever he knew it. With difficulty he rises his hand to his/forehead, and his face works painfully in the effort to capture the stray memory which eludes him. It is no use though, and he cries, "I have nothing left—nothing, no sight to speak of, no strength, and no mind - no memory!" and he bursts out sobbing. The next room is the There are only two ininfirmary. mates, the one slowly dissolving of old age, and the other said to be dying of consumption — a curious case in a man well past sixty, under which age nobody is admitted into the

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of the "Kilcormic Missal," recently printed in the Royal Irlsh Academy Transactions, by Rev. Hugh Jackson Lawlor, D.D., of Trinity College, Dublin, is a boon to liturgical scholars. The Missal in question was written in the Carmelite friary a. Kilcormic, or Frankford, Kings County, about middle of the 15th century, and contains a calendar, with obits of twent, remarkable persons and an Irish char ter. Aedli (Odo), incorrectly called Hugh, O'Molloy gave Kilcormic to the Carmelites, and died in 1454, being buried in the Monastery "on the Yeast of St. Remigius, before the High Altar." This Missal was written by an Irish scribe, Brother Dermot O'Flanagan (a Carmelite of the Loughrea house), who finished his transcription on March 4th, 1457. Edward Ohacayn (O'Higgins) being Prior of Kilcormic at said date. It contains 13 sequences, and in some cases musical notation is given. Dr. Lawlor's description is fairly good, but he writes from an unsympathetic standpoint; and it is a pity that he did not compare the Irish Missal with a 15th century printed one, instead of a cursory comparison with the Carmelite Missal in the Bodleian Library, dated 1574, printed at Venice. It was not till 1625 that the Tersian, or Discalced, Carmelites, under ther Edward of the Kings" (Father John Sherlock, of Nass, Co. Kildares got a foundation in Dublin. One glaring criticism reveals a nonacquaintance with Catholic hagiology. Dr. Lawlor confounds St. Brigid. of Ireland, with St. Bridget, of Sweden; and, indeed, it were well that our Irish children who are called after the "Mary of Ireland" would spell the name Brigid, and not Bridget. Again, he invariably writes "Postcommon" for "Postcommunion;" but it is satisfactory that he admits the fact of St. Patrick having been "elevated to the Episcopate at Rome." His explanations of the sequence for the Feast of St. Patrick are simply puerile-e.g., equating "male sine fusso" with "maleficum effuso." All the same, it is well that a description of this Irish

lege, Dublin) should be generally SCOTLAND

Missal (now housed in Trinity Col-

SCOTCH COMMON SENSE.

Rev Mr Miskiminin, hailing from Newry, Ireland, had had some experiences in Dumbarton, He proceeded to deliver violent lectures outside the licensed premises of a Catholic in that town. According to the Lord Advocate of Scotland, the reverend gentleman made use of very insulting language in reference to the publican and his wife. A second time Mr. Mis kimmim repeated the proceeding, causing great obstruction and nearly entailing a dangerous riot. On the second occasion the publican retorted by a gratuitous distribution of beer and porter, which he threw over his reverend assailant's clothes. Countercharges of assault and obstruction were lodged, but the Crown Counsel, taking a common-sense view, directed that there should be no proceedings taken on either charge.

"Why," asks an Irish exchange, "is is that none of this Schich commonsense can be imported into the Irish administration? Recently, at Camolin, Co. Wexford, some street-preachers erected a hut in offensive proximity to the priest's house and in an almost solidly-Catholic district. The Catholic parishioners indignantly threw it down. What is the result? Ten Catholics are hauled out of their beds between three and four in the morning, hailed before and a miniature State trial instituted. Had Mr. Miskimmim pursued his tactics in Ireland instead or Scotland he would have been glovated to the dignity of a martyr, and the whole cumbrous machinery of a Castle prosecution would have been speedily at work. They do these things better in Scotland."

GERMANY THE CATHOLIC CONGRESS.

At the annual German Catholic Congress opened at Osnabruck, the linuse was crowded to overflowing at 8 o'clock on Sunday evening, when a meeting was held to bid the delegates welcome. Judge Engelen, a nephew of the late Dr. Windthorst, presided. The burgomaster, Dr. Riessmuller, tendered the greetings of the city. The speakers included Parliamentary epresentatives of foreign countries and missionaries. Dr. Karl Trimborn, of Cologne, was chosen for IRISH PRE - REFORMATION MIS-SALS.

The Dublin Freeman's Journal is vs.
Our pre-Reformation Missals, or Mass Books," in Ireland are so very few—in all only live in number—that they are naturally regarded as most valuable, and hence-the account most valuable deature of the desture of the count most valuable deature of the estimate valuable feature of the count most valuable deature of the sections of the throat of th the position of President of the Con-

neeting was held at to atclock on Monday morning, after the celebration of Mass in the Cathedral. The 'ollowing telegram was sent to the Holy Father: "Catholics from ail parts of Germany assembled in the city of Osnabruck, where eleven hundred years ago the first Kalser of the Roman Empire established an Episcopal See, seek the Apostolic Benediction as a pledge of your paternal good will and a stimulus to love fer Christ, His Holy Church, and His Vicar on earth." Telegrams were also sent to Cardinal Rampolla and the German Emperor.

It was decided that resolutions on the following subjects should be proposed during the Congress: The position of the Holy See, contributions to Peter's Pence, the support of the African Association for the promotion of Catholic interests, the furtherance of the Association of St. Boniface, the merchants guilds and the Society of St. Canisius, and the creation of German professorial chairs abroad

The first general public meeting was held at 5 o'clock on Monday under the presidency of Herr Trimborn, amongst those present being the Bishop of Osnabruck (Dr. Voss' Bishop Bitter from Sweden, and Bishop von Euch from Denmark. The president, beginning, as usual on such occasions, words "Praised be Jesus Christ," delivered a spirited address He regretted to say that a new Kulturkampf seemed to be in sight-not an official one, but an agitation of the "Los von Rom" kind. Apologetics in the press and at public meetings had been recummended as a means of defence, and the recommendation would be acted upon at the Congress. The Bishop of Osnabruck followed with a thoughtful address on the objects of the Congress, and the work of Dr. Windthorst was the subject of an able speech by Dr. Porsch. Mgr. Baumvarten spoke on foreign mismissions, and Dr. Karl Bachem on "Catholics and modern requirements in the domain of trade, industry and art."

UNITED STATES

CATHOLIC SOCIETIES TO UNITE. We take the following from The New York Sun:

The convention of delegates of various Catholic societies of the Eastern and Middle West States, which met at Long Branch on Wednesday to effect a national federation of Catholic so cieties, closed its labors by establishing a temporary organization. The need for such an organization has been long filt and the proposition has been advanced and favored by many prominent Catholics within the last two years.

As outlined by its promoters, the scheme is simply to unite the various societies as Catholics, each society preserving its own individuality. The Catholic societies of Ohio are already united in a State federation, and it is proposed to use this as a nucleus for the national organization.

Bishop McFaul of Trenton presided. Plans were offered for a constitution and form of organization and committees were appointed to hold office until a permanent organization is ef-The delegates present refected. presented about 300,000 associates. The temporary officers elected were: President, Henry A. Fries, Erie, Pa.; vice-president, Thomas W. Fitzgerald, York; secretary, John J. O'Rourke, Philadelphia; treasurer, M. P. Mooney, Cieveland; spiritual director, Bishop McFaul; executive board, J. J. Coyle, Pennsylvania, E. D. Reardon, Indiana, J. C. McGuire and L. J. Kaulimau, New York,

The convention for the formation of the permanent organization will meet at Cleveland on Dec. 10.

THE DIRECTOR SAW THE POINT. (From Youth's Companion.) A railway director, who can take a

joke, as well as he can give one, is the good-ratured subject of the following story.

One of the employes of the road made application to him for a pass, in order that he might go home to visit his family.

"You are in our employ?" asked "Yes, sir."

"And you receive your pay regular ly?" "I do."

"Well, let us suppose that you were working for a farmer. Would you expect your employer to take out his horses every Saturday night and drive you home?"

"No, sir," answered the man, without a moment's hesitation. "I should hardly expect him to do that; but if the farmer had his horses out and was going my way, I should think he was a pretty meen man if he refused to

give me a lift."

And the more the director thought of it, the more it seemed to him that his question had been very satisfactorily answered.

The man got his pass.

THE WISEST WAY "Monday, I think is the nicest day," Said Ted, as he merrily left his play.

On Tuesday, too-why, nothing went wrong, So happy was he the winde day long. "Of Wednesdays I wish I had a ton-They bring a fellow such houps of fun!"

Thursday, though raining the morning through, Saw him get done what he wished to

Friday he spent in helping his broth-And somehow, that day surpassed the othersi

Saturday, with so many errnds to Really equalled his Wednesday's fun.

Now isn't our Ted's the wisest way— To make the most out of every day? -Adelbert F. Caldwell, in the House-

FACE TO FACE.

There is more than a kernel of truth in the following letter on "Supernaturalism and Modernism," which appeared in "Supernaturalism and last Sunday's issue of The New York Sun. A reader would infer that a writer who speaks of "the triumph of Rome" and "Romanism" not too respectfully, is not a Catholic, and he certainly is not a Protestant. He does not recognize Protestantism as a religion at all. Whatever he is whatever he believes he has laid his finger on a vital point. "Modernism" is the great foe of Catholicity to-day, and her battles against it will be the most desperate, because of the fineness and sublety of the weapons, of any that she has fought in all her militant history. She is divine; therefore she will conquer. But the battle will be none the less fierce for that. It is for nothing less than the world's salvation.

"To the Editor of The Sun: Sir-The present 'trek' of Protestaats into Catholic Church is no proper the cause for elation on the part of Rome. Protestant theology is not reversing itself after three hundred years; but, on the contrary, passing on to its logical destination, rationalism. Newman defined the Protestant Church with great accuracy, as the half-way house to infidelity. What is happening in this half-way house is that it is breaking up, most of it to move on, some turning back to the mother Church—the heart and soul of supernatural Christianity - other few to stay where they are for a little time.

"Surely this is no triumph for Rome. In his review of the Roman Church, Mucaulay expressed the opinion that, considering what that institution has survived, it is difficult to see to what she is finally to succumb, if she succumbs to anything In later generation it occurs to one that to the list of her enemies there remains to be added one more formidable than any she has encountered in her long and impressive career. I hope you will succeed in understanding the very definite thing I have in mind when I call this, for want of a less nebulous term, a modern age, or modernism.

"The last great modern age which preceded the present lived just long enough to witness the bir a of the Christian hierarchy, as secular history knows it. Respective dotage and infancy coincided. In so far as the dying civilization of antiquity retained vigor, it used it against the rew Church, so that the latter grew only as despised and outcast .eligions are wont to grow, in one damp cellar and another. It was in the great vacuum that the world of the Antonines left behind it that the Christian hierarchy matured, so that to-day for the first time in history, the two systems modernism and Christianity-are face to face, full grown.

"The nature of Christianity is well

understood: but there are many peo-

ple who imagine that the modern world is something essentially unique in history. It is not, however. It has existed before. Its main features are those of one of the many human systems with which history is famil-It has its doctrines, orthodox and heretical, its truths and its fallacies, its superstitions-strange to relate-and its legends. It has, too, of course, above all, its object. It devotes itself with enthusiasm to the upbuilding of man, just as the Christain Church devotes itself to bearing witness to the Biblical teaching of Jesus Christ; or the Federal Union oursues the object of securing the blessings of liberty to ourselves and our posterity. All roads and by-paths of activity in the modern world-or any modern world, as, for instance, that of Pericles or Augustus-lead directly or indirectly to the uplifting and culture of man as such-his empires, his art, his science, his comfort. Our only distinction is that we have been unprecedently successful in attaining some of these kindred objects.

in Hence a modern age is primarily an educated age, and therefore ration-

Panton-this Hill-of Mars and olsewhere, Paul himself describes Christianity as 'to the Greeks, foolishness, Moderns of every age are Greeks. If Christ's advent should recur to-day, the same drama would, beyond a doubt, be enacted; Our law would doubtless shield Him; but Christ was lynched. As it is Him divinity, resurrection, miracles, etc., ate set implacably aside, and supernatural Christianity has become transformed into a human philosophy and body of precepts.

"Such is the issue between modernism and Romanism. It is clear cut downright, and the contestants are magnificently consistent and faithful to their far away founders. Pro testantism is a half-way house, and henceforth there is to be no half-way anything. Seeing what the Church has blossomed into, many Protestants, loval to supernaturalism, are looking backward to the parting of the ways in Luther's time, and can see that Protestantism was an aberration. What was ve'led then is clear now. But such as those, though actually numerous, are, I imagine, relatively few.

"Rome will welcome them But if she knows what she is about—and the usually does - she will look upon them as measuring not what she has won, but what she has yet to encounter. "Howard Masten Cannon

"Avon-by-the-Sea, N J., August 28."

How Converts are Made.

Cardinal Manning, in his "Religio Viatoris," gives a splendid idea low and the series of reasons by which such men as he became converts to the Catholic Church: "I know that I am; I know that I

have the light of reason, the dictate of conscience, the power of will; know that I did not make all things, or even mysele. A necessity of my reason compels me to believe in One higher and greater than I, from whom I come, and to whose image I am made. My perfection and welfare consist in knowing him, in being colfformed to Him. I am sure that He is good, and that He desires my happiness; and that, therefore, He has not hid Himself from me, but has made Himself known, to the end that I may love Him and be like Him. I find that the light of the knowledge of God has filled the world, and has been ever growing by fresh accessions of light, waxing brighter and clearer until it culminated in the face of Jesus Christ.' In Him God and man were perfectly revealed. In Himself, in His words, and in His Commandments, I find the most perfect knowledge of God that the w rld has ever known; the most perfect anowledge of Himself-that man has ever reached; the most perfect law of morals towards God and towards man, that men have ever received. All this is to be found in Christianity alone. Christianity is, therefore, the fullness of the revelation of God. Moreover I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world-wide and immutable faith of the Roman Catholic Church. On these foundations—four square and imperishable—rests the faith to which God in His mercy has called me, m which I hope to live and die, for which I also hope that, by God's grace, I should be willing to give my life.'—Convert,

Gathelic Politicians.

Very sensible are the comments of the "Sacred Heart Review" on the recent election of a Catholic citizen to a high office in a New England

recent electrons a new engiants a high office in a New engiants a high office in a New engiant State:

"Catholics in public life who remain true to the principles of honesty and virtue which the Church teaches are a great power for good in the community. Conversely, Catholics who will enter politics to be just as honest as the 'other fellows,' whose names are forever associated with smooth schemes and sharp dealings, are the means of placing the Church in a false light before the people of other creeds. They linder the proton of God's kingdom on earth by

are the means of placing the charten in a false light before the people of other creeds. They hinder the progress of God's kingdom on earth by their own selifsiness. People are not much influenced by arguments to prove the abstract goodness of the Church when they have before their eyes a concrete example of Catholic politician.

"The Catholic who holds a public office worthily and fulfills its duties in an upright and impartial manner, whose name is a synonym for rectitude, is a living, breathing proof to his fellow-citizens of all creeds and classes that the Church of which he is a member inculcates true principles of life and conduct. A Catholic elected or appointed to public office must, if he is a worthy member of the Church, do even justice to all citizens—Catholics, Protestants or Jews. The better Catholic he is, the more impartial will be his dealings. He will be above any consideration except that of honesty and justice. The life of every Catholic, in whatever station, is day after day telling for or against the Church. By what each and every one of us does or says—be it good or evil—the Church is being judged by the people around us who differ from us in religion. We all have our influence, but the higher the station of a citizen the more widespread is the influence he exerts.

"Hence it behooves Catholics in office to give no scandal in private or public, to administer their duties

an educated age, and therefore rational, and therefore irreligious, so far as supernatual religion is conferned.

And right there lies the issue with fact, according to Catholic principles, and thus to be good representatives crucified Jesus. Christ and ridiculed

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