

...and comes to the holy altar, there is an end to his falsehood, there is an end to his sin; and the whole world around him, the political circle, the do-gooder circle, the political circle, receives an absolute guarantee, an absolute proof that that man must be all that he has described the Christian man to be—a man in whom every one, in every relation of life, may trust and confide. This is the test. Don't speak to me of Catholics who don't give us this test. When a Catholic does not give the sacraments, I could no more trust in him than in any other man. I say to you, don't talk to me about Catholics who don't go to the sacraments. I have nothing to say of them, only to pray for them, to preach to them, and to beseech them to come to this holy sacrament, where they will find grace to enable them to live up to the principles which they had forsaken. But give me the practical Catholic, the intellectual man! Give me the man of faith. Give me the man of human power and intelligence, and the higher power, divine principle and divine love! With that man, as with the lever of Archimedes, I will move the world.

Let me speak to you, in conclusion, of such a man. Let me speak to you of one whose form, as I beheld it in early youth, now looms up before me; so fills in imagination, the halls of my memory, that I behold him now as I beheld him years ago, majestic, gleaming with intellectual power, a mighty hand uplifted, waving, quivering with honest indignation his voice thundering like the voice of a god in the tempest, against all injustice and all dishonor. I speak of Ireland's greatest son, the immortal Daniel O'Connell. He came. He found a nation the nation the most faithful, the most generous on the face of the earth; he found a people not deficient in any power of human intelligence or human courage; chaste in their domestic relations, reliable to each other, and truthful—and, above all, a people who, for centuries and centuries, had lived, and died and suffered, to uphold the Faith and the Cross. He came, and he found that people after the rebellion of Ninety-Eight, down-trodden in the blood-stained dust, and bound in chains. The voice of Ireland was silent. The heart of the nation was broken. Every privilege, civil and otherwise, was taken from them. They were somnolent, as the people of the condition of the toleration of their existence, to lie down in their blood-stained fetters of slavery, and to be grateful to the hand that only left them life. He brought to that prostrate people a Christian spirit and a Christian soul. He brought his mighty faith in God and in God's Holy Church. He brought his great human faith in the power of justice, and in the omnipotence of right. He roused the people from their lethargy. He sent the cry for justice throughout the land, and he proved his own sincerity to Ireland and to her cause, by laying down an income of sixty thousand pounds a year, that he might enter into her service. He showed the people the secret of their strength himself. Thundering today for justice in the halls of the English Senate, on the morning he was seen in the confessional, and kneeling at the altar to receive his God—with one hand leaning upon the eternal cause of God's justice, the other leaning upon the people of Jesus Christ. Upheld by these, and by the power of his own genius, he left his mark upon his age; he left his mark upon his country! This was, indeed, the "Man of his Day!" the Christian man, of whom the world stood in awe—faithful as a husband and father, faithful as a friend; the delight of all who knew him; faithful in his disinterested labors; with an honorable, honest spirit of self-devotion in his country's cause! He raised that prostrate form; he struck the chains from those virgin arms, and upon her head a crown of free worship and free education. He made Ireland to be, in a great measure, what he always predicted and hoped she might be. "The Queen of the Western Isles, and the proudest gem that the Atlantic bears upon the surface of its green waters." Oh, if there were a few more like him! Oh, that our race would produce a few more like him! O'Connell was Irish of the Irish and Catholic of the Catholic. We are Irish and we are Catholic. How is it we have no more men like him? Is the stamina wanting to us? Is the intellect wanting to us? Is the power of united expression in the interests of society wanting to us? No! But the religious Irishman of our day refuses to be educated, and the educated Irish man of our day refuses to be religious. These two are the enemies of the highest education with the deepest and tenderest practical love of God and of your religion, and I see before me, in many of the young faces on which I look, the stamp of our Irish genius, I see before me many who may be the fathers and legislators of the Republic, the leaders of our race, and the heroes of our common country and our common religion.



The flies that are now in your kitchen and dining-room were probably feasting on some indescribable nastiness less than an hour ago, and thousands of disease germs attached to its hairy body, it is the duty of every housekeeper to assist in exterminating this worst enemy of the human race.

## WILSON'S FLY PADS

kill flies in such immense quantities as cannot be approached by any other fly killer.



But there was at that time a poor servant-woman, a native of the village of La Croix, in Brittany—Jeanne Jugan was her name—who was moved by her gentleness of heart, and the fervor of her religion, to pity certain infirm and destitute neighbors, to take her to her side as a companion, and to devote herself to their helplessness, a claim upon her attention. She went about begging when she could not work, that she might preserve life as long as nature would grant it to her infirm charges. Her example spread a desire for the performance of similar good offices. Two pious women, her neighbors, united with Jeanne in her pious office. These women cherished, as they were able, aged and infirm paupers, nursed them in a little house and begged for them in the vicinity. The three women, who had so devoted themselves to the service of the Order of Sisters of Charity, in which they took for themselves the name of Little Sisters of the Poor (Petites Sœurs des Pauvres).

The first house of the Little Sisters of the Poor was opened at Saint-Servan in Brittany. A healthy flower scattered in ten different French towns. My own personal experience and conversations with French priests lead me to think the same. Nevertheless, the persecution is by no means at an end, and the following incident illustrates the methods resorted to in order to take away the faith of the children.

The establishment at Dinan, over which Jeanne Jugan herself presided, being under repair, and not quite fit for use, the Sisters, we will go over the Sisters' house at Paris, which is conducted on exactly the same plan. We are ushered into a small parlor scantily furnished, with some Scripture prints on the walls. A Sister enters to us with a bright look of cheerfulness, such as faces wear when hearts beneath them feel that they are besting to some purpose in the world. She accedes gladly to our desire and at once leads us into another room of larger size in which twenty or thirty old women are at this moment finishing their dinner. It being Friday, rice stands on the table in place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in or near the state of second childhood. You see an old dame fumbling eagerly over her snuff box lid. The poor creatures are not denied luxuries, for whatever they can earn by their spinning is their own money, and they buy with it any indulgence they please, among which nothing is so highly prized or eagerly coveted as a pinch of snuff.

In the dormitories on the first floor some lie bedridden. Gentler still, if possible, is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority. We descend now into the old men's department, and enter a warm room with a stove in the center. One old fellow has his feet upon a little foot-warmer, and thinly pipes out that he is very comfortable now—very comfortable. The chills of age and the chills of the cold pavement remain together in his memory; but he is very comfortable now—very comfortable. Another decrepit man with white hair and bowed back—who may have been proud in his youth of a rich voice for love-songs—talks of music to the Sister, and on being asked to sing blazes out with joyous gestures and strikes up a song of Beranger's in a cracked, shaky voice, which sometimes is lost entirely, and then bubbles up again quite thick with mud.

We go into a little oratory, where all pray together nightly before they retire to rest. Thence we descend, in a garden for the men, and pass thence by a door into the women's court. The chapel-bell invites us to witness the assembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court and enter a large room where the women are all busy with their spinning-wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her daughter with a kiss. We are informed that it is a delusion of her old age to recognize in this Sister really her own child, who is certainly far

away, and may possibly be dead. The Sister embraces her affectionately and does not disturb the pleasant thought. And now we go to the kitchen. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the affluent in the neighborhood are stewed for a long time with great care. The Sisters say they produce a very tolerable result, and at any rate every inmate is thus enabled to have a cup of coffee every morning to which love is able to administer the finest Mocha flavor. A Sister enters from her rounds out of doors with two cans full of broken victuals. She is a healthy and I think a handsome woman. Her daily work is to go out with the cans directly after she has had her morning coffee and collect food for the ninety odd people that are in the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till 4 o'clock.

You do not like this begging? What are the advertisements on behalf of our own hospitals? What are the collections? What are the dinners, the speeches, the charity sermons? A few weak women, strong in heart, without advertisement or dinner or charity sermons, without urgent appeals to a sympathizing public, who have no occasion to exercise charity by entangling it to it balls and to theatrical benefits, patiently collect waste food from house to house, and feed the poor with it humbly and tenderly. The cans are now to be emptied, the contents being divided into four compartments, according to their nature—broken meat, vegetables, slices of puddings, fish, etc. Each is afterwards committed to the best cookery that can be contrived. The choicest things are set aside. "These," said a Sister, with a look of satisfaction, "will be for our poor dear sick."

The number of Sisters altogether in this house engaged in attendance on the ninety infirm paupers is fourteen. They divide the duties of the house among themselves—two serve in the kitchen, two in the laundry, one begs, one devotes herself to constant personal attendance on the wants of the old men, and so on with the others, each having her special department. The sentiment of the household is that of a very large and very amiable family. To feel that they console the last days of the infirm and aged poor is all the Little Sisters get for their hard work.—Truth.

### FORCED TO CHOOSE BETWEEN CONSCIENCE AND HUNGER

#### ONE LITTLE INSTANCE IN THE CAMPAIGN AGAINST RELIGION IN FRANCE

The opinion has been recently expressed, writes a Paris correspondent of the London Catholic Times, that the Church is gaining ground in France. My own personal experience and conversations with French priests lead me to think the same. Nevertheless, the persecution is by no means at an end, and the following incident illustrates the methods resorted to in order to take away the faith of the children.

In the department of Indre two little children had been abandoned by their parents. A relative, a poor woman, adopted them rather than leave them to the "Assistance Publique." On account of her poverty she applied for aid from the authorities, and was accorded by the department about two shillings a month for each child. Last December however, the inspector charged with the distribution of the funds of the department sent the following letter to the Mayor: "On the occasion of my last visit of inspection I was informed that the child H—D—D—frequenting the free (Catholic) school. I wish to ask you to persuade the woman F—F—, who has charge of the child, to send her to the lay school, otherwise I shall be obliged to propose the suppression of the assistance accorded to her. Please let me know when the child goes to the lay school."

The poor woman, unlike many others, bravely refused to change the child's school, and as a result the small pecuniary assistance has been suppressed. This is the way in which public money, paid by Catholics, is employed. The Echo de Paris, commenting on the incident, remarks: "What a notion of liberty, to make poor people choose between conscience and hunger!" This is only one little incident out of hundreds in the campaign against religion.—Catholic Standard and Times.

### THREE STUDENTS JOIN THE CHURCH

Three students of the General Seminary of the Episcopalian Church in Chelsea have withdrawn from that institution to enter the Catholic seminary and there prepare for the priesthood, according to a report published in Tuesday's New York Sun. The three students are Charles Denforth and Raymond Lawrence, both graduates of Columbia in the class of 1910, and Graham Reynolds, who was graduated from Yale in the same year. Mr. Denforth expressed his strong regret that interferences had been drawn from his action which were not true. "There is not the slightest ground," he said, "for saying that a schism exist in the student body of the seminary. Nor is it true that we endeavor in any way to persuade men or to pledge them to follow our course. Furthermore, I should like to add that we have never been approached or influenced by any member of the Catholic Church, nor has there ever been any communication between ourselves and Cardinal Farley."

Graham Reynolds, the young Yale man felt the same regret. "So far as I know," he added, "there has never been any heated discussion or agitation between students whose ideas differed on matters of ritualistic doctrine. Of course there is a wide difference which is reflected in the faculty. The high, the low and the broad church are all represented, and each group is advanced. We were of the most advanced high church views, and were practically alone in this belief."—New World.



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## THE LITTLE SISTERS OF THE POOR

Charles Dickens, unable to escape the anti-Catholic atmosphere of the first half of the nineteenth century, often spoke and wrote things that were calumnious of the old faith of England. One of the many of his books has been celebrated this year, and Catholics will know more kindly of the great English writer as they read the following from his pen to the Little Sister of the Poor. It was published in his paper, Household World, on Feb. 14, 1851.

Almsgiving takes the place of our work house system in the economy of a large part of Europe. The giving of alms to the helpless is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability as a means of grace, is more prominently insisted on than among Protestants, consequently the system of taxation for the poor is not resorted to. Nor is there so great a necessity for it as in this country, for few nations have so many paupers to provide for as we English who are accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and alling poor, the want of institutions for the infirm but healthily was not so severe as to attract the public eye.