

# WHAT OUR CURBSTONE OBSERVER HAS TO SAY

## Regarding Sacred Objects.

"Familiarity breeds contempt," and "no man is a hero to his valet," are two very old and very true sayings. In my Bohemian-like rambles I have discovered that both of these proverbs find very general application. Since I have earned deservedly or not a reputation of fault-finder, or rather of fault-exposer, I consider that I can lose nothing by taking advantages of the circumstance and writing down, for the public benefit, some of my own reflections upon what I see and hear. I will, therefore, without further ceremony, state that I purpose this week to deal with the question of familiarity with things sacred. There are holy and sacred things with which it is well that we should have frequent communion, there are others that it is essentially better that we should know and see at a distance. We cannot be too familiar with the church; yet we may possibly make too free with it. We cannot be too intimate with the Sacraments; but we can be wanting in that profound respect and reverence which is due to all connected with their administration. I have been led to these reflections by the following circumstances:

Sometime ago I had occasion to visit a store where church ornaments were sold. I was shown, as an interesting and curious idea, a set of altar vessels of a very diminutive size, and

was told that they were sold as play-toys for children that had a liking for imitating the Mass. Amongst other objects was a small missal and corresponding stand, a censer, and incense holder, a chalice and paten, an ostensorium, a pyre, and a set of candlesticks. Some of the objects were sold at a low figure on account of their size; others were of real gold-plate, and quite large size; of the latter class the chalices ranged from two to four dollars and the other objects in proportion. In fact they were real altar vessels in every sense—save that a child of four or five years could handle them with ease. It was this fact that gave rise to the reflections I am about to make.

We all know how imitative young children are, and how they love to play at what they see the older people doing in earnest. A little girl dresses and nurses, chats with and teases her doll; and, for the time being she is, in imagination, a mother taking care of her child. A boy wants a rocking-horse, that he may ride and drive it, just as he sees his father ride or drive a real horse. And if he cannot get a hobby-horse he will straddle a chair, place a string around a post, and with a tiny whip will gallop away for an hour. It is that peculiar faculty of imitation that thus develops in children. A boy of three or four years is taken to Mass. He is at-

tracted by the lights, astonished at the music, charmed with the ceremonies, and, if he be possessed of the least degree of imagination and memory, when he returns home he will find him trying to do what he saw the priest do. Had you taken him to a circus the effect of the performance would have been similar—he would want to turn hand springs, twist his limbs into all manner of shapes, or play antics like the clown. Each of these attractions he will forget as soon as something entirely new claims his attention.

While it is well that a child should receive what I call object lessons in religion, and be made to conceive a liking for a pleasure, in the ceremonies of the Church, still it is not proper that he should be allowed to become too familiar with things sacred. He will turn from his hobby-horse (when tired of it), to play Mass with his chalice and other altar ornaments and sacred vessels; but (when tired of that game) he will turn equally from it to take up his whip, or to play at cars, or steamboat, or baker, or butcher, or shop-keeper, or any other game, of the imitable class, that he may have in his mind. What must be the natural result? He will place no more value on a chalice or a pyx than he does upon a hobby-horse, or a Jack-in-the-box. When he sees a real horse it reminds him of his wooden

one at home; and when he sees his wooden horse it reminds him of the real animal. In the same way, when he handles his toy chalice—without any more reverence for it than he has for his shovel, whip, bat, or ball—it recalls to his mind the real chalice that the priest uses; and when he attends Mass and sees the real chalice he has no more respect for it than he has for his toy-chalice at home, or for his toy-horse.

Possibly, I do not make my meaning clear; but I wish to establish the fact that it is unwise and certainly injurious to give a child, as a play-toy, that which his young mind cannot dissociate from the original sacred object. The more reverence the child is taught for all that is connected with the Church, and the less familiarity he is permitted to have with all that he should learn to hold sacred, the better for his future. Personally, I would never give my child a chalice—even as a toy—to play with; I do not know how I could later on, attempt to inspire him with that wholesome awe of all things connected with the Divine Sacrifice of the Altar, after he had played on the floor, and kicked about, in his childish ignorance, that same class of vessel. Consequently I believe that more wrong will result from the fabrication, sale and use of these toy-altar

vessels than from any other species of children's commodities.

And this brings me to another consideration. The familiarity which certain children are allowed, as far as things sacred are concerned, and the increased familiarity allowed to youths with the Church, the Mass, and the priest, too often lead to a contempt for or an indifference towards these objects in later life. I have seen altar-boys going about a church in somewhat the same manner as they would go around a theatre or a play-ground. Not many days ago I went into a church in the centre of the city. It was after a low Mass had been said. The priest had just left the altar. The boy who had served the Mass came back into the sanctuary, blew out a candle at one side of the altar, then crossed over and blew out the other candle, without even as much as bowing his head—not to speak of genuflecting—when he rushed across the altar steps; yet the tabernacle contained the Host. Evidently, familiarity had destroyed that respect, that care, that thoughtfulness which should mark our movements in such a place. It may be said that all this is none of my business; but some one must make it his business to call attention to such matters.

There is another lack I have noticed

in the majority of our Catholic boys; they never, or scarcely ever, salute a priest when passing on the street. Last winter I was standing at the corner of Henry and St. Catherine streets waiting for a car when a gentleman, with whom I had a slight acquaintance, came along and stopped beside me. He also was waiting for a car. We exchanged a few words about the weather, when a priest came down the street. The gentleman in question raised his hat slightly and bowed; the priest touched his hat, and went on. The priest's face seemed to me familiar, but I could not recall where I had seen him. I asked my acquaintance who the priest was he answered that he did not know. "I thought," I said, "you bowed in a manner that denoted an acquaintance, sir?" "Not at all," said he. "I merely saluted the priest, the man is a stranger to me." I need not dwell upon the lesson these words teach. I will just simply add that if our boys were taught to touch their hats whenever they pass the door of a church, it would soon become a custom and decidedly a most laudable one it would be. As I am not a teacher, nor a trainer of youth, I expect that I have gone sufficiently far into this subject; any more might expose me to certain criticisms—and like all the world, I like to be criticised, but I don't want others to criticize me.

## Notes of Irish News.

FROM OUR EXCHANGES.

### LORD GREVILLE APOLOGIZES.

In answer to a resolution calling him to attend and address the Westmeath County Council with regard to certain expressions in the speech which he made in the House of Lords on the Ritualistic practices in the English Church, Lord Greville has explained to the Council that nothing was further from his thoughts than to offer an insult to Catholics. His speech made no allusion whatever to Catholicism, and was addressed entirely to a particular church in Brighton. Mr. J. Tuite, M.P., asked if Lord Greville unreservedly apologized for the use of the particular words, "idolatrous images" as applied to the Blessed Virgin. Lord Greville said he absolutely apologized for using the words if they hurt, annoyed, or irritated the feelings of Catholics. A resolution was adopted declaring that the explanation and apology of Lord Greville were accepted as satisfactory.

**A NEW CHURCH.**—A new church attached to St. Patrick's Training College, Drumcondra, was opened on Sunday by a High Mass, at which His Grace the Archbishop presided. The Very Rev. Father Connery preached in eloquent sermon on "The Irish Catholic Schoolmaster."

**THE CONGRESS OF WOMEN.**—At the International Congress of Women, which is to be held at the end of the month in London, Ireland will be represented Mrs. Haslam, the indefatigable hon. sec. of the Women's and Poor Law Guardian Association, will be present as a delegate, and Mrs. Maurice Dockrell, of Camolin, Monksdown, is expected to speak in the Political section.

Englishmen have no conception of Orange savagery in Belfast because their papers give little or no space to what happens in that plague spot, says the Catholic Universe. What occurred on Friday last? During the dinner-hour a Catholic employe of the Queen's Island was set upon by five hundred fellow-workers. They dragged him along the roadway, kicking him in the head and body. The unfortunate man grasped a lamp-post. To make him let go his hold he was booted on the knuckles and in the abdomen. Having torn him from the lamp post he was literally kicked into the dock almost lifeless. By a lucky coincidence some men were bathing close to where he fell, and they rescued him. The outrage is truly Orange in all its brutal features. Belfast is the only city pretending to be Christian and civilized in which anything of the kind could happen. The victim's crime is that he professes the Catholic Faith. The report states that the murderous crew numbered five hundred.

red. Let us suppose that they did not count more than one hundred men. Did not they present a splendid example of Protestant chivalry? Some thousands are employed in shipbuilding at the Queen's Island. It was the dinner-hour, and there must have been swarms of men lounging about, and doubtless enjoying the sport if they were not taking part in it. No one attempted to save the "more Papist" from his "God-fearing" murderers—for murder was their fixed purpose.

On Sunday, July 23rd, the Most Rev. Dr. Foley, Bishop of Kilmore and Leighlin, will solemnly consecrate the new High Altar (the bequest of the late Patrick Maher, Ballyvaughan), recently erected by the Right Rev. Messrs. Burke, P.P., V.F., Bagnalstown, Co. Carlow, in the Church of St. Lasernan Ballyvaughan, High Mass, Communion, will be celebrated at 11.30 o'clock, and a sermon will be preached by the Very Rev. J. Foley, D.D., President College, Carlow, after which will take place public procession of the Most Holy Sacrament. The church is at present in course of renovation.

**THE OIREACHTAS AT DUBLIN.**—The Third Oireachtas or Language Festival, promoted by the Gaelic League, held last week in Dublin, eclipsed in brilliancy and effectiveness either of the similar festivals that preceded it. At the vast gathering which filled the historic hall of the Rotunda on Wednesday evening, His Eminence Cardinal Logue presided, and was surrounded not only by all the distinguished promoters of the Gaelic Literary Movement in Ireland, but by the representatives of delegations from Celtic countries beyond the seas. The Cardinal opened the proceedings with a brief speech in Irish, in which he referred in terms of praise and congratulation to the splendid efforts of the Gaelic League to restore the ancient language of Ireland, which he described as being of as great antiquity as the Hebrew; and possessing greater wealth and power of expression than the Greek. At the conclusion of the proceedings, which were of a most varied and interesting character, His Eminence distributed the prizes awarded by the judges who presided at the competitions in Irish, original poems, rendering of songs and music, etc. From a spectacular point of view this phase of the proceedings was most impressive—as each prize-winner, on ascending the platform, reverently knelt before the robed Cardinal, who had a word of paternal kindness and encouragement for all.

A conference of managers of industrial schools in Ireland took place recently in the Gresham Hotel, Dublin, His Eminence Cardinal Logue presid-

ing. The chief matter with which the meeting concerned itself was the consideration of the circular issued by the Lord Lieutenant with reference to the regulations for admission to industrial schools in Ireland. In opening the proceedings, His Eminence said that with regard to the effect of that circular on the working of the industrial schools, facts had come under his notice, even in the short time that had elapsed since the publication of the circular, which made it evident to him that if the position taken up by the Government were maintained it would mean the end of the industrial school system in Ireland. It was decided to appoint a deputation to call on the Chief Secretary, legal evidence having been first obtained. An Association of Managers was formed whose business will be to give all assistance and advice in their power to the managers. It was also decided to ask the County Councils and Borough Councils of Ireland to pass a resolution asking for the withdrawal of the circular.

The new pulpit which is being erected in the Carlow Cathedral as a memorial to the late Most Rev. Dr. Comerford, Coadjutor Bishop of Kilmore and Leighlin, will when completed be a monumental work of which the town may feel proud. It has been executed in rose cushion oak of the finest color and quality, being designed in accordance with the architectural features of the Cathedral, which are those of the fifteenth century, commonly called Tudor period.

In opening the Commission for the City and County of Dublin, Mr. Justice Gibson, addressing the Grand Jury, said that there were only ten small cases to engage their attention. The condition of the county, was, as usual, quite satisfactory.

"Simply disgraceful," are the words applied by His Grace the Archbishop of Cashel to the indifference of the public regarding the evicted tenants. Dr. Croke sent a subscription of £20, which, with £50 sent recently, is practical evidence of his sympathy with the wounded soldiers of the land war.

The death of Mother M. Bernard is announced. It occurred at the Convent of Mercy, Dundalk, in the 41st year of her religious profession. The deceased lady was a daughter of the late Mr. John Segrave, J.P., New Barn, Co. Dublin.

### A PECULIAR CAREER CLOSED.

The Liverpool Catholic Times, gives the following brief account of the recent death of one of the most "all around men" in the British Parliament, and one of the most humorous members of the commons. His death so sudden, and while about to pour out a flood of his original and striking wit, will allow of the com-

ment that he "died in harness." The Times says—

"Lord Chatham (the Elder Pitt) died on the floor of the House of Lords. It is almost true to say that Dr. Wallace, M. P., died on the floor of the House of Commons. On Monday night he rose to speak on the Kitchen vote. The house was then full, and it composed itself to hear the witty and sarcastic remarks which seasoned every speech he made in Parliament. Only a few sentences had fallen from his lips when an ominous pause ensued. A glass of water was fetched, but he dropped into his seat, and the house was hushed in apprehension. The doctor had swooned, and was carried on. Several members of the medical profession were soon in attendance. He was conveyed to St. Thomas' Hospital, where he died at a quarter past two on Tuesday morning, cerebral paralysis having been the cause of death. Dr. Wallace was a remarkable man. A distinguished churchman, he became a doctor of divinity. Having wearied of ecclesiastical work, he turned pressman, and was appointed to the editorial chair of the Scotsman. After four years his fancy led him to the legal profession. In the pulpit, at the press, and at the bar he rose above the average rank. In 1886 he turned his attention to Parliamentary action, defeating in that year Mr. Goschen, whom he challenged for the division of East Edinburgh. Again in 1892 and 1895, he fought and won the same constituency. As a man of great wit, humor and eloquence, Dr. Wallace always commanded an attentive audience, and never failed to elicit roars of laughter. It is curious that in a few weeks Edinburgh should have lost two of its members, both dying suddenly."

### A VILLAGE IN RUINS.

The entire business centre of the village of St. Raymond, Que., was reduced to ruins in a short time on Sunday last, between twelve o'clock and six o'clock p.m. The loss is estimated at from \$150,000 to \$170,000 a little over half of which being covered by insurance. Owing to the complete lack of fire appliances and the high wind which was blowing at the time, within half an hour from the time the fire originated, some fifteen buildings were enveloped in flames. It is estimated that not less than 350 people were rendered homeless, as a number of the houses were tenements.

### COST OF THE PLEBISCITE.

In reply to Mr. Foster, the Premier stated that the cost of the prohibition plebiscite up to June 23rd last, had been \$192,541, and \$1,000 extra would cover all outstanding liabilities.

When you find a man chuckling because a neighbor has been caught in evil, watch him, and you'll catch him next.

## Notes From American Centres.

At Lawrence, Mass., on the 17th inst., the corner stone of the new High School was laid with great ceremony and circumstance. Able addresses were delivered by the Mayor, by the Superintendent of Schools, by Principal J. D. Hone, and Hon. R. O. Towksbury. Prayer was offered by Rev. W. E. Walcott at the opening of the programme. The closing address and prayer fell to the lot of the Rev. J. T. O'Reilly, D.S.A., Rector of St. Mary's Church, and a strong advocate of Catholic Schools. It is rarely that such an occasion arises, and never was one taken advantage of in a more praiseworthy manner. So admirable, so true, so genuine, a note was the address delivered, that we give it in full. It is a model for the imitation of all who may ever chance to be in the same position. Father O'Reilly said—

"My presence as a Catholic priest at the laying of the corner stone of a public building, to be devoted to a system of education without religious calls for a word of explanation. I am here in response to the courteous invitation of our well-meaning executive, who, no doubt, intended by his invitation to demonstrate that our public schools belong to no one class or sect, but to all citizens alike. In this we agree with him, that the schools belong to the public, but I realize the apparent inconsistency of religious exercises over the foundation of a building, within whose walls religion shall not be allowed to enter."

"Here the intellect alone shall be trained, the field of knowledge shall be limited to the cold science of material things. Within these walls it shall not be lawful for the Christian teacher to proclaim that Christ is God; nor for the unbeliever to assert that Christ is not God. Here during all the important years of the formation of the character of our future men and women, there can be no fixed and reliable standard of morality. The better part of their nature must suffer. The love that God implanted in the heart of man to assist him to reach out and possess eternal happiness, shall have no sustaining influence, no inspiration such as religion alone can offer."

"Our public schools are the outgrowth of a thirst for knowledge, but they fail to supply the wholesome, life-giving draught. There is, here, then, room for prayer, a prayer in which all may join with the fullness of their hearts. Our present system of public education, largely in the experimental state, seeks to shut out from our youth a knowledge of God; but God, who is knowledge itself, shall make the light to shine in the darkness—and out of the foolishness of man's pride shall demonstrate his own infinite wisdom."

"He is looking down on us with eyes of love. Let us turn to him in all humility, and ask that He shall bless

this work of our hands; that in this building, dedicated to the cause of education, may, at least, be created a thirst for real knowledge, that prejudice and bigotry may never find therein a resting place; that those who shall have the care of our children's instruction in our public institutions may be guided by Divine wisdom, and that all teachers and pupils may daily spend themselves in searching for the only real being, that can satisfy the soul's everlasting truth."

"To this end, then, I assure Thee, my Creator, Our Father who art in Heaven, followed by Thy Name, Thy Kingdom come. Thy will be done on earth as it is in Heaven, for to this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen."

Elsewhere in this issue we refer to the Lansing, Michigan, excitement over the representations made to the Legislature regarding the abominable treatment of young girls in the industrial School at Adrian. It appears the matter will be pushed to the bottom. Women have control of this school, and they have proven that "man's inhumanity to man" cannot even approach in wickedness "woman's brutality to woman."

The following is an account of punishments inflicted which we take from an exchange—

"Girls have been whipped on the bare flesh with rubber tubing, three-quarters of an inch in thickness."

"They have been beaten with rulers paddles and wooden planks, and they have been plunged into baths almost hot enough to blister the skin."

"Some girls have been kept in shackles and handcuffs for many hours."

"In the discussion of the report in the Lower House, the investigation of the Elmira Reformatory was cited by some of the members, and it was declared that the horrors there disclosed did not exceed those at Adrian."

"There was a fierce struggle on the part of the political friends of the accused women officials to protect them from the consequences of this exposure the recommendations of the committee, however, were finally adopted."

"It is said that Gov. Pingree will act promptly upon the recommendation that Mrs. Bliss, Mrs. Smith and Mrs. Sicks be removed from office and replaced with women of known humane tendencies."

In conjunction with comments of the "True Witness," made last week on Masonry, in which we pointed out that Masonry was distinguished from other societies by the fact that it is a religion, a culte, an irreligious religion, we take the following extracts from a letter of protest, sent by Rev. Continued on Page Eight.