

The True Witness

THE WEEK IN IRELAND.

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FRANCE'S COMING CONTEST.

[By a Regular Contributor.]

The ultimate outcome of the critical situation in France is decided by the most momentous political problem of continental Europe to-day.

The suppression of the Public Work budget by the Committee of the French Chamber of Deputies has created a grave uneasiness in many quarters, although Rome is by no means surprised at the course being taken.

In one of his analytical letters to the "Sup," that organ's Roman correspondent "Innamato" has pointed out how after the elections of next May that a complete change will take place in the aspect of the French political situation. He wisely indicates that on the eve of an election it is not the Socialists' policy to precipitate a breach between Paris and Rome.

In this issue he makes a very sweeping assertion, and one that has all the looks of being pretty exact. He says —

"Nevertheless the noisy demon-

stration of the members of the pro-

letarian coalition existing between the Jewish, Socialist and Masonic elements, but he repeats it, as an accepted fact, and explains it in a most lucid manner. Read the follow-

ing —

"By means of the Jewish-Socialist-Masonic combination the Govern-

ment intends to carry out a dis-

tinguished programme — the es-

tablishment of a new power in or-

der to constitute a new organization of society. To institute social reforms so as to establish the 'Fourth Estate' with the aid of the Government, and to accomplish the

'Higher France' that is the ul-

imate, fundamental inspiration of the party, as it disengages itself little by little from the Dreyfus af-

fair. The Government borrows from the Rome of the Decadence the fam-

ous system of the preponderance of

the common people, under the protec-

tion of the capitalists. Remem-

ber the revelations of the book on the 'Mémoires d'Argent,' 'The Hand-

lers of Money.' It has always

managed to enlist in its service the

parties with a future; in its eyes the

'Fourth Estate' will soon be the

predominant party of the time. To

a good stroke of business the Jews

join revenge, that family spirit, that

harsh passion, whose alarming char-

acter Gen. Wallace has described in

'Ben Hur.'

And in another place we have a

reiteration of the same statement, couched in other words. He says —

"From information received here

it seems that the situation is grow-

ing visibly worse every day. The

Cabinet will hold together. Social-

ism is becoming domesticated. The

Republican-Socialist-Jewish-Mason-

Consulate proclaims itself."

How often have we not in our

humble sphere indicated the same

influences at the work of slowly and

constantly revolutionizing the coun-

try that should, by all her tradi-

tions, be the most closely allied to the Holy See. And if ever a truth-

fully manufactured imaginary

interview were made it is that

with which the correspondent closes

his letter, when he says —

"Events will show eloquently that

there is but one method of work

that can be opposed to the new pow-

er and the new social organization;

that method is the programme of

Christian Democracy."

This has evidently been the view

taken long since by the Holy Fa-

ther. His letters and pronunci-

ments, so favorable to the Repub-

lican form of government in France,

show clearly that in Christian

Democracy does he rest his hopes for

a successful encounter with the sec-

ularian spirit that rules the politi-

cal heart of France. That a mighty

struggle between the principles of

Christian Democracy, on the one

hand and those of the anti-religious

revolutionists, on the other, hangs

ominously in the sky of the near fu-

ture all who can see must admit.

The outcome of that warfare none

can now forecast; but we can safely

predict that the clash of arms will

not be heard before the elections of

May are over. Then, if the present

party comes back, with a fresh

crop of political life, we may rely

that measures will follow that will

astonish Europe as well as France.

Meanwhile we can only hope for

some unforeseen event that will

change the current of affairs to such

a degree that the evil combination

above named will be shattered, and

its promoters learn the truth contained in Racine's immortal lines:

"He, who the fury of the waves can

check,

The evil plottings of the bad can

wreck."

DOOLEY IS DEAD.

The following despatch will interest many —

Chicago, Oct. 29.—Mr. Dooley

lives no longer except in fiction.

James McGeary, known to the

as the original of Finley Peter Dunne's creation, died to-day in the

County Hospital.

THE WEEK IN IRELAND.

TWO RESOLUTIONS. — The following account of a meeting of the Thomastown Board of Guardians, illustrates how unfairly self-sacrificing Catholic nuns are frequently treated, and how well it is that Catholic laymen should be ready to stand between the defenseless religious and the perpetrators of wrongs. At a previous meeting the same Board had passed a resolution censuring the Sisters of St. John of God for refusing to take up nursing duties in a hospital which, as was stated, so insatiable that it was styled a death trap. The report of the next meeting we reproduce as follows —

The minutes having been read, Mr. A. O'Donnell said: Mr. Chairman and gentlemen, before you sign the minutes I wish to call the attention of the Guardians to the resolution that has been read by Mr. Barry, proposed by Mr. O'Neill, and seconded by Mr. Kelly. I think that the resolution was passed too hastily and on the impulse of the moment. There was certainly a mis-understanding between the duties of the nuns and the board. It is now nearly twelve months since the nuns were appointed, and at that time it was the fully expressed desire and wish of the board that the place would be put in proper and suitable repair. However, from unforeseen reasons I believe which the board is not actually guilty of—the matter has been delayed so long that it is thinking too much time had elapsed, declined to—perhaps from want of judgment—attend the sick in one case. Now, gentlemen, I think that this resolution is an insult and a censure on the nuns, and I propose that it be expunged from the minutes.

Mr. Fitzpatrick: I have great pleasure in seconding that.

The resolution was put to the meeting and passed unanimously.

Mr. Kelly: I wish to address the meeting, and I have a resolution, gentlemen, to propose here to-day, which I am very proud of doing, and it is a vote of confidence in these holy nuns. Little I thought when I entered this board room that it would fail to my lot to-day to stand in this board room and vindicate these good ladies. I now, gentlemen, will read this resolution for your adoption, and I am quite certain that it will be passed unanimously: 'That we, the members of the Thomastown Board of Guardians, express and declare our full and entire confidence in the Sisters of the Order of St. John of God who have since their first coming to this institution been most self-sacrificing in their care of the sick poor.'

Mr. Rice: I beg to second that proposition.

The resolution was unanimously adopted.

DILLON AT TIPPERARY. — Speaking at a great meeting at Toomevara on Sunday, presided over by the Rev. D. Fogarty, P. P., Mr. John Dillon, M.P., said: Nationalists of North Tipperary, I congratulate all of you and those who have organized this demonstration to-day, which I am very proud of doing, and it is a vote of confidence in these holy nuns. Little I thought when I entered this board room that it would fail to my lot to-day to stand in this board room and vindicate these good ladies. I now, gentlemen, will read this resolution for your adoption, and I am quite certain that it will be passed unanimously: 'That we, the members of the Thomastown Board of Guardians, express and declare our full and entire confidence in the Sisters of the Order of St. John of God who have since their first coming to this institution been most self-sacrificing in their care of the sick poor.'

Mr. Rice: I beg to second that proposition.

The resolution was unanimously adopted.

THE ROSARY CHURCH AT LOURDES.

Our readers are already familiar with the story of the Rosary Church with its fifteen altars, each commemorative of one of the fifteen mysteries of the Rosary which has been recently dedicated at Lourdes. We give a detailed account of the consecration of the monumental temple, which even closed the late brilliant Lourdes season, will prove both interesting and edifying. The ceremonies were most impressive.

Cardinal Langmeur, wearing the tunic in the sunlight. Some

exceedingly rich, as, for instance, that of Cardinal Goosheen, Archbishop of Malines, which gleamed with amethysts and emeralds. One prelate, young and of striking appearance, towered above the rest. This was the Right Rev. Dr. McManamin, Bishop of Brooklyn. On the platform, the altar of the church the bishops forming a half circle, fell on their knees, each kneeling on a white velvet cushion embroidered with gold. Then the great doors were thrown open and the "Venit Creator" resounded. The five hours' ceremonial allowed of a sermon, the preacher being Mgr. Enard, Bishop of Cahors. The bishop's stalls were of white velvet and gold. At the conclusion of the ceremony the bishops, again forming a half circle on the steps outside the church, blessed the crowd gathered on the esplanade in front. Mgr. Rumeau, Bishop of Angers, preaching at the afternoon ceremony, thanked, in the person of the Cardinal Archbishop of Malines, Catholic Belgium for its hospitality in receiving with open arms, as it has just done, so many of the self-exiled French religious.

A LOURDES LANDMARK. — In the evening the illuminations and torch-light procession were magnificent. On the following day the Abbe Gayraud, deputy for Finistere, preaching at the Pontifical High Mass in the newly consecrated church, made an eloquent allusion to the persecuted religious, whose cause he has so often had defend in the Chamber of Deputies during the last few months. Referring to the Blessed Sacrament exposed on the high altar, he said: "We are here to believe and to adore." Then, in reference to the religious, now voluntary exiles in foreign lands, he added: "The Blessed Eucharist forms the perpetual object of their adoration; it is from it that they draw strength to do and to suffer." The ceremony in all lasted three days. The four pillars of the history of Lourdes. Nearly thirty years have passed since the consecration of the beautiful crypt above the basilica crowning it was consecrated in 1876 by Cardinal Gilbert, Archbishop of Paris, surrounded by thirty-five bishops and archbishops; and now, after a lapse of twenty-six years, the Church of the Rosary received its final act of consecration. These three buildings, each distinct, form one gigantic temple, and represent that chapel asked for in her own words by the celestial Grotto.

CONSTATION OF FAITH. — Possibly nothing is more interesting in all Lourdes, outside the sacred shrine, than the Bureau des Constatations. The account given of this remarkable office is too important to permit of curtailment. It runs thus:

"There is no spot in the world of higher medical interest than this Bureau. The American Bishop of Brooklyn was a visitor to it during the few days that he spent at Lourdes. We saw him there in company with the Bishop of Tarbes and another prelate. That same afternoon, thanks to the courtesy of Dr. Bois-Gargam, we were confronted with M. Gabin Gargam, the miraculously cured of the last August, whom the graphic correspondent of the 'Daily Mail' made his acquaintance with at the time of his cure. We were told that he was practically an unbeliever up to the time of his cure, we were asked to say: 'Your religious faith came back, did it not, just as the light came back in the morning at the Grotto, when I received Holy Communion?' We ventured another question: 'Why did you receive Holy Communion if you did not believe?' The answer was: 'I saw death approaching, and I wanted to be in readiness. Be then alluded to his mother's influence in this matter. The aged mother was standing by him, with tears in her eyes, she said: 'Oh, the prayers that had been said in his behalf! Oh, the novenas to the Sacred Heart that had been made!' In presence of this two-fold blessing, a son's conversion and a son's cure, we were struck by the piety of Madame Gargam: 'You ought to be the happiest mother in France.' Dr. Bolssarie, on whom the mantles of Dr. Verger and Saint Maciou have fallen, who is at present at the head of the Lourdes Bureau des Constatations, is one to whom all honor is due.

"In him we see the faith of a practical Catholic combined with the acumen of a man of science. We see in him also not only a medical authority of the highest order, but an accomplished writer who makes his pen serve the purpose to which he devotes his remaining years. This cause is the assertion before the possibility of dispute of the distinctly supernatural cure effected at Lourdes. No other but cures of this order have place in his works. His 'Grandes Guerisons de Lourdes' is one of the most valuable and interesting books now in the hands of the reading public. It is the gauntlet with which its author challenges the skeptical world with reference to the Lourdes miracles."

AN ORANGEMAN'S OPINION. — Mr. C. King Irwin, an Orangeman, the grandson of a late Precentor of Ar-

magh Protestant Cathedral, and nephew of the present Archdeacon writing to the "Daily Mail" of "the coming of the monks" says: "With many monasteries have I been intimately acquainted, and in every political career have failed entirely to trace any influence whatever. On the other hand these immigrants dispense an enormous amount of charity among the very poorest, and indeed, enter into places in the court of true charity, apart from any religious denomination. (Other than the Divine Master's instructions,) where other religious denominations are chary of entering."

CATHOLIC PROGRESS DURING A CENTURY.

In 1800, about one thousand missionaries were distributed throughout the missions of the world. In 1800 there are 13,500 missionary priests and 4,500 lay Brothers, working in the various missions, and this is only part of the staff that modern Apostolates have created. The other Apostolates have claimed its part, and it is the best part, and what is most unknown to the foreign countries. We see it now, that is, 50,000 Europeans and 10,000 natives of the mission districts employed everywhere in relieving the poor and the afflicted.

But how is that immense Apostolate maintained? Through the aims of the poor, collected and distributed by "The Propagation of the Faith" and the "Holy Infancy" to the Pope. The amount of one million dollars per annum. Two millions is very little compared to the twenty-three million of the other creeds, yet with its two millions only, the Catholic Apostolate covers the whole world, and succeeds where the ministers of other denominations have often failed.

In the Chinese Empire in 1800 there were only 187,000 Catholics. There are 1,000,000 of them in 1900. Indo-China numbered 320,000 Catholics in 1800; she counts 700,000 in 1900.

India from Afghanistan to China had in

HOOLEY AND FINNESSY Discuss Masses and Morals.

They were sitting in front of the cigar store last evening, each enjoying a newly-lighted Key West, when Hooley said to his friend Finnessy:

"I see from the reports of the Register of Wills Office that nearly all the rich Catholics who recently died have left more or less of their money for Masses for the repose of their souls. I am always delighted to read of such a good disposition of their wealth, and consider that in giving donations to religion and charity they have left a splendid example. But in reading over the various wills it occurred to my mind that, notwithstanding all that has been said and written against it, money is still a great power, both for this world and the next, and that the rich people in thus securing the services of religion by its use have many advantages over the poor in spiritual matters. It seems to me that this and several similar practices among Catholics scarcely harmonize with the teachings of divine faith or the equality of all men before God."

"Hooley," says Finnessy, "the money microscope seems to be always eating you; you seem to conclude it must be at the root of everything, both spiritual and temporal. No doubt there is of great advantage to a man in this world if he properly used will assist him in the next world also. There are saints in the Kalendar who had it in abundance but they did not put their hearts in its possession and only used it for charity and to do good. As the Scripture says, they possessed it as if they possessed it not. So few, however, know how to use it as if they possessed it not that our Blessed Lord warns all men of its danger and assures them that it is easier for a camel to pass through the eye of a needle than for a rich man to enter heaven! On the contrary, He blessed the poor in their poverty and detachment from earthly things and assured them that theirs is the kingdom of glory. It is, therefore, easy to see that the condition of the poor and the rich as they leave this world is not by any means the same in the eyes of God, but that, on the contrary, the debt they owe to the justice of the Almighty will be weighed in an entirely different balance. 'Woe to you who are rich, for you have your consolation; blessed are the poor in spirit, for theirs is the kingdom of heaven.' In the words of the Sermon on the Mount, common sense teaches that the purgatory of the poor man who bore his cross in patience will be infinitely shorter than the purgatory of the rich who feasted sumptuously every day, and that as a consequence the prayers, the alms and the Masses given and offered for the rich man should be more numerous and more lasting than for the poor man. For this reason I applaud the rich Catholics for providing for themselves in their wills and, as the Scripture says, making for themselves friends of the mammon of iniquity."

"But," says Hooley, "won't the rich man in purgatory who secured so many to pray for him on earth soon catch up with the poor man who has few or none to remember him? The legacy he left for the celebration of Masses as well as the prayers of the orphans and the poor will surely even up any inequality in the length of their punishment?"

"The efficacy of the Holy Sacrifice," says Finnessy, "is one thing; its application to the individual soul is quite another thing. You must remember that the Church has no jurisdiction over children beyond the grave and that she loses her power of binding and loosing them on their departure from earth. She prays for them after death, teaching us that it is a holy and a wholesome thought to do so, but how far the Holy Sacrifice which she offers for them are applied to the individual souls in purgatory or how properly disposed the individual souls may be found to receive such benefits are matters entirely beyond her knowledge and wholly in the hands of God. The duration of purgatory for each individual soul is known only to the Almighty. The Church tells us that we should always pray for the faithful departed as long as we live and that the souls detained in purgatory are helped chiefly by the acceptable sacrifice of the altar. Her decisions go no farther than this in investigating the mysteries of the future life. With this knowledge before us it is, then, fair to conclude that the rich cannot make stated terms with the Almighty or purchase heaven on their own conditions, and that the virtuous poor, the special friends of the blessed Lord on earth, will most likely have the holiest death and the shortest purgatory. I am speaking, of course, about those who die in the state of grace and in friendship with God. Because if a Catholic dies in mortal sin, he will never see the face of his Redeemer in eternity, and his poverty or riches will avail him nothing after judgment. Numberless prayers and Masses may be offered for the repose of his soul, but he will never experience their benefit. They will not be offered in vain, however, but will go into what is called the treasury of the Church, to be applied by way of indulgence to the living or to the faithful departed as the Lord deems it proper to give them."

"But," says Hooley, "is it not a fact that there is no provision to re-

open the funeral expenses at the church."

"How does it occur," says Finnessy, "that your first impression of such things is always the wrong one, and usually the uncharitable one? Could you not imagine there must be some very grave reason for an exception to a general rule? Let me tell you, however, that you are greatly mistaken. The poor are always buried with a Mass as well as the rich, if their friends so desire, and, besides, no Catholic who dies in the faith is allowed to be buried without a suitable burial service if the priest can possibly arrange it. Neither will it be of any expense to the family or friends! The statutes of the diocese direct that Mass and interment for such persons must be entirely free! Although all others who in any way may be connected with the funeral can insist on being paid, the church and the officers of the church demand nothing; on the contrary, her services under such circumstances must be entirely gratuitous. No doubt you have seen where funerals take place in the afternoon and without a service of any kind. Likely there were good reasons for it besides poverty, because these things happen among the rich as well as the poor. If you knew the whole truth you most probably would have discovered that either the friends were unwilling to comply with the laws of the Church in such cases or there was some disqualification connected with the death. I can afford you would have found that the fault is sometimes not rarely with the priest, and that may never be the occasion of the refusal of services for the dead!"

"I often heard Protestants assert," says Hooley, "that the money given for Masses must be the source of great revenue to the church and that the priests must get very rich by the offerings they receive from funerals. As the stipend for Masses and funerals is very large and as the priest offers the Holy Sacrifice every day, they can imagine no other conclusion. Indeed, I have heard many who pass for very good Catholics make the same remark."

"Hooley," says Finnessy, "the more I hear you on church matters the more do I detect your ignorance. And if you and your very good Catholic friends have such notions about your religion, you know mighty little about what is offered to the church for funeral or what remains in the pocket of the priest after all the expenses are settled! Regarding the sacrifice of the altar, I need not tell intelligent Catholics that the church permits each priest to celebrate Mass daily, or a day, and that the stipend or honorarium he receives as an offering is usually one dollar, and very rarely more. From the poor people who request him to offer the Holy Sacrifice, he accepts nothing. It may also interest you to know that in the matter of funerals not lower than five and not higher than twenty-five dollars can be demanded for any funeral service, according to the rules of the diocese. This sum varies, as you can imagine, according to the music requested and the number of officers required to assist. The amount given on the church for a funeral, when compared with the money given for any secular purpose of importance, is very small indeed. When, however, the deacon and sub-deacon receive their stipend, after the organist and singers are paid, after the sexton receives his allowance for tolling the bell and after the sacristy society deducts its portion for the wear and use of the vestments, the celebrant of the Mass has very little left he can call his own. And that little, let me tell you, will in all probability remain in his possession only a very short time and will quietly disappear during the day as he visits the poor and the sick of the parish."

"What Protestants may say about the practices of the Church," continues Finnessy, "or what peculiar notions they may entertain about the Mass and its ceremonies should be of little concern to you or to any intelligent Catholic. We do not receive our religion or the interpretation of its holy mysteries from them. These people are not looking for the truth, but for excuses to remain in their error. Their jealousy and prejudiced eyes can see nothing in the Holy Sacrifice of the Mass but an occasion for giving revenue to the clergy, but we who have the grace of divine faith witness in it not only the clean oblation, but the method provided by our Divine Lord for the perpetual support of his priesthood and the provision, as St. Paul teaches, that they who serve the altar should live by the altar. Nor do I by any means agree with you, Hooley, that every Catholic who dies in the parish should be entitled to all the public and solemn services of the Church for nothing. Far be it from me in many cases, Deserving persons who practiced their religion, no matter how poor, should and do have all their reasonable claims immediately allowed and they are usually buried with all the rites of their Church, but it is hardly fair to expect that Smith and Bowler and McCleary, who rarely went to Mass and the sacraments, had dissipated lives of scandal, but who were perhaps anointed at the last moment, when unconscious, should not demand a grand musical funeral and saddle the congregation or the priest with the burden of paying the expense. Of course, I would give them all the essentials of the burial service, as I before explained, but I don't believe in putting my hand in my pocket for people who never contributed a penny to religion or charity when they had it in order to make a big noise at their funeral. These are not the poor our Lord spoke of as blessed, and do not deserve to be treated as such."

"You must admit, however," says Hooley, "that the administration of the Church's laws is entirely too lenient in the matter of funerals. Our cemeteries have rules which prescribe that the bodies of only worthy Catholics can enter their gates, but as no one is denied a certificate, all kinds are admitted to Christian burial. Our churches also have been

opened for public service over the remains of merely nominal Catholics and over others who either died in dissipation or expired amid scandalous surroundings. Very many persons both outside and inside the faith have been discredited by such extreme leniency, and were often uncharitable enough to say that 'any fool had something to do with it.'

"Hooley," says Finnessy, "what you say is never away from your thoughts. To you it is like a nightmare or a dream! You seem persuaded that no wise or charitable act can be performed without its influence, and that even the authorities of the Church of God are willing to sell themselves for filthy lucre. Eie on you for your ignoble suspicion! Out upon you for your unkindness to the poor erring dead! 'Judge not and thou shalt not be judged' are the words of the all-seeing Lord. How do we know what takes place between the soul and its Creator at the last moment or what grace is given to the departing Christian? A saint used to console himself by recollecting that after all it was a merciful Redeemer and not his friends and neighbors who would judge him after death. But what is the law of the Church regarding Christian burial? This; that no children of hers can be refused the sacred interment and holy services of the faith unless they refuse to receive the sacraments or, in the full possession of their reason, drop dead in the actual commission of mortal sin. This is to God, the very worst of our Catholic people never desire to meet with such a misfortune: the most careless of them always hope to return, like the poor prodigal, to their duty and finally die in the Church. If they are sometimes suddenly taken away before receiving the sacraments, their desire to do so is taken into consideration and they are given the benefit of the doubt. Indeed, it is a most serious matter to decide that any baptized Catholic who has not renounced his religion must be deprived of the Masses, the alms and the prayers of the faithful and that the doors of the house of God must be closed against his remains. Hooley, in this matter of funerals or interments beware of the severity and hypocrisy of the Pharisees; rather the unfortunate dead and impitate the kindness which throws over them the maternal mantle of charity when possible and hopes that no one is lost forever for whom our Lord died."

"At any rate," says Hooley, "you do not tell intelligent Catholics that the church permits each priest to celebrate Mass daily, or a day, and that the stipend or honorarium he receives as an offering is usually one dollar, and very rarely more. From the poor people who request him to offer the Holy Sacrifice, he accepts nothing. It may also interest you to know that in the matter of funerals not lower than five and not higher than twenty-five dollars can be demanded for any funeral service, according to the rules of the diocese. This sum varies, as you can imagine, according to the music requested and the number of officers required to assist. The amount given on the church for a funeral, when compared with the money given for any secular purpose of importance, is very small indeed. When, however, the deacon and sub-deacon receive their stipend, after the organist and singers are paid, after the sexton receives his allowance for tolling the bell and after the sacristy society deducts its portion for the wear and use of the vestments, the celebrant of the Mass has very little left he can call his own. And that little, let me tell you, will in all probability remain in his possession only a very short time and will quietly disappear during the day as he visits the poor and the sick of the parish."

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"Stop," says Hooley to Finnessy: "let me make an honest confession before you give me any more abuse. Our conversation, or controversy as I may call it, was the result of a put-up job. My friends here and myself were anxious for information on important subjects, and we took this opportunity of getting it. I distinctly agree with you in the position you have taken regarding the practices of the Church. I believe that every Catholic should provide that after his death Masses may be offered for his soul; I believe that the virtuous poor are more leniently judged than the rich and that they are always remembered by the faithful; I believe that the Church loves the souls of all her children alike and that the same prayers and the same services are for all without any substantial distinction. I believe in the kindness of the Church to the dead and regret from my heart that any of her children would be deprived of the beautiful custom of collecting the names of our dead on All Souls' Day and placing them on the altar, as was done by the early Christians, that the Holy Sacrifice might be offered for them and they should rest in peace! God forbid, Finnessy, that I should be ignorant of my Christian doctrine or that I should become a miser or a crank in the Catholic Standard and Times.

THE CURRENT OF UNBELIEF AND IRRELIGION.

Rev. Father Gunn, of the Church of the Sacred Heart, Atlanta, Ga., on a recent Sunday during the course of an able sermon, asked if natural religion or the religion of private judgment was sufficient to stem the current of unbelief and irreligion which is assuming such vast proportions in our midst.

"Last Sunday," said Fr. Gunn, "I pointed out some of the causes which are weakening Christianity. This weakening of Christianity is shown in the empty churches, in the pagan literature of the day, in the fact that only twenty-three millions profess Christianity out of a population of seventy-five millions. The future is not promising, when the vast majority of our children never think about God. What is the thing about God in school and never enter a house of worship of any kind on Sunday?"

"Last Sunday," said Fr. Gunn,

"At any rate," says Hooley, "you do not tell intelligent Catholics that the church permits each priest to celebrate Mass daily, or a day, and that the stipend or honorarium he receives as an offering is usually one dollar, and very rarely more. From the poor people who request him to offer the Holy Sacrifice, he accepts nothing. It may also interest you to know that in the matter of funerals not lower than five and not higher than twenty-five dollars can be demanded for any funeral service, according to the rules of the diocese. This sum varies, as you can imagine, according to the music requested and the number of officers required to assist. The amount given on the church for a funeral, when compared with the money given for any secular purpose of importance, is very small indeed. When, however, the deacon and sub-deacon receive their stipend, after the organist and singers are paid, after the sexton receives his allowance for tolling the bell and after the sacristy society deducts its portion for the wear and use of the vestments, the celebrant of the Mass has very little left he can call his own. And that little, let me tell you, will in all probability remain in his possession only a very short time and will quietly disappear during the day as he visits the poor and the sick of the parish."

"At any rate," says Hooley, "you do not tell intelligent Catholics that the church permits each priest to celebrate Mass daily, or a day, and that the stipend or honorarium he receives as an offering is usually one dollar, and very rarely more. From the poor people who request him to offer the Holy Sacrifice, he accepts nothing. It may also interest you to know that in the matter of funerals not lower than five and not higher than twenty-five dollars can be demanded for any funeral service, according to the rules of the diocese. This sum varies, as you can imagine, according to the music requested and the number of officers required to assist. The amount given on the church for a funeral, when compared with the money given for any secular purpose of importance, is very small indeed. When, however, the deacon and sub-deacon receive their stipend, after the organist and singers are paid, after the sexton receives his allowance for tolling the bell and after the sacristy society deducts its portion for the wear and use of the vestments, the celebrant of the Mass has very little left he can call his own. And that little, let me tell you, will in all probability remain in his possession only a very short time and will quietly disappear during the day as he visits the poor and the sick of the parish."

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Saturday, November 2, 1901

THE TRUE WITNESS AND CATHOLIC CHRONICLE

3

THE MAYORALTY CONTEST
IN NEW YORK

Bourke Cockran's Clear-cut Definition of the Issues in the Election.

THE EVE OF THE STRUGGLE for civic supremacy in Greater New York is at hand. Before another issue of the "True Witness" appears in the battle in the great mayoralty contest will have been fought and won. There have been some bitterly contested elections in New York in the past, but it is quite safe to say that none of them will surpass that which is, at present writing, in course of progress. A feature of the struggle is the manner in which the issues of the contest are fought out on the public platform. Orators of the highest rank in American public affairs have addressed thousands of electors and the history of civic bossism has been dwelt upon from every standpoint. A notable instance of this fact was furnished by the speech of the great Irish-American orator Bourke Cockran, who has espoused the cause of the Tammany candidate, Mr. Sheppard. Mr. Cockran's speech, which we publish in full, was delivered in Carnegie Hall. It is well worthy of a careful perusal by our readers, as it contains many lessons which will be of value when our own struggle in civic affairs takes place in a few months.

AN APPRECIATION.—Mr. Cockran spoke as follows:—

I suppose if anybody had foretold six weeks ago that some of us here would be supporting a candidate who had been sanctioned by the Democratic organization we would have been inclined to suspect insanity; not because we could under any circumstances have doubted the pre-eminent fitness of Mr. Shepard, but because we could scarcely conceive that such a nomination was possible. Well, the unexpected has happened. Mr. Shepard is a candidate, and the question before us Independent Democrats is to decide what attitude we should assume toward his candidacy.

Now, I know there are some excellent but eccentric gentlemen in this community, whose aims I admire, all of equal degree; and they would have us believe that the identity of the nominee should play no part in the decisions of the electorate as to supporting him. Of course, with such persons reasonable argument would be useless. Such a nomination as this is an important fact in the situation. To ignore the facts, to be incapable of estimating their relative worth, is to be qualified for the lunatic asylum, and has no participation in political campaigns.

Now, those of us who were not so profoundly convinced of our own wisdom as to feel from the very beginning that an improvement in local political methods was at least as probable as the degradation and self-abasement of Mr. Shepard, reserved our judgments and observed its course during the campaign to decide for ourselves whether this nomination was a great political movement to be encouraged, or an act of treason to ideals which should be punished.

The most careful observation of his words and of his bearing during this canvas, weighing well the import of my words, I say that no man, himself honest and sensitive, who has heard Mr. Shepard's speeches, who has weighed the declarations that he has made of a firm purpose to administer this government with independence, with honor and with efficiency, who reflects about all the circumstances under which those speeches were delivered, can doubt for a moment that in waging this contest and seeing this election he is governed by the loftiest civic virtue, by the purest patriotism, by a courage that is almost heroic, and by a general devotion to the public interests without parallel in the history of municipal affairs.

OPPOSED TO BOSSISM.—But while these shining qualities which Mr. Shepard shows us possess reflect glory upon our citizenship, and which we, as patriots, should value, still we should not absolutely decide our action until we determine whether his competitor possesses superior qualities and virtues, or whether his election opens up a better prospect of municipal conditions.

I say "superior" and better prospects," for us Patriots, unless we can show that there is some strong reason why we should vote for a Republican. We are bound by all the associations of our lives, by the convictions which we cherish, by the hopes which we entertain, to give the benefit of every advantage to our own political party.

Now my friends, if we examine the speeches that have been delivered and the editorials that have been written in support of the opposition I think you will agree with me that they are remarkable for vehemence and for concreteness. I do not know on what basis they are all agreed, unless it be that what they call opposition to business. Mr. Low's speech last night was picturesque to all opponents of bossism, but singularly barren of any suggestion of uprooting it; and I defy any man to deduce, from all these phrases, sonorous and attractive, but largely empty and meaningless, which have formed the stock in trade of the opposition—any definite plan for the removal of the conditions which they themselves affect to deplore.

Conceive to yourselves the condition where the men who dominate the Government, control the street railways, gas companies, the com-

mpanies furnishing electric light, and even other public convenience, and then conceive to yourself the possibility of a strike on some great enterprise engaged in furnishing a public utility. Do you suppose that under such circumstances the police could be regarded as the impartial agents of the law? Would they not rather be distrusted by one side of the controversy as the paid agents of the men who dominate the government and who controlled the enterprise, an attack on the confidence and the impartiality of its agents which would endanger the public order and the public safety in some degree which we may not measure?

We must have a boss, let us rather have the one we know than the one we don't know. But my friends, we must draw the distinction between bosses and leaders, between leadership and leadership. Leadership is an element of human existence, one of the features of civilization, absolutely essential to co-operation. Wherever civilized men are brought together for any purpose a leadership is immediately evolved. Even where a jury is empanelled to decide a single issue, the verdict in every instance reflects the domination of a single mind; a disagreement, according to the experience of every lawyer, is the result of a clash between two minds equally powerful.

Leadership is a feature of Democracy. Leadership is based upon the capacity of one man to formulate the ideas entertained by many and to express them by management. Bossism, on the other hand, depends and is built upon the capacity to do favors or to exclude persons from the public service.

Leadership Democrats want to establish; bossism they want to overthrow, and they want to overthrow all bossism, whether it be exercised from the private office of an express company or from the back room of a social club.

Now, in discussing bossism, it is well for us to consider the conditions from which it springs; those from which it has borne and those which it is likely to bear in the future, in order that by ascertaining the source, we may perhaps devise some plan to remove it. In this we differ from the opponents of Mr. Shepard. We are supporting our candidate because we hope to put an end to bossism. Our opponents are opposing Mr. Shepard because they want to substitute one boss for another.

THE TWO MACHINES.—Now, if we want to see bossism flourish in its greatest development, we need look no further than we should rather turn our eyes to the neighboring State of Pennsylvania. There we see it in the fruit; here we merely see it in the blossom. Here we have two machines—a local machine which is Democratic, and a State machine which is Republican. Their rivalries operate as a check upon each, holding out all the time a prospect of publicity to their acts, while their quarrels open up a prospect of their overthrow, as was evidenced by this very campaign. In Pennsylvania one machine dominates the State and the cities. These two machines, though they are not so large as the two in the whole State of Pennsylvania, do the same work. They are the two machines of the lunatic asylum, and has no participation in political campaigns.

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EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most progressive and powerful Catholic papers in this country. I heartily bless them who encourage this excellent work."

"PAUL, Archbishop of Montreal."

SATURDAY NOVEMBER 2, 1901.

Notes of the Week.

ALL SAINTS DAY.—While the Church celebrates the anniversary of the death of each particular saint in heaven, in as far as it is possible to know the particulars concerning the sanctity and the dates concerning them, still there is an army of holy souls enjoying the eternal splendors of the Beatific Vision, the vast majority of whom are entirely forgotten, in one sense, on earth. Their lives have never been recorded, nor has an account been kept of their martyrdom or sanctified deaths. Amongst other potent reasons this is one why the Church sets apart one day in the year, when she honors in a special manner every one of the saints—it is called All Saints Day, and is always the first of November. On that occasion the whole of the Church Militant is called upon to do honor to the members of the Church Triumphant.

Close to the great White Throne, in the society of the angels, the archangels, the Holy Family, and of the Eternal Father, the blessed ones, whose lives on earth had been of such sanctity that they passed down the Vale of Tears in the unbroken friendship of God, enjoy for ever the reward that had been prepared for them from the dawn of time. They are, in a particular manner, the beloved of God, and the glory that they gave to the Almighty, as they walked the ways of earth, has earned for them privileges of a nature surpassing all human comprehension, or power of expression. Whatsoever they ask of God is certain to be accorded; for the saints will only ask that which is for the glory of heaven.

It must be remembered that the saints were at one time or other men and women, living on earth, undergoing all the ills that the human race experiences, knowing the weaknesses of man and conquering them, experiencing temptations and resisting them. They felt the pangs of hunger, the fatigues of labor, the chills of winter, the oppressiveness of summer; they know what it costs poor humanity to wrestle with passions, to accept sacrifices, to endure hardships, to know misfortunes, to suffer reverses. Transferred though they be from the association of their fellow-men on earth to the company of the holy spirits in heaven, still they retain all that is noble and good, loveable and true in human nature; and their natural sentiments towards those who now continue the battle which they once so successfully waged, must be sympathetic and generous. All this the Church so well knows that she teaches her children to honor and to invoke the saints of heaven, promising the faithful that their devotion will receive a reward far surpassing their highest expectations.

All Saints Day is consequently selected as a special occasion on which the Catholic may combine in his devotions every one of the holy band of sanctified souls in heaven. It is an opportunity afforded those in need of God's graces and special blessings of enlisting in their favor the powerful array of advocates ranged at the foot of the Almighty throne.

In the ordinary affairs of life, even when the slightest favor is required at the hands of those in power or position, men invariably secure the best influence they can bring to bear, and request the assistance of every friend whose recommendation or support might be calculated to advance their interests. Why should it be otherwise when the affairs of the greatest moment of all are at stake? We have the friends in heaven, they have the influence required, they are around the Eternal Giver of all good gifts, and their advocacy is of such a powerful nature that it may be calculated on as irresistible.

While the Church thus honors all the saints in heaven, it is the height of wisdom for Catholics to solicit the favors needed through the medium of the holy ones above. In honoring the saints, we honor God,

for their lives on earth and their existence in heaven constitute an unbroken glorification. Let us, then, make friends for ourselves in that kingdom where we all desire to one day enjoy true happiness and unending repose from the miseries of earth. It is impossible for the saints to be deaf to our supplications, and no matter how persistently and sincerely we pray for ourselves, our petitions can never have the effect that a single expression of desire, on the part of a saint, must produce on the Heart of our Divine Lord. Honor the saints that some day we may enjoy their fellowship in eternity.

ALL SOULS DAY.—The whole month of November is dedicated in a particular manner to the holy souls in Purgatory, but the second day of the month is especially set aside for special devotions that affect the dear departed ones. On this day, the very day of all souls, we will not enter into any reasoning concerning the beautiful dogma of Purgatory. Moreover, the arguments advanced by enemies of the Church against the practice of praying for the dead have been so frequently and so completely refuted that we could not well enter upon that phase of the subject without being exposed to mere repetitions. What concerns us most at this solemn hour, if the fact that the Church suffering in Purgatory is linked at both extremities to the Church Militant on earth, and the Church Triumphant in heaven. If the saints, by their sanctity in life and dignity after death, inspire us with sentiments of devotion, the souls in Purgatory deserve from us in a far greater degree the prayers we are taught to offer for them. In the case of the souls we can aid them, we can curtail their terms of probation, we can hasten their exit from the cleansing fires into the higher region where a certain beatitude awaits them. Not only does a sentiment of religious devotion dictate to us prayers and good deeds for the souls in Purgatory, but even gratitude and love play their share in thus inducing us to aid our friends. Might we call it a feeling of humanity? We know that they are powerless to assist themselves, and the Church teaches us that they constantly cry out to all who were their friends on earth to help them, because the Hand of God is upon them.

When the day comes, as come it must, that we pass from the arena of this life into the silence of God's judgment hall, infallibly will we stand in need of assistance. If we are fortunate enough to escape the terrible frown of outraged justice, and to be accorded a space of time for the expiation of already forgiven faults, we will be as impotent to help ourselves as are the souls of our departed friends in Purgatory to-day. Then will we cry out for aid. Then will we call upon our former beloved ones, friends and acquaintances in life, to offer up prayers that we may be released from our sufferings. And if we have been entirely oblivious of the dead, how can we expect that the world will remember us? If we have never aided a soul in the passage through the fiery furnace of God's justice, how can we hope for aid from the souls that have been taken to the glory of heaven? If no other sentiment than the selfish one of securing help for ourselves in the future swayed our hearts, reason would suggest the wisdom of helping those who now suffer in Purgatory.

There is not one of us who has not some very dear relative sleeping the last sleep in some cemetery; while we love to recall the faces, the forms, the voices and the sayings of those that are gone forever from earth, we should not forget that more precious than flowers and than words of praise are the prayers we offer to God for their deliverance, and the deeds of charity that we perform for the good of humanity and the glory of God. There is a sense of melancholy that comes with this dreary season of the dying year. The falling leaves, the chilly blasts, precursors of the long winter that

tum skies—all speak powerful sermons on the certainty of decay and the ending of life. The mind turns naturally from the busy rush of fevered life to the quiet and solitude of "God's Acre." In accord with this sad inclination the Church—ever mindful of her departed ones—invites us by her ceremonies and her practices, to unite in her prayers for the souls of the faithful departed. She dons the funeral vestments of the day, she chants the undying "Libera," she invokes High Heaven for mercy on those who suffer, and she leads the way to the cemetery to there impress in a most effective manner upon us the salutary lesson that "it is a holy and a wholesome thought to pray for the dead."

Of all the churches, and all the fragments of creeds, that pretend to the glorious title of Christian, not one but stops on the confines of time and dares not cross the frontier of eternity to hold communion with the dead. The Catholic Church alone exhibits the nature of a mother, and claims as her own the children of her household that have gone before us.

In this connection, and as an evidence of how great is the importance that she attaches to prayers for the dead, we will here translate a page from "La Semaine Religieuse" of last week:

"Again this year does His Grace the Archbishop invite all the Catholics of the city of Montreal and of the adjoining parishes, to proceed to the cemetery on the mountain, with their clergy, to there pray for the faithful departed. This commemoration of the dead is established; it must be retained as one of our most cherished traditions. To secure a greater concourse of the faithful, it has been decided that it shall be fixed for the first Sunday in November, instead of having it take place on All Saints Day. It is, therefore, on the 3rd November that it will be celebrated this year. The public prayers will begin at three in the afternoon sharp. Two instructions will be given, one in French and the other in English; and the whole will close with the chanting of a solemn Libera. * * * The members of the clergy will evidence their zeal by leading processionally the members of their respective congregations to the cemetery of Cote-des-Neiges."

CATHOLIC MUTUAL AID.—It has been set forth as one of the many advantages of our Catholic mutual insurance societies that they are based on a spirit of fraternity. The binding together of the members in a brotherhood, that tends to make them friends causes them to intercede each other in various ways that come not within the scope of other mutual insurance associations.

The visiting of the sick, the burying of the dead and the succoring of the widow and the orphan are amongst the many works of mercy incident to such insurance. No value in mere money can be placed upon these estimable boons. Apart from all this we may say that the associating with each other is a constant source of mutual improvement, encouragement, and assistance. It is well, therefore, to further, as far as our circumstances will permit, our Catholic mutual societies.

FRIDAY OBSERVANCE.—Elsewhere we publish a very instructive article, from the Australian press, on the subject of Meat-eating on Friday by members of the Catholic Church. This is far more general a practice than many may suppose. We meet with the meat-eating Catholic every day, especially in the public restaurants of the city. He seems to consider that this is a regulation of the Church that applies only to the clergy, or to persons living in religious institutions, and that he, by the fact of being in constant association with those who are of another faith, is exempt from the duty of abstaining from flesh on the day of fast and on all prescribed days, such as the Fridays throughout the year. It is indeed a great evidence of moral cowardice as well as animal preponderance in our nature. Moreover it frequently brings its own punishment with it. We know of one case, in this country, in which a young man, who is still struggling for an existence, might easily have long since attained an independence, had he once had the courage of his principles, and refrained from eating meat on a Friday. It chanced to be a Friday; he was invited to dine by a merchant who intended appointing the young man to a position of trust in his establishment. When offered fish at the dinner, he declined it, taking meat and remarking that he did not pay any attention to the Catholic rule in this regard. He never got the office, because the merchant concluded in his own mind that the young man would treat his business regulations just as lightly as he did those of the Church, and that he was not to be

trusted. This Protestant gentleman subsequently openly avowed that this was his reason for breaking off the arrangements. It is not safe to disregard the advice or the regulations of the Catholic Church in any particular. They are all for the good of humanity.

MARQUIS OF RIPON.—It was stated in the Imperial House of Commons that a Sergeant Sheridan, of the Royal Irish Constabulary, was acting as an "agent provocateur" of crime in County Limerick. He was dismissed from the force by the chief secretary. The "Irish Daily Independent" newspaper

contained some anonymous correspondence on the subject. The same having been forwarded to the Marquis of Ripon, gave that nobleman an opportunity of clearly expressing his conviction concerning the Irish Home Rule question, which expression is of the highest value, and is couched in the following language—as a reply to a correspondent:

Studley Royal, Ripon, October 2, 1901.

Dear Sir.—I have received your letter of September 24, and after a few days the copies of the "Irish Daily Independent" which you sent me. I have no personal knowledge of the transaction relating to the dismissal of Sergeant Sheridan, but, assuming that the statements made in the House of Commons by Mr. Wyndham are correct, they disclose the existence of a lamentable state of things. I remain of opinion that the grant of a substantial system of Home Rule for Ireland is the only effective remedy for the evils which exist in that country.—Yours truly,

'RIPON.'

UNITING DENOMINATIONS.

The Rev. Walter Laidlaw, at the New York Christian Conference, after stating that "the Protestant Church was relatively weaker in evangelical power in the city than it was thirty years ago, while the Catholic Church had gained in power," suggested the formation of "a great American Church, combining all the weaker denominations."

After drawing a very amusing picture of the union between the various discordant and antagonizing sects, the "Freeman's Journal" wisely says:—

"There is one way for these disunited and antagonizing sectarians to bring about a perfect Christian union; it is to go back to the old home from which their ancestors, like Prodigal sons, departed. There would be rejoicing at their return, as there was at the return of the Prodigal after his insipid and prolonged diet of husks."

In addition to this good advice on the part of our contemporary, we would add that two of the greatest men that Protestantism can claim, were of exactly the same opinion—the Lutheran Melanchthon and the Calvinist Hugo, Gratius. Bercastel and Feller relate that Melanchthon's mother, who was a Catholic, having consulted him about her religion, he persuaded her to continue in the Catholic faith. In a letter to Francis I., King of France, he said: "We acknowledge, in the first place, that ecclesiastical government is a thing holy and salutary, namely, that there should be certain bishops to govern the pastors of the several churches, and that the Roman Pontiff should be above all the bishops. For the Church stands in need of governors, to examine and ordain those who are called to the ministry, and to watch over their doctrine; so that, if there were no bishops, they ought to be created." Now Gratius, writing to the minister Rivet, said: "All who are acquainted with Gratius (speaking of himself in the third person) know how earnestly he has wished to see Christians united together in one body. This he once thought might have been accomplished by a union among Protestants; but afterwards he saw that this is impossible. Because, not to mention the aversion of Calvinists to every sort of union, Protestants are not bound by any ecclesiastical government, so that they can neither be united at present, nor prevented from splitting into fresh divisions. Therefore, Gratius now is fully convinced, as many others are also, that Protestants can never be united among themselves, unless they join those who adhere to the Roman See, without which there can never be any general Church Government. Hence, he wishes that the revolt and the causes of it may be removed; among which causes the primacy of the Bishop of Rome was not one, as Melanchthon conceived, who also thought that primacy necessary to restore union." After all these clear assertions, it may be asked what it was that kept both Melanchthon and Gratius from submitting to the Imperial visitor, were obliged to use telescopes for the purpose. Then he never went near Paris.

But the Government will in no wise be the loser; three-quarters of a million dollars is not a very large sum, considering the circumstances, and the confiscated properties of the exiled religious orders will more than make up the amount.

PROSPECTIVE CANDIDATES.

According to the daily press there are likely to be opposing candidates, at the next aldermanic election, in both divisions of St. Ann's Ward. We are not aware whether these announcements are well founded or not. However, in case that they be based on serious actions, we desire at this early date, to make it clear that we will follow the course that we have heretofore adopted under like circumstances. That is to say, that whenever two Irish Catholics contest a ward we purpose remaining entirely neutral in the contest. We must refrain from giving any expression to our sentiments or opinions upon a general principle. This paper is the organ of the Irish Catholic element, and is expected to advocate the national cause while defending the religious faith of our people. Consequently, each individual Irish Catholic has a claim upon us, and we do not feel justified in taking sides against any one of our race and creed. Consequently it may be thoroughly understood that as far as such contests are concerned while we hope that the better qualified candidate succeeds, we cannot even indicate which we consider the fitter of the two. Still, it seems to us passing strange that while preparations are being made already for contests in the aldermanic elections, the one, great, and all-important contest of the mayoralty should be apparently neglected. In this latter case, however, we take a most emphatic stand, because a very important principle is at stake, and the future influence and weight of our people in the municipal government of the city must depend greatly upon the course taken on this occasion. We trust that before we again go to press there will be some definite steps taken in regard to a candidate.

A RECTOR RESIGNS.—It is only a few weeks ago that we had occasion to dwell upon the many fine talents and splendid qualifications of Rev. Dr. Constantineau, rector of the Ottawa University. It is with sincere regret that we have learned within the past week, that ill-health has obliged that prominent educationalist to resign the rectoryship and retire into quiet and rest. Dr. Constantineau is yet a young man,

we doubt very much if he has reached his fiftieth year, and it was very reasonably expected that the institution which he so ably directed, would enjoy, for many years to come, the great benefits conferred upon it by his zeal, his administrative capacities, and his deep and varied erudition. Such men are the exceptions in the great world to-day, and no institution and no country can afford to lose their services. It is to be hoped that time and care will restore the learned priest to his usual health and strength, and that he will yet have an ample field for the utilizing of all his talents for the glory of God and the greater good of his fellowmen.

MIGHTY VOID.—In the "National Review" Dr. William Barry has an able article upon the "Prospects of Catholicism." (We would have preferred had he called it "Catholicity.") A remarkable passage is that in which he describes the importance of Catholic dogma throughout the ages, especially does he dwell upon the great void that would have existed in the world had the Catholic Church been unknown. The learned writer thus presents the case:—

"Strike out Catholic dogma from the universe; imagine the Catholic Hierarchy a fiction; and what is left? East answers West that nothing is left. In the concrete, as a religion accepted, acted upon by nations, and larger than a mere sect or school, the Christian religion has always been Catholic, and is so at the present day. All modern churches are fragments hurled forth, or broken off, from a centre at which the ancient Faith is still as resplendent as ever. And they remain Christian simply in so far as they keep what they have inherited. Survey them all, from the Anglican on the Extreme Right to the Unitarian or Universalist on the Extreme Left; what have they to call Christian which they have not received from Rome? Christ Himself, the Bible, the sacred ordinances, the creeds—all were brought to Western Europe and taken thence to America from this single source. Historically, creed and system are not to be divided. Rome is the Mother, as she was during centuries the Mistress, of all the churches with which we have any concern."

THE CZAR'S VISIT.—It appears that the Czar's visit, lasting four days, to France, cost the Government about three-quarters of a million dollars. Amongst other items of extravagance, we learn that:—

"No less than three thousand rare volumes were taken away from the Bibliotheque Nationale and other priceless collections to form a library for the Emperor, who is known not to have more than an ordinary taste for reading and who had scarcely an hour to himself during his eventful visit."

We cannot see in what way France or any person in France, benefited by this costly and flying visit. While the country was supposed to be in height of delight over the honor, the French people saw but very little of the great little man from Russia. Any, apart from President Loubet, the Cabinet ministers and the detectives, who did catch a glimpse of the Imperial visitor, were obliged to use telescopes for the purpose. Then he never went near Paris.

But the Government will in no wise be the loser; three-quarters of a million dollars is not a very large sum, considering the circumstances, and the confiscated properties of the exiled religious orders will more than make up the amount.

LOCAL

DIVISION NO. 10, A.O.H., was County President, Lahain, in St. Pat's 10th, 1901. The were elected: Mr. president; Mrs. S. president; Miss recording secretary; Miss treasurer. The off

by the County P. Father McGrath, Church, has been Lahain. Division No meeting on the and has a member. Meeting the first Sunday 4 p.m., and the 8 p.m., in St. Pat's Alexander street.

AT WESTMOUNT last the Archibishop visited the Churc Westmount, and encouragement to strive hard to s population of that needed church and ings that, we trust future, add to the ing town. The pos

"For more the Ferron and the pa have felt that the ers are not the best. They meet every Hall, the altar be a room, the as a dancing hall. improvement; so

ning of this year a started for the pu a new church. Day the fund was stand the 1st September ficient was on hand start. The sum variously stated at and \$15,000, but t is generally accep Two lots aggregat on Western Av calles were purchased

Saturday, November 2, 1901

ASSOCIATION OF PERPETUAL ADORATION.

At the second Eucharistic Congress, held in St. Louis last week, under the presidency of Archbishop Kain, Rev. F. X. Lasance, chaplain of Notre Dame Academy, Cincinnati, read a most interesting paper upon the Association of Perpetual Adoration and Work for Poor Churches. Much of the paper is of a general nature, consisting of reflections upon the devotions described and particular remarks concerning the Tabernacle Society. What we desire to reproduce for the benefit of our readers are the extracts referring to the establishment and the object of the Association of Perpetual Adoration. Father Lasance writes as follows:

"The Association of Perpetual Adoration and Work for Poor Churches, was organized at Brussels, Belgium, by a lady of great piety, Madame de Meus, in 1848. The Sisters of Notre Dame de Namur—those religious, who have founded Trinity college, Washington, D.C.—were from the very inception of this holy work, its most generous supporters. This accounts for the fact, so often commented upon, that in so many cities the Tabernacle Society is attached to convents of the Sisters of Notre Dame, namely, in Philadelphia, Pa., Boston, Mass., Cincinnati, Columbus and Dayton, Ohio, San Jose and San Francisco, Cal. Other societies affiliated with the arch-association of Rome, are flourishing in Washington, D.C., New York, Detroit, Albany, Kansas City, Baltimore, Providence, Wilmington and Indianapolis.

"The aim of the association is in the words of the 'Manual,' to make Jesus Christ in the blessed sacrament known, loved and perpetually adored.

"To repair the many outrages that are committed against him in the august sacrament.

"To furnish gratuitously to poor churches, the requisites for divine worship.

"The conditions of membership are very simple, and the benefits are attainable by every Catholic man or woman of good will, without exception. To become a member and participate in the indulgences, granted so lavishly by the Holy See, it is necessary, first, to have one's name enrolled on the register of the association; secondly, to spend once a month, at least an hour in adoration before the blessed sacrament; members are privileged to keep the hours of adoration at any time and in any church. A fixed hour however, is a desideratum. A papal indult for the division of the hour of adoration into two half-hours was granted in favor of the Tabernacle Society in October, 1897; thirdly, to make a yearly offering for the benefit of the work for poor churches.

"The amount may be either great or small, according to circumstances, but some offering is required each year.

"The customary annual offering in this country is one dollar.

"All the tabernacle societies in the cities previously mentioned are canonically affiliated with the arch-association of Rome, which has a cardinal protector. They also enjoy the privilege and exercise the right of enrolling parishes, congregations, societies and individuals in any part of the world, outside the limits of the eternal city. By a brief of May 2nd, 1878, His Holiness, Leo XIII, approved and encouraged the association, and by an apostolic decree, under date of February 1st, 1879, the arch-association was assigned a house in the city of Rome. This gives the work the highest sanction of the church. The Holy Father is himself a member, and has repeatedly expressed his desire to see this association, so exceedingly well adapted to spread among the faithful the devotion to the Holy Eucharist, established in every diocese of the universal church. To set forth the beautiful object and lofty aim of the Tabernacle Society, we quote from an article on the subject which appeared last year in the July number of the Philadelphia Annals: 'The August Sacrament of the Altar' is the treasure and glory of the church. It is her divine spouse, Jesus, dwelling really with her. No wonder, then, that she has at all times environed the adorable Eucharist with tokens of the most profound veneration; convoked to honor it the arts and the sciences and made it the object and centre of a most gorgeous ritual.'

"In mediaeval times the magnificence of this exterior cult became most striking, the sacerdotal vestments were manufactured of the richest stuffs; such was the splendor of some of them, that they were not only almost stiff with gold, but literally ponderous with the pearls and precious stones that studded them. The sacred vessels, the church and the altar furniture, were proportionately rich and beautiful. Who has not heard of the wealth and magnificence of the ancient basilicas with which the first Christian emperor endowed imperial Rome? And then the Gothic cathedrals of a later epoch, massive and majestic monuments of mediaeval faith, unequalled and inimitable, the purest glory of Christian art—what are they if not the exterior sensible expression of the church's love and reverence for her eucharistic spouse? Marvelous, too, and equally imposing were the liturgical observances of this epoch of faith. The noblest fruits of man's artistic genius were deposited at the feet of the Eucharist, in loving and reverential homage."

"This spirit which animated the

Christian church during the early and middle ages of her history, still subsists. Her love and reverence for Christ, her Spouse, has never been nor never can be diminished. Today, as then, she renders and desires to render to Him an external worship not too unworthy of His amability, beauty and majesty. In the great and prosperous centres of Catholicity, where neither wealth nor generosity is wanting to the faithful, it is not a difficult matter for the church to environ the adorable Eucharist with all the sensible magnificence of exterior worship.

"But there are other localities, whether in civilized lands, or in far off and unexplored regions into which the Catholic mission has penetrated, whose superior honors are rendered to the eucharistic presence of Christ in the midst of His children. It is, at least in some cases, because of the limited number and material poverty of the Catholic inhabitants; in others because of their ignorance and consequent indifference in religious matters; in others, still, as in savage lands, because it is impossible for the poor missionary, abandoned and deprived of all material resources, to environ with any exterior pomp the Adorable Master, become in the Eucharist, the divine companion of his labors. To such localities as these the church extends her most earnest solicitude and zeal for the exterior worship of her divine Spouse in the adorable Eucharist.

"A fruitful means of attaining this end, as is well known, is the 'Work for Poor Churches,' whose vocation is to labor for the establishment and the development of devotion to the Blessed Sacrament in places where it has hitherto been impracticable or neglected. This work is first and above all things one of reparation to the Sacred Heart of Jesus in truth. The members of the Tabernacle Society deem themselves especially bound to Our Lord in His Great Sacrifice. They condole with their loving Saviour on the coldness and indifference of men, and seek to allay that divine thirst which He has to be loved in the Eucharist. The principal means they employ to glorify Jesus hidden in the tabernacle, is to improve the condition of poor and destitute missions and churches in which the Adorable Sacrament has not been becomingly surrounded with the visible marks and evidences of living faith.

"The Tabernacle society is therefore a work evidently blessed by God and cherished by the church, in keeping with its unchanging spirit, for one of its principal aims is to honor Jesus in the Eucharist by adorning His altars with those external beauties which are the symbol of gracious internal dispositions and affections." All Catholics should then pray and exert themselves in behalf of this good work, that its sphere of action may be enlarged; that its circle of associates and benefactors may be immensely widened; that by spreading practices of the outward honor and worship of the Blessed Sacrament, it may be the fruitful means of exciting or renewing many souls the spirit of love and reverence to the Sacred Heart of Jesus.

"Madame de Meus, who in 1848, organized the first Tabernacle Society, became in 1857, the founder of a new religious institute, known as the 'Ladies or Sisters of Perpetual Adoration and Work for Poor Churches.' The Tabernacle Society, which was the parent of this institute of religion, and the inspiration or cause of its foundation, is quite naturally the object of its most earnest solicitude. In March, 1896, Madame de Meus addressed a letter to the managers of the Tabernacle Society, of Cincinnati, from Waterford, near Brussels, where she resides—as the 'superior' of the Sisters of Perpetual Adoration, saying: 'It is truly pleasant to hear that the Tabernacle Society of Cincinnati, one of our latest branches in America, is already bearing abundant fruit for the Divine Master, and showing itself so truly penetrated with the spirit of the work. It is always with particular satisfaction, that we see the interest shown in the association by the good Sisters of Notre Dame in their different houses in America. We can never lose sight of the fact, that they were among the first to encourage and aid us, with the association was founded in 1848.'

"In November, 1900, 'Emmanuel,' the official monthly of the Priests' Eucharistic League, announced an Eucharistic event of great significance and interest to the Tabernacle societies in the United States, namely, the arrival in this country of a colony of five ladies or Sisters of Perpetual Adoration and Work for Poor Churches, on the tenth of October, 1900."

**AN IRISH BISHOP
IN NEW YORK**

Right Rev. Dr. John Clancy, Bishop of Elphin, one of the largest and important dioceses in Ireland, arrived in New York two weeks ago. He said upon landing that he could hardly say that he had any public object in view in coming to America. I have not had a holiday for years. A sea voyage agrees with me, hence I decided upon spending a few weeks in the States. I hope to get home before Christmas.

"I expect to visit some of the universities and colleges, to glean practical knowledge for the furtherance of our educational interests at home."

Upon neighborhood conditions, in his see His Lordship said: "This

has been a particularly good season for crops in Ireland, but for the last five or six years the weather has been somewhat changeable and difficult in gathering harvests has been experienced. The people are satisfied that this is a good year; Irish crops will contrast favorably with the condition of yields in England, Scotland and some continental countries."

The potato crop has been exceptionally good this year, and if it can be gathered in there should be no apprehension about getting our peat through the coming twelve months without difficulty. This is considered a good omen at a time when we are all making strenuous efforts to stem the tide of emigration and to provide a living for our people."

He will visit Rochester, Boston,

Buffalo, Chicago and Washington. Bishop Clancy is considered one of the most eloquent speakers of the Irish hierarchy. His sermons embrace part of Sligo, the whole of Roscommon and a sizable part of Galway. He has been bishop of Elphin more than six years. He was educated by the Marist Fathers at Sligo, Summerville College, Athlone and Maynooth College. He served as professor in the seminary at Sligo for seven years. He succeeded Most Rev. Dr. Gilhooley as bishop of Elphin.

WINTER.—Preparations for winter are going on at the Experimental Farm. The machinery is being stored away for the winter. One of the rules at the Experimental Farm is to keep the machinery under cover during the summer. A fine implement shed was erected last year in connection with a new root house. An entrance is made from the ground, and during the summer the farm hands bring the various implements into this building instead of leaving them in the fields.

THE FOWL at the Central Experimental Farm consists of about 500. This is a larger stock than usual. Before winter-feeding commences this number will be reduced to about 180 old fowl and 60 or 70 pullets. As many as can be profitably sold will be sold and the others will be fattened for killing. As a rule all the surplus fowl can be sold for breeding purposes. Nearly all the birds for sale are cockerels. They comprise the breeds Langshans, Wyandottes, Plymouth Rocks and Brahmas.

Rhode Island Red is a new breed recently introduced for experiment. Seven pullets and six cockerels were purchased. The pullets will be kept until their laying qualities are tested. The cockerels will be fed to see the profit compared with other breeds. So far the Rhode Island Red seems to be a good breed for feeding purposes.

The bird resembles the common Rock. It is a buff color of fair size.

Four buff Orpington hens and two cockerels of the same breed have been imported from England. The same number of Faveroles are in the poultry department. The latter is a good table bird, and comes from France, being the result of a cross. Experiments in feeding with these birds have not yet begun.

A line, the cross of Brahma and Plymouth Rocks to the number of ten, were fed shorts and corn meal and ground oats. They are off these rats, but may be put on a few days. In four or five weeks fowl on any ration will reach as high a standard as they are capable of.

About the middle of November the fowl will be brought in and the cockerels and pullets separated. They will not be placed together until February.

When the weather gets colder feeding bone will be introduced. This is a very profitable ration. It is cut by a grinder run by the threshing engine. Bone will not keep long in the warm weather and it is thus not much used during that period.

Hens are not laying well. The molting season has just passed. This period at the farm generally extends from August to October. In some poultry yards the season is different. The fowl are well fed at the Experimental Farm and the season is therefore a little earlier.

The poultry house will be heated by coal stoves in the winter. The temperature is such that the water will not freeze. Any warmer would be damaging to the fowl.

Very rarely has the meat-eating Catholic the shadow of an excuse. Usually the habit is begotten of either indifference, laziness or shoneanism. It is the thin end of the wedge which opens the way to the worst results. Complete neglect of Church duty very easily follows, and the breaking of any one or several of the commandments becomes a very easy thing. Once a Catholic becomes indifferent to, or breaks away from, his faith, his complete spiritual ruin becomes only a matter of time. Yet, perhaps, the majority of the meat-eating Catholics do not imagine they are running any such danger. So absorbed in things of the world are they that, losing sight of the spiritual aspect of the case, they backslide from the hope of gaining the most frivolous of material advantages. Some want to get on in society, others do not desire to put their hosts to a momentary inconvenience; others, who will not do for their appetites, and yet another finds it too great a task to fry a piece of fish for themselves, while they grill a steak for their Protestant husbands. In every case, too, the object is unworthy of the sacrifice, even if it were attained, which is very rare.

One can generally exclaim, at the sight of a Catholic eating meat on a Friday: "Here is a shoneen," a creature upon whom no one can rely, for he is betraying, for the sake of his stomach or through moral cowardice not only a sacred law of the Church but a principle which Catholics all over the world, in all stages of life and under every circumstance, have honored throughout the ages. Dr. Johnson said a man who would make a pun would pick a pocket, and while many are disposed to regard punning as an amiable weakness, it is certainly true that all classes and creeds in every country look with suspicion on the Catholic who puts his appetite above a religious principle.

From the Sidney (Australia) Catholic Press.

FRAIL LITTLE ONES.

Their Hold Upon Life is Slight, and Mothers Have a Great Responsibility.

Every baby—every little one—requires constant care and watchfulness, and when a trace of illness is noticeable, the remedy should be promptly applied. The little ones are frail. Their hold upon life is slight. The slightest symptom of trouble should be met by the proper corrective medicine. Baby's Own Tablets have a record surpassing all other medicines for the cure of children's ailments. They are purely vegetable and guaranteed to contain no opiate or poisonous drugs such as form the base of most so-called "soothing" medicines. For sour stomach, colic, simple fever, constipation, all bowel troubles, the irritation accompanying the cutting of teeth, sleeplessness and similar symptoms, these Tablets are without an equal. They act directly upon the organs which cause the trouble, and gently but effectively remove the cause and bring back the condition of perfect, healthy health. Every mother who has used these Tablets for her little ones praises them, which is the best evidence of their great worth. Mrs. David Dufield, Peterborough, Ont., says:—"Baby's Own Tablets are a wonderful medicine. I think they saved my baby's life, and I gratefully recommend them to other mothers." Ask your druggist for Baby's Own Tablets. If he does not know them, send 25 cents direct to us and we will forward a box pre-paid. We have valuable little booklets on the care of children and how to treat their minor ailments which we will send free of charge to any mother who asks for it. The Dr. Williams Medicine Co., Brockville, Ont.

THE ROOT CROP in the Ottawa vicinity does not promise to be heavy, says the "Free Press." In most places, mangolds, beets, carrots and cabbage have been raised and the return is much below other years. On high lands the scarcity is most noticeable. The early rains and hot sun when the plants needed nourishment are responsible for the failure.

The experimental plots of turnips at the Central Experimental Farm have been taken up, and an estimate of the yield shows them to be about 10 tons per acre lower than last year. They have yielded about 22 tons per acre. The field crop was planted somewhat later, and work will not be commenced on them until after November 1st. Turnips are advised to leave their turnips in the ground as long as possible and the present weather is good for growing.

The gang of 15 men who were employed at the roots have been sent to work at draining. Time spent preparing land for the crops in this way is said to amply repay. A large

amount of draining is to be done at the Central Experimental farm. Four carloads of pipe arrived this week.

The last of the roots, with the exception of turnips, were deposited in the root house Wednesday.

WINTER.—Preparations for winter are going on at the Experimental Farm. The machinery is being stored away for the winter. One of the rules at the Experimental Farm is to keep the machinery under cover during the summer. A fine implement shed was erected last year in connection with a new root house.

An entrance is made from the ground, and during the summer the farm hands bring the various implements into this building instead of leaving them in the fields.

THE FOWL at the Central Experimental Farm consists of about 500. This is a larger stock than usual.

Before winter-feeding commences this number will be reduced to about 180 old fowl and 60 or 70 pullets.

As many as can be profitably sold will be sold and the others will be fattened for killing.

As a rule all the surplus fowl can be sold for breeding purposes.

Four buff Orpington hens and two cockerels of the same breed have been imported from England.

The same number of Faveroles are in the poultry department.

The latter is a good table bird, and comes from France, being the result of a cross.

Experiments in feeding with these birds have not yet begun.

A line, the cross of Brahma and Plymouth Rocks to the number of ten, were fed shorts and corn meal and ground oats.

They are off these rats, but may be put on a few days.

In four or five weeks fowl on any ration will reach as high a standard as they are capable of.

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November 2, 1901
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Directory.

ES' AUXILIARY, Di-
Organized Oct. 10th,
are held on 1st
every month, at 4 p.m.,
day, at 8 p.m. Miss
and president. Mrs.
vice-president. Miss
Recording-Secre-
tary street; Miss
financial-secretary;
Miss Sparks, treasurer.
McGrath, chaplain.

'S COURT, C. G. F.,
second and fourth
month in their
Seigneurs and Notre-
A. T. O'Connell, C.
secretary.

SOCIETY.—Established
1856, incorporated
1864. Meets in
Hall, 92 St. Alexan-
first Monday of the
month meets last Wed-
Rev. Director,
1st Vic., T. J.
Vice, F. Casey
John O'Leary, Corre-
sponding-Secretary, T. P.
McCarthy and J.

ON NO. 2.—Meets
of St. Gabriel New
Centre and Laprairie
2nd and 4th Friday
at 8 p.m. President,
885 St. Catherine
Centre street, tele-
2239. Recording-Se-
Honolulu, 312 Hi-
—to whom all com-
should be addressed;
Financial Secretary;
Treasurer. Delegates
League — J. J.
S. McCarthy and J.

—Exchange.

BRAVE BOY AND GIRL.—"I won-
der what makes Rover so queer?
He keeps gruffing as if he smelt
something," said Ruth Steel put her
hand to the curly head of the big
black dog.

"Maybe he thinks there is a jack-
rabbit somewhere," and her brother
Paul, to whom she had spoken, took
up the pail of water he had been
pumping to carry to the barn. "But
you needn't think of hunting to-day.
Rover" he added; "there'll be nothing
of that till father gets home."

"Do you think he will come
tonight?"

"I hope so. He dreadfully hated
to go when mother was sick in bed,
and I know he will be back just as
soon as he can."

Presently a loud cry reached her,
this time of joy and two smoke-
blackened, panting little figures
rushed in, shouting:

"You are safe, mamma; the fire
has gone past!"

It was true, the flames of the
great fire, checked and baffled, had
swept on past them, leaving safety
as well as desolation in its blackening
path.

Paul's face paled, for he recognized
in the sight and smell that ter-
ror to the dwellers of the West, a
prairie fire. He had reason for
alarm, with his father away, and
his mother sick; he a boy of eleven and
his little sister Ruth of eight
were left alone.

Presently Ruth came out again.
"What is that I smell?" she ex-
claimed.

"Hush! don't speak so loud. Come
around behind the house, where
mamma won't hear us."

"Why, Paul, what is the matter?"
she asked.

"It's a prairie fire. I was in hopes
it would die down, but the wind is
rising and blowing it straight this
way."

"Oh, Paul!" with a little cry,
"what shall we do?"

"Hush, Ruthie, we want to keep
this from mamma as long as we
can; there's nobody but you and I;
we must be brave!"

"But what can we do?" urged
Ruth.

"I've been thinking. I've heard
fathers say that a furrow plowed
before a fire would often check, if it
did not stop it, and I'm going to
try it."

"But can you?"

"Of course I can," he answered
stoutly. "I've held plow for father
sometimes in the field."

So Paul harnessed the two farm
horses to the plow. As he said he
had now and then guided one in the
field, but only for a little time, and
in the soft earth. This in the tough
soil he soon found was quite a
different matter, and that his
strength was not enough to cut as
deep a furrow as he could have
wished. But he made several cir-
cuits till he had a wide line of up-
turning damp earth around the in-
closure of the house and barn.

"There, I don't think the fire can
cross that!" he exclaimed, as he
paused, tired and panting, with
aching legs.

"I don't believe it can, either,"
agreed Ruth, who had been follow-
ing him around, picking up weeds and
carrying away all the bits of weeds and
rubbish they thought might add to
the danger.

By this time, with the stronger
wind, the smoke had begun to drift
nearer, and hung over them a soft
gray pall.

Mrs. Steel, who had been sleep-
ing, was awake when they went into
the house. "Children, I smell
smoke!" was her greeting; "have
you set anything on fire?"

"No, indeed, mamma," answered
Paul.

She caught the look that passed
between them.

"Something is the matter!" she
exclaimed, quickly. "What is it?"

We'll send you a little to try if you like.

SCOTT & BOWNE, Chemists, Toronto.

shepherds, took me—and I saw Rome. When Christmas came I went with the Pifferrari. We played on our pipes and the forester gave us silver. Uncle Paolo drew a bad number in the lottery, and Aunt Giulia talked him into letting me go to England with the Padrone, and Father, I am here."

"Art happy or unhappy?"

"Neither, Father. I am like the English sky most often—neither grey nor blue. But I would be happy if Madonna would give me something."

"Give you what, little son?"

"Let La Stella come to church again."

My interest was roused. La Stella
was a young actress who had risen
like a rocket. Her beauty, her
genius, her moods were talked of;
but no one spoke of her faith.

"Do you know her?" I asked.

"He nodded. "Know her? Yes; as
one knows the sun when it warms
you, ripe grape when one is thirst."

Paul's voice was eager. "I've done
just what I think he would. I've
plowed a double furrow all round
the house and barn; the fire can't
cross that even if it comes as far as
here." But even as Paul spoke he
looked out of the window at the
swift rolling smoke clouds, and his
own heart sank a little with fear.

"Do you know her?" I asked.

"Neither, Father. I am like the
English sky most often—neither grey
nor blue. But I would be happy if
Madonna would give me something."

"Give you what, little son?"

"Let La Stella come to church
again."

Slowly and anxiously the time
wore away. Closer and denser the
smoke folded around them, and as
the darkness gathered, in place of
the sunset red and crimson glare of
the on-sweeping flames lighted up
the westward sky. Over and over again
Mrs. Steel tried to rise from her bed, each time to fall
back weak and faint. "It is no
use," she said at last; "I can do
nothing but pray."

"You pray, mamma, and Ruthie
and I will work," said Paul,
cheerily as he could speak.

Steadily, nearer and nearer, the
fire had come, and now running be-
fore the wind with great leaps, a
crackling, appalling sea of flame, it
swept down across the farm, eating
up the fences in its way, licking the
fields of grass, and wrapping in a
thick, black smoke the stacks of hay. At the edge
of the furrows Paul had plowed it
passed, dragging out long tongues of
flame, as H. and Ruthie being before
wind-blown bits of burning hay from
the stacks kept falling around.

"We must keep these out, out,"
exclaimed Paul. "If the once gets in
here the house will burn, and mamma,
just think of her!"

"But we won't let it get in here!"
cried Ruth. "We'll keep mamma
safe."

This thought relieved their young
hearts and arms. Here and there
they ran, with Rover barking wildly
at their heels. Wherever a fiery
spark fell, Ruth with a broom, and
Paul with a shovel, flew to put it
out, and wherever he could, dug up
the hot earth to serve as a
check.

Once Ruth gave a despairing cry.
The house had caught. "Quick,
quick!" Paul gasped, as a crackling
flame sprang up, "we must put it
out!" Already he had everything he
could find filled with water, and by
pailfuls they dashed it again and again
on the burning spot till they
had the gladness of seeing it extinct.

For minutes that seemed hours
they did not pause an instant, while
inside the house, in her flame-light-
ed room, lay the helpless mother,
white lips moving in prayer as
strong as their efforts.

Presently a loud cry reached her,
this time of joy and two smoke-
blackened, panting little figures
rushed in, shouting:

"You are safe, mamma; the fire
has gone past!"

It was true, the flames of the
great fire, checked and baffled, had
swept on past them, leaving safety
as well as desolation in its blackening
path.

And while they still clung toge-
ther in half sobbing thanksgiving,
another sound was heard outside; it
was their father's voice. Half frantic
with fear at the danger which
he saw from afar threatened his
home, he had ridden desperately but
in vain to it, and now, as he
heard the story and saw what they
had done, his joy was as great as
his alarm had been.

"Are your hands blistered?" asked
Ruth, as two tired and sleepy chil-
dren, they crept to bed. "Course
they be," answered Paul. "But
what's blisters when we saved mam-
ma, and papa says we have been
real heroes?"

A PRIEST'S STORY.

Some few years ago, as we were
crossing the Atlantic, several pas-
sengers related a thrilling experi-
ence in their lives to entertain and
amuse a sick man—one Mr. Gibson
who, poor fellow, was subject to
melancholia.

The story-tellers were a parish-
priest, an Irish officer, and English
solicitor, and a journalist—all, like
myself, Catholic.

This is the priest's story: When
I was in charge of St. Os-
burgh's Mission at Sherborne, I met
with many pathetic incidents, but I
take that few, if any, were more
touching than the "Story of the
child with Pigtails."

It was at a Feast of Our Lady
that I first saw Pietro (or little Pe-
ter, as he was familiarly called). My
flock prided itself on its devotion to
our dear and Blessed Lady, and her
feasts were peculiarly joyous and
bright. May being observed as a
universal festival, One May a reli-
gious Congregation nearly kindled
a miraculous black Madonna, which
we crowned with white roses
and placed in St. Mary's Chapel. All
the congregation duly came to make
their visits to it, and some of them
even wanted to keep it altogether,
and were greatly disappointed when
they found that it could not be.

One evening as I went into the
church, I noticed a sorrow-faced lad
placing a beautiful offering before
the shrine. Something in the expres-
sion of his dark eyes touched me
strangely—they had the wistful
expression of a dog's—and I spoke to
him. He told me that his father had
been a Neapolitan fisherman; that
he used to go sailing with him on
the sunlit bay and that one night
he and his mother waited for him
in vain—he never came home; his
boat had gone down. "He never
brought me macaroni again. Then
mother died, and Uncle Paolo, the

shepherd, took me—and I saw Rome.

When Christmas came I went with
the Pifferrari. We played on our
pipes and the forester gave us silver.

Uncle Paolo drew a bad number in
the lottery, and Aunt Giulia talked
him into letting me go to England
with the Padrone, and Father, I am
here."

"Art happy or unhappy?"

"Neither, Father. I am like the
English sky most often—neither grey
nor blue. But I would be happy if
Madonna would give me something."

"Give you what, little son?"

"Let La Stella come to church
again."

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wore away. Closer and denser the
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the darkness gathered, in place of
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the on-sweeping flames lighted up
the westward sky. Over and over again
Mrs. Steel tried to rise from her bed, each time to fall
back weak and faint. "It is no
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NUNS AND POOR RATES IN IRELAND.

A case was recently heard at Lurgan, Ireland, the details of which will be found of interest to our readers. The facts are as follows: The Urban Council of Portadown, in the name of the rate collector, entered an action against Catherine Harbison, superioress of the Presentation Convent, Portadown, to recover £11 10s 11d, poor rates and town rates, assessed in respect of certain premises in Portadown, in the occupation of the Nuns of the Presentation Convent, of which the defendant was the Reverend Mother at the date of the assessment. Judge Kisley presided.

Mr. Sloane (Messrs. Carleton, Atkinson, and Sloane), Portadown, appeared for the plaintiffs, and stated the case. He said the facts were admitted, and the amount was admitted, subject to the legal questions which would be raised by his friend, Mr. O'Hagan, solicitor.

Mr. O'Hagan, solicitor, Portadown, who appeared for the defendant, said that although the process was issued in the name of Catherine Harbison, the action was really brought against the Nuns of the Presentation Convent, and he hoped to be able to satisfy His Honor that the Convent, which was the residence of the Nuns who were the teachers of the national schools, should be exempted. He asked His Honor to bear with him while he traced the history of the institution, which he submitted, was a charitable one. Some time prior to 1791 a Miss Nagle, of Cork, who was endowed with more than the average quantity of the world's goods, determined to employ her large fortune in founding houses or communities of pious girls to instruct the people in the rudiments of religion and secular knowledge, and to teach them to work and to visit the sick. She fitted up a house in the city of Cork suitable to the requirements of the community she proposed to establish, and through the then Bishop of Cork sought the approbation of the Apostolic See. The then reigning Pontiff Pius VI, approved of and confirmed the institution, and ordered the members to take simple vows of obedience, chastity, and poverty. The institution soon extended to other large centres and percolated into Dublin, Waterford, Kilkenny, and Limerick. The Pope was again solicited to convert the institution into a religious Order, to be consecrated by solemn vows, under the title of "Presentation of the Blessed Virgin Mary." The Sacred Propaganda acceded to the request, and confirmed the rules submitted for the future guidance of the institution. Mr. O'Hagan here read some of the rules, which provided that the Sisters should admit none into their schools but poor children, and that they could not admit any but poor children into their schools except in towns or villages, where, with the express leave of the Bishop, they might admit children of persons in easy circumstances, but the emoluments received under such circumstances should be applied to the relief of the poor. Further rules showed that the Sisters were to live in the humblest way, and even on vacation days they were to devote their time to the instruction of servant women. These rules proved conclusively that the institution in question was purely a charitable one, and for the benefit of the poor. The nuns were introduced into Portadown in the year 1882, where they took up teaching, in William street, and continued to teach there until the year 1900. In '97 they leased a plot of land, on which they since erected a convent and schools, and have been since August, 1900, teaching in the new schools. The schools are suited to accommodate from 500 to 600 children. There are fourteen nuns, five of whom are classified teachers, but they all in turn assist in the education of the poor. They receive no remuneration, except whatever is paid by the Commissioners of National Education, which would not meet the expenses of the school and the money expended from time to time on clothing and food for the poor children attending the schools. Mr. O'Hagan submitted that the convent, being the residence of the teachers and subsidiary to the schools, and being occupied by them the better to enable them to carry out the work of education of the poor, and their occupation not being beneficial in any way, they were entitled to be exempted.

His Honor—the only question that is troubling me, after the argument and authorities quoted, is whether this question can be raised in this form. I think it has been decided that where the rate has been legally made a defence cannot afterwards be raised.

Mr. O'Hagan submitted that if the rate was made where there was no jurisdiction to make it, the rating was bad ab initio, and the defendant could therefore raise the question when sued for rates in any forum.

His Honor, after referring to the authorities, said if the wrong person were sued they could raise the question, but he was inclined to think that where the premises were rated the question could not be raised.

Mr. Sloane, for the plaintiffs, said each particular case rested on its own merits, and it was very hard to find a precedent.

His Honor said he was entirely with Mr. O'Hagan in his contention that the ladies in question should be exempt, and if the matter came before him on appeal from the valuator he would be prepared to give them the benefit to which they appeared to be entitled. It always gave him great pleasure to give every encouragement to people, no matter to what form of Christianity they belonged, whilst they were

working for the good of the poor and the glory of God. He was sorry that, having come to the conclusion that as the case came before him he had no option but to give a decree in this case, the defendant not having appealed against the rating; but if the case comes before me on an appeal against the rating, as he was sure it would, he would then be able to come to a different conclusion.

A RELIC OF '98.

The "Newry Reporter" says—Dr. Francis C. Crossie, Newry, has forwarded to the Town Clerk (Mr. R. H. Daherty) for presentation to the Urban Council, with a view to its exhibition in the boardroom of the Town Hall, a large gilt case, containing the tail of a United Irishman's horse, with the following inscription:—"A Faithful Steed and a Devoted Wife."

In the great Volunteer movement of last century Newry played an important part, and to the Society of United Irishmen, founded in Belfast in 1791, Newry also contributed her contingent. In this connection we find it recorded that on the 28th of May, 1797, the following persons from Newry were brought to Belfast in a coach and four, escorted by a detachment of the 22nd Light Dragoons, viz.—Messrs. John Gordon, David Lawson, Isaac Glenn, Thomas Morris, Luke Babe, and John Walker. Mr. Glenn has since, we learn, been admitted to bail, and Mr. Gordon expects also to be liberated upon the same terms." Four days later we are informed by a Belfast correspondent that "since our last the following persons have been brought into the artillery guardroom, viz.—Peter Leacy, William Reilly, James Jones, Robert Brown, and Robert Maxwell, from Newry; and Hugh M'Evoy, Edward Fagan, Matthew Savage, Laurence M'Evoy, and Stephen Byrne from Sheepbridge—all charged with seditious practices. Immediatly upon their arrest, the wife of Mr. John Gordon was known in the summary manner in which justice was administered in those troublous times, and being ardently devoted to her husband, at once mounted her horse and started in pursuit of the escort which brought him and his fellow-prisoners to Belfast. There, we are told, she arrived close upon their heels, never having drawn rein nor partaken of refreshment from the moment she left her residence at Templegarrow till she arrived in Belfast, where she immediately took steps, which proved successful, for the vindication and release of her husband. With the poor soul, however, it fared very differently—next morning he was found a corpse. The memory of such a faithful servant was not, however, destined to perish. Mrs. Gordon shortly afterwards returned to Templegarrow, accompanied by her husband and the tail of her gallant steed. Mr. Gordon remained at Templegarrow up to his death, at the age of eighty-four years, on the 22nd of March, 1883. Anne Gordon, his widow, survived him, and died in July, 1840, at 80. As for "the tail," it has, so far as we can ascertain, been faithfully preserved at Templegarrow up till the 14th of December, 1898, when it was presented to my friend, Mr. Robert Cooper, the present occupier of the house and an enthusiastic and safe leadership for God's people.

PROTESTANT BISHOPS.—The fortunes of some Anglican bishops are estimated as follows by "Reynolds' Newspaper": Dr. Fraser, Bishop of Manchester, left £85,000; Bishop Wordsworth, of Lincoln, also left £85,000; Bishop Jackson, of London, £72,000; Bishop Jacobson, of Chester, £65,000; Bishop Baring, of Durham, £120,000; Bishop Sumner, of Winchester, £80,000; Bishop Wilberforce, of Oxford, £60,000; Bishop Auckland, of Bath and Wells, £120,000; Bishop Philpott, of Exeter, £60,000; Bishop Lonsdale, of Lichfield, £90,000; Bishop Davys, of Peterborough, £40,000; Bishop Maitby, of Durham, £120,000; Bishop Monk, of Gloucester and Bristol, £140,000; Bishop How, of Wakefield, £72,000; Bishop Tufnell, of Brisbane, £66,000; Archbishop Thomson, of York, £55,000; Archbishop Benson, of Canterbury, £35,000; Archbishop Tait, of Canterbury, £35,000, and Bishop Stubbs, of Oxford, £50,000.

GLEANINGS

HARVARD has the statue of Boston in full canonicas in a niche of her temple of oratory. Yale may in some future day raise a statue to Archbishop Ireland, whom it has so honored with an LL. D. for the first time that institution has so honored a Catholic prelate.—Western Watchman.

AN AGED PRIEST DEAD.—Rev. Henry Mueller, the oldest priest in Ohio, died on Oct. 23, at the Good Shepherd Convent, Bank street, Cincinnati. Father Mueller was born in Osnabrück, Germany, in 1821, and was ordained there December 23, 1848, together with the late Father Ilahne, of Dayton. In 1870 he came to America.

PRIESTS BRAVERY.—Father William St. Elmo Smith, chaplain in the New York Fire Department, did more than his chaplain's duty the other day. Father Smith dashed down into a Park place sub-cellar, where firemen were falling fast, knocked out by smoke and gas, and rescued Battalion Chief Kenny. The chief had dropped among his men unconscious. The priest carried him up the ladder to the street and helped restore him to consciousness.

A NEW INDUSTRY (says the "Tribune") is being opened up for Northern Ireland by the enterprise of a parish priest. The peasants of Donegal, it seems, are nearly all agriculturists, and the honey produced is said to be of the most delicious description, but hitherto the Irishman of this district, have not realized how to get it sold. Father Michael of Kilmacrennan, has now not only taught them to employ the parcels post as a means of conveyance, but the sweet uses of advertisement as well, and this sweet Irish honey has come to England in large quantities.

HIS CATHOLIC SUBJECTS.—For several weeks there has been a sharp controversy in the German press over the appointment of Mr. Spain to the chair of history in the University of Strasburg, as he is a Catholic and a son of the well-known Clerical leader in the Reichstag, Emperor William has just confirmed the appointment, telegraphing as follows to the "Statthalter": "I rejoice to show to my Catholic subjects that recognition of scientific ability based upon patriotism and fidelity to the Empire, will be granted by me for the welfare of the fatherland."

Commenting upon the despatch, the "Vossische Zeitung" says:

THE TRUE WITNESS AND CATHOLIC CHRONICLE

SATURDAY, November 2, 1901

THE S. CARSLEY CO. LIMITED.

Notre Dame Street, Montreal's Greatest Store, St. James Street

SATURDAY, November 2, 1901.

Ladies' New Fall Coats

Our jacket department has become famous; not only does it gather the latest novelties, but it sells them at cheaper prices than any other store.

Ladies' Fawn Beaver Cloth jackets, double breasted, lined through mercerized satin, buttoned pearl buttons. Price \$7.25.

Ladies' Coats in fine quality Beaver Cloth in fawn, drab and black, cut double breasted, lined through silk, trimmed with fancy stitching and silk velvet collar. Price \$10.50.

Ladies' Fancy 3/4 Coats, made of fine imported Beaver Cloth, cut double breasted, with semi-fitted back, lined with heavy satin cord, Princess May collar, trimmed with rows of stitching all round; colors, black, fawn and drab. Special price, \$15.75.

Ladies full 3/4 Coats, made of very fine Eskimo cloth in black only, with double breasted front, beautifully trimmed with braid and fancy stitching, lined through with satin. Price \$22.50.

SPECIAL FUR VALUES

A larger and better assortment of fine Furs at the Big Store than you'll find at a regular fur store, and from 15 to 25 pr. ct. lower in price. Read these special prices:

New Hamster plate Fur Linings, extra large size, selected skins, worth \$5; our special price, \$3.75.

New White Coon Coats, selected skins, full size, lined with pale blue satin, silk finish, high storm collar, worth \$7.50. Our special price, \$6.00.

LINEN TABLE CLOTHS.

A Linen opportunity of unusual merit will present itself on Monday morning. Careful housekeepers who are always on the lookout for good things will be charmed with the goddess and beauty of these Linens. They come from one of the best makers in "The Land of the Shamrock" who makes only substantial Linens from pure flax. This Linen Sale opens up a grand vista of possibilities for the Winter season in the dressing of "The Dining Table.

READ THE PRICE HINTS.

LINEN TABLE CLOTHS.

Buckaback Towels. Bleached, with fringe, very serviceable. Size 14 by 24 inches, 8c each. Size 20 by 36 inches, 14c each. Size 21 by 41 inches, 28c each. Size 23 by 46 inches, 30c each. Size 23 by 44 inches, 45c each. Size 26 by 45 inches, 40c each.

HEMSTITCHED TOWELS.

Made of Pure Bleached Linen Flax. Fine Full Bleached Linen Tray Cloths, pretty patterns, with fringe. Size 17 by 25 inches. Special 22c. Size 19 by 27 inches. Special 25c. Size 20 by 28 inches. Special 30c.

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Warmth and Reliability in Hosiery and Underwear.

Warmth and Reliability are the two cardinal virtues in Hosiery and Underwear at this season. They combine in the best brands, in fact you cannot have the one without the other!

Our Department is stocked at all the newest and best brands at popular prices! Here are a few leading lines:

Ladies' Ribbed Wool Vests, extra fine and warm, 50c, 60c, 75c, \$1.00 & \$1.25 each.

Ladies' Ribbed Wool Drawers to match.

Ladies' Natural Wool Vests, very warm, \$1.00, \$1.10 and \$1.25.

Ladies' Lamb's-Wool Vests, \$1.00, 75c and \$2.00.

Ladies' Black Wool Tights, 80c. \$1.10, \$1.25 and \$1.90.

Ladies' Ribbed Wool Combinations, \$1.25 and \$2.25.

Ladies' Natural Wool Combinations, \$1.70, \$1.90 and \$2.00.

Ladies' Shetland L. W. Combinations, \$3.00 and \$3.50.

Ladies' Anti-Grippe Bands, 25c.

Ladies' Shetland Lamb's-Wool Socks, 60c, 80c, \$1.00, \$1.50.

Men's Natural Wool Shirts, \$1.10, \$1.20, \$1.50.

Men's Natural Wool Anti-Grippe Bands, 25c, 35c, 50c.

Children's Lamb's-Wool Shirts, 40c, 50c, 75c, \$1.00.

Children's Ribbed Wool Combinations, 75c, 90c, \$1.25.

Ladies' Black Cashmere Hose, very soft and warm, 25c, 35c, 50c, 75c.

Ladies' Black Ribbed Cashmere Hose, 30c, 40c, 50c, 75c.

Men's Black Cashmere Half-Hose, 25c, 35c, 50c, 75c.

Children's Lamb's-Wool Socks, 25c, 35c, 50c, \$1.00.

Children's Ribbed Wool Socks, 35c, 50c, 75c, \$1.00.

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THE OBLATE NUNS of St. Omer, France, have assumed lay dress and have reopened their school, but they are threatened with legal proceedings.

When there are those day after day, seek out such sheltering.