

## OUR CATHOLIC MEN.

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THEIR DUTIES SET FORTH IN STRIK. ING LANGUAGE.

Say, Dr. John Talbot Smith Preaches a Fercible Disceurse at the Annual Memorial Services of the Knights of Columbus Hald in St. Joseph's Cathedral, Hartford-

The Knights of Columbus of this sity, says the Catholic Transcript of the 17th inst, held their annual memorial service at St. Joseph's Cahundred members were in attendance. The Cathedral was well filled at 7:30. when Vespers begun. The regular choir was strengthened; by outside singers and by a select orchestra. RL Rev. Bishop Tierney occupied the throne. He was attended by Fathers Lynch and Keena. The Rev Edward J. Hayes was the celebrant of Vespers. by the Rev. Dr. John Talbot Smith, of New York. It was a strong sermon and set forth in striking language day. We give the discourse in full. You are gathered here this night to

honor the memory of faithful comrades, for whom the world has no honors, no epitaphs; to display the splendid extent of Christian charity, which scorns the limits of earth, and reaches beyond the grave to console and aid those in prison; to prove to materialists that men, in spite of false teachings still believe in the truth of display that profound sense of responstbility, which springs from religious truth. The truth imposes responsibility, and you do not shirk it. As men and as Christians, you own and defend your reponsibilities.

What are they? As men God has given you a nature, simple, direct, and ferceful. The man is he who delights in the possession and display of power. He is the explorer of unknown regions, and will not give up pursuit of them until the last ribbon of earth is iaid bare to the world. He is the colonizer who fells the forest, breaks the soil, and forces the wilderness to give him bread. He is the miner, who penetrates the earth's recesses, and un-

Their Indifferences Explained. The trouble with the young men is that they are worm-caten by certain

into their spiritual blood no matter how. of all, that there is too much feligion much in the women and too little in one spot, and too little in others; too much in the women and too much in the men; too much in the sanctuary and too little in the homes. The clean boy who enters the world from the sanctuary of home, ready for a virtuous life, has this whispered in his car every moment; his father nas talked it for years to others, though thedral on last Sunday evening. Six careful never to say so to his own son; but the people he taught are saying it for him: which is just as well, as the boy will be proficient in indifference within a year. Secondly, men are convinced that it is money, not religion, which makes the mare go. They preach this doctrine to one another till legal dishonesty, that is dishonesty permitted by the law or the canona Several priests were present in the of trade, becomes a virtue, and when sanctuary. The sermon was delivered they hear the denunciation of the Christ: "Woe to you rich," or that

other: "After these things do the heathens seek," they hear with deaf ears, the duties special to the men of out and a half breathed conviction that "they didn't know everything down in Judea." Men are convinced in the third place

Tat nature must have its way. Youth has riotous passions, and this madness is argument for them that the passions should have at least a moderate indulgence until sense and satiafaction bring them back to decency. The sins of the flesh are without reproach, they even carry a certain the world to come; and last of all to honor with them; the virtuous are considered inferior, cold-blooded; the sensual are at least secretly commended as bad boys. Christ was of different opinion when he strengthened his Father's law: Thou shalt not commit adultery. The Apostles were not afraid to write of the heathen world that "neither fornicators • • uor murderers \* \* \* would enter the kingdom of heaven." How different this classification reads from the worldly opinion. Murderers and fornicators on the same level. But men are not so convinced that nature should have its way, when that way involves the honor of their own household, of their

wives, daughters and other relatives. Finally mon are convinced that covers the hidden wealth of time. He Providence does not take so close a hold of this world, nor deal so severe ready to suffer and to die that his a judgment as the priests would have ends may be attained. This is the them to believe. See how many lead nature which God gave him, the grace | the most abominable lives, yet die in of his ser. It entails upon him his their beds, after making peace with God; so how peacefully even the sin-Mereover, he is called by God to the ful die with judgment shead of them; see the innumerable sinners laughing their way through the world; see the Catholics even that drop into sin and survive it to sin again. But who sees the percentage of those souls that drop into hell? Who stands at the deathbed of shame and despair watching the souls that go out into eternal darkness. Only the officials, the police, the keepers of asylums and hospitals take note of that sad procession which winds through the gate of death in secrecy to judgment. Remom. ber that mercy is not indifference on God's part, though the indifferent here would have it so These convictions rule the lives of the indifferent men. Here is what is wrong with them. The Result. It was convictions of this sort that | are often with me and I call them my led to the immense calamities, private and public, recorded and forgotten, which have sent nations, cities, individuals into hell at one stroke. Nosh was the only one of his time invited to build a boat of escape; those whom he invited were too sure God did not interfere with the world so awfully, to accept the invitation. Lot was the only man warned to leave Sodom with his pains so well that her compassion family, and out of Gomorrha went no living man. There were hundreds of for her. Some of them were the souls money-seekers in those cities, but of religious; in every case religious somehow their money did not make that particular mare go. In one night | ple of the world; they had neglected so death struck twenty-five thousand young Hebrews who sinned with daughters of the Mediantes; it would be interesting to hear their present opinion on the need of indulging nature. Nature is much but its law is more: if it were not, when would the multitudes be? Of what could we be secure if the laws, the certainties, that rule the seasons, the fruitfulness of the earth, the steadiness of civilized society, the moral and the spiritual life of society, the moral and the spiritual life of men were at the caprice of such convictions as rule the disordered hearts of the indifferent and the professed sinners? The ten commandments mean just what they say, and hell stands for their violators as truly as heaven for their observers. That God rules the world, men are finding out at the rate of f orty-thousand a day, which is the number of adults probably appearing daily for judgment at the court of the Blessed Trinity. How many men, think you, if their good sense were awakened in this matter, would wait for death and judgment to discover some elementary truths; that religion, for instance, is the only good thing fon and impart to her, so far as they could, eternity, that you cannot scrape some foretaste of the joys of heaven senough together to pay your way while on our sick bed a brief time and that while earthly coin may make the mare go here, it will not lift the Boul an inch above hell. Petted nature, about whose strength we boast so mnuch, as if we were its slaves at certain periods in spite of God and reason, turns coward and weakling at | way do not make much difference atheism and Ingersollism in whittling the stench of the grave, and carries us when the figures round up so handno further. Christ Timgelf has day somely. clared that He takes such an interest in the world, that not a hair falls from our heads without Hie knowledge; have so atterly forgotten their hely ent to our dis? What a mestade

then do the ve ... of their affected indifference to re'gical What an iniury do they inflict on their sigorous popular convictions, which have got | sex! What an insult to the God who made them the superior sex, only to " Night at a Peasant's Fireside in Old The elderstare convinced first get inferior service from them! The purer the diamond the better it stands the work of the lapidary; the stronger the nature, the higher the special gifts, the more do God and man ask of it. If men should not be found as often in the church as women, owing to their peculiar avocations and temperament, they should, at least, be beyond indifference.

THE HOLY SOULS.

Blessed Margaret Mary's Great Compassion For Them in Their Sufferings.

Blessed Margaret Mary was alwaya devoted to the Souls in Purgatory. In the beginning of her religious life our Savior used to reveal to her the sufferings of these souls, and she used to offer in their behalf her own trials of soul and body with the many self-inflicted penances permitted her by obedience. Our Lord was thus early penetrating her with a spirit of His own lively compassion for His suffering ing that was considered its most at-His Sacred Heart, she must know by experience the measure of Its love for every soul in need, whether still on earth and capable of self-heip, or in Purgatory and past helping itself-all the more pitiable to His love.

With these reflections in mind we cannot call extravagant Blessed Margaret Mary's declaration in her first appeal for the devotion to the Heart of Jesus. If the Holy Souls, she declared, rejoiced when our Lord descended into Limbo, now again would they exult in a devotion which would open anew to them every treasure of His mercy. Again, without these reflections we will utterly fail to appreciate how Jesus permitted and desired her to intervene in the liberation of many of the Holy Souls; perhaps, too, some would be scandalized at her constant and familiar relations with the suffering departed. For Margaret he can't be bate at id." Mary was so well known to have dealor friends whose piety toward these another time." poor souls she directed in many re-

markable ways.

THE JOLLY GHOST.

Tipperary.

It is the custom of the Irish peasanmy to visit every house in their immediate neighborhood almost every night during the winter. The shadow of darkness scarcely reaches the earth. before knots of men can be seen, through all parts of Ireland, wending their way along many a rugged road and over many a dangerous bog. Though all bouses, in general, are

visited, still there are some in particular-those whose inmates are first-class story-tellers or good ballad-singers--where a greater part of the night is spent than in others. In the neighborhood of Cranna, in the County of Tipperary, where most peasants assemble and make the longest stay, is in the cabin of old Tom Bohan, Tom's cabin is in the centre of the neighborbood and near three cross-roads, which make it the most convenient meetingzhost." house in the whole place. Yet it is not

tractive point-no; but Tom and his wife were as kind and folly a pair as could be found in the three largest parishes in Ireland. There was always a good turf fire on

Tom's hearth, and the plaukest strangar was ever welcome to a seat before its cheering blass.

On a certain night, when fom's kitchen was so crowded that sume of the neighbors had to sit on the ions deal table for want of seats though Tom had a respectable number of ohairs and stools-little Mick Nolan asked Tom to give an account of his meeting with the "Jolly Ghost."

Arrah, Mick, avick," said Tom, "you're always callin' on me for a story, an' you know well enough, that I can't tell th' sorra a one. There's Billy Heffernan, an' he niver tould us a story yet, an' the boys tells me that

"Niver mind Billy Heffernan," reings with the Souls in Purgatory, that sponded Mick; "but you tell yer story she was often consulted by relatives now and we'll come at Billy fur his

"Well, as the company calls on me fur a story, I'll de me best to plaise By God's help His servant did what thim. Here, Mick, me boy, keep this the spiritualist medium presumptuous- pipe red until I get through," and he

or song but added in in me cospect tone, as I pushed the door wide open ant enthered

"Arrab, faix, arrab, faix, you are right And, Indeed, Minther Ghost,

"But pleas, yer poor souls, I was quickly stopped in me "postic fight," as I once hard a larned frend o' mine say, when I said the ghost saiss a platol, an' presint id at me head."

"A ghost saise a pistol," here chimed in Mick Nolan, who, it seems belonged way, "replied Billy."But "If at to that large portion of the human what I believe, I believe that race who style themselves critics. "Did fell is wid no ghost at all, but a any o' ye ever hear of a ghost usin's robber or sheep-sister." pistol, hoys?" And Nolan crected his "Me fall in wid a robber or also head, smoked hard, and, like many stater, an sit in company wid ins gentleman of his profession folded his night, and dhrink his best regarded arms 'in majestic sloom.' No. Billy Heffernan, you're greatis arms 'in malestic rloom.' give in to no man; so he saked Mick him for dich a mak as that " and " with a comtosl smile: "Did he aver shook his head with bostet uride." hear ov an angel usin" a sword. Well, if he did, he hard of a shoat; for an angel is a sperit, and a sperit is a

This completely slienced little Mick. "Tom then continued his story.

"Woll, boys, as I was sayin' when Misther Nolan interrupted me, the prayers. shost presinted a pistel at me head. "Hould on, if you plaise,' I eried,

until I say a few prayers? "That was the frut time I thought

o' thim for years. Lake all sinners, 1 forgot all about me salvation until the rule for her fundly to my time o' danger. An' its well like preven at a certain boar an many o' thim, Gold help us. I didn't she kept no matter how th lamant that very thing during the life house was. Though all the lamout that yory thing during the life o' me sowi in the black pit.

"Stand back, again oried the shoet, bore for Tess B wid a voice like big Jack Murphris- anything bat i "'Arrah, shure,' ils l, 'you wouldn't send a poor fellow like me, covered an all, as I am, while me shar, into stor-nity? nity?

"The words were scarcely out of me not sweet mouth, whin the shoet laid down the "D, some for a while a plato), and axed me in a most friendly give as a grandly way in the world:

Wish'es, is that me owld frind Tom Bohan? "Troth an' it's the same man,' at

I. "'Yer not straid o' ghosts?' he sales

MEAIN. "No, sor o' aperita,' ses I, growin'

bowid, fookin', at the same time, mighty hard at the bottles that declared the table.

must say that yer story of the is no more than bait thread of "Half three, did you say hit lant Arrah-you're a sice fello

"Nor I." said another. "Do you, Billy Hefferman" Nolad

"Well, I do and I don't that's

"Me fall in wid a roaber or But Tom as himself often said would mintaken in Tom Beban, if you take "Go on, Tom avide, wid the sto said Tom's wife, in her tindes. "

"What's me use in telling 4 m

when not a word of 14 is believes? "Wish-se that's thrus for you. Fo besides it's gets labe, an' we had b then propers for bed by skyla"

This was as much as to they had all beine return 12 homer. But it must get be that Mrs. Boban said this th bad fealler. No: she hi soon afterwards. anything but indiana

Trienduity. Billy Highering and they proved the per.

is patient and steadfast in his labors, first great responsibility.

special vocations of his sex. He is the philosopher who reasons out the grave questions of life and of society; he is the lawgiver who guides the life of a nation, the poet who sings its deeds and writes its history; the pro-; phet who illumines the pathway into the fut ure: the priest who guards the past and sanctifies the present, and nediates between God and men; and greatest of all he is the propagaton of the race, for from his loins come the menerations that are yet to be. The reat Church has summed up the glory If his vocation in that glorious symbol which places the mother and her shild on the throne of the world, while the man, the father, stands at its foot to guard and defend im. This vocation of sex is the second great responsibility which rests upon man.

And the third is placed upon him by the Church of Christ. She alone made possible the civilization by which he is formed and from which spring the orderly governments of modern times, She prepares in each generation the holy parents who are to preside over the destinies of the children. The sacramonts flow with steady and cleansing sweep through the homes of the millions; the children are baptized. confirmed, absolved, fed at the holv table, fitted for their great destiny in time and eternity, with wondrous power. Men come and go but the Church remains, guarding and continuing and perfecting the work of men from gen-

eration to geeration. Here then are the responsibilities of men, of Catholic men; and the great question is how are they bearing them. how are they using the great gifts with which God has endowed them. Undoubtedly in the main, they are doing well, else we would not have the peace and order which now reign in society. But there is no cause without its traitors and renegades, and our leaders have begun to view with alarm the increase in the number of those unfortunates. We have to ask ourselves why are their numbers increasing? Why the fairest and best of our young peo-No have found their way into the sths of sin?

There can be no doubt of the fact. The sorrows of parents bear witness to it. Where are thousands of them te-night? A round number of them can be found in the disreputable places of the world; in the saloons, drinking down health, steadiness, the food and education of their children, and the happiness of their homes; in the gambling-hells, victims to an infernal ercitement; in the brothels. slaves 'to their meanest appetite. Another set can be found in respectable commercial life, so deep in the business of moneymaking that no time is left for the soul : or in the foul political life of certain cities, which deal in bribery, vote. buying, tyrannics over the helpless. A third set is engaged in the study of down their faith to the vanishingpoint, in studying how far they can go into skepticism without losing the privilege of dying in the faith. What is wrong with these men that they

attempts to do; and her motive in handed Nolan the pipe. revealed them to her. She did not seek srms, commenced his story of to estisfy curiosity, but to excite pity THE JOLLY GHOST. for the sufferers, or to manifest the of it by name, recount the faults it was

explating, describe the penalties it was duration of its imprisonment. She spoke from actual knowledge, from seeing, hearing and conversing with the souls for whom she interceded.

Her relations with them grew more and more close in proportion to her fidelity to our Lord's requests in their behalf. "I was given to the Souls in Purgatory Holy Thursday night," she writes; "before the Blessed Sacrament. I was for a while surrounded by these poor souls, with whom I contracted a fast friendship, and our Savior told me He had given me to them to do them whatever good I could. Since then they suffering friends."

And true friends they were, by no means selfish. so considerate that they once made her stop some penance which seemed trifling to her seal for them, but which they thought in excess of what obedience permitted her. If they were importunate at times, she never complained. She knew their came to be in a way a very purgatory were punished more severely than peomany graces and opportunities. Their pains were determined by the character of their faults. "They tear my heart with combs of fire," cried one "for having murmured against superiors. My tongue is eaten by vermini for my unkind words, and my mouth ulcerated' for having been too ready to talk." The remedies they always asked were acts of virtue which they hadfailed to practice. Blessed Margaret Mary used to bid all who wished top help them to unite their thoughts, words, actions and sufferings with those of the Sacred Heart for the relief of her suffering friends.

Knowing the abandonment of these souls so clearly, Blessed Margaret Mary was not content to offer in their behalf ordinary trials and actions only. She became their victim, and when she could not secure some extra suffering from God, she inflicted painful penances upon herself. The keen sense of the tortures of Purgatory, and the need of her friends were nain enough. Her generosity was not unrewarded even in this life; her suffering friends when liberated would always hasten to bid her rejoice at their deliverance, along with the sesurance of their in a termediation in her behalf .--

Herr Steer, a Protestant statistician of Berlin, estimates the Catholic popnlation of the world as 820,000,000. Catholics themselves do not claim so many, but then a few millions either

Archbishop Chapelle declares that the exputation of the five Friers by Cept. Losry was an outrage and that they will be primarily restored to their position by the President.

telling the secrets of Puragtory was al- Tom after settling himself com-

ways in the interest of Him who had fortably in his seat, and folding his

"Ye must all know, boys, that in my workings of God's justice. Whether sarly days I was a wild sort of a fellow. she had known the soul or not on The fair and patthern, the weddin' an' earth, when consulted she would speak | the wake, were the principal places I spint me time, an', as a matther of course, the bottle an' the black-thern paying for each of them, and tell the stick were me greatest companions. "Day after day, an' night afther night, for three or four years, I spint

in the most disordherly way. "Well, one night as I was goin' home. half dhrunk, of coorse, a storm overtook me. The rain fell down as if through a slove, an' the lightnin' spit fire all around me. Dhrunk as I was. fuix. I had since enough to look for shelter. So, rememberin' that I was near the ould Coort . Coolnamuck, I made me way for id. Arther a little got in through a broken window in its back. The first thing I did, as soon as I found meself inside, was to take out me buttle an' take a blast of the orathur. And, in troth, I wanted it

badly the same time. An' so I thought then, too, for the second an' the third things I did, was to take two more blasts, which emptied me fine quartbottle for me: Afther that I lay down on the floor and fell fast salesp. I don't know how long I was sleeping but ot can't be long anyhow, when I was awoke by a noise upstairs.

"What on airth is that?' sis I to myself, rubbin' me eyes very hard wid ma nuckles.

"I knew very well that no one lived there for many years.

"'Faix,' sis I, when the noise was growin' louder, 'I must go up an' ice what's the matter."

me head, so nothin' was too had for me Now, boys, if the truth was known, to do. Upstairs I went, the best way I great hall. There, shure I'll forget id.

"'Arrah shure enough' sis I, this Is the great dinin'-hall of the ghosts, "Tis often I heard that it was." "Well, boys, I often heard that when the ghosts held their leaste night they'd do no harm to any one. This belief, an' the whiskey I had in me, gave wild Tom Bohan, as people thin called me, more than his usual amount of courage. So I made up me mind to walk bouldly in. But jist as I wan about steppin' in, I was startled by boy about stoppin' in, I was startled by hearin' a ghost inside commence a song. Yee, biys, I was startled, an' in troth, I was delighted too. For though I attended many a fine weddin an' sat in every tap-room for many mines around, and kard plinty of good singers then, ov coopse in all me born days I never hears anythin' aqual is id-I mane his song. Darby McGrath, that sings at Ned Costello's house, is no more to 'im than one ould ass, abroad in the stable, is to a gray linnet. So placin' me back against the door, I thrust me head in an listened. The first few minutes I was as silent as Jack Daly's deat an dumb dog: bub whin I saw the shoet lift a gless to his mouth and hard 'im sing out:

While I sky the poost lift's growt to For her houses and bound the bis mouth and hard 'in sing out: "Strong whiskey putch is me delight." "Fair 's see chimned in Kide Is we delight, is me delight." I derink be day, I derink be sight." I derink be day, I derink be sight." I derink be day is the sight "I get the second in th

good follow; so sit down bern dhrink yer 'nough.' "At that time I need never be and

"At that time I need never so this the provide the time and the before any kind of a take the second second will be the of the second s erathur; so down I sat, right opposite the the the the short-s purty good lookin' fellow the short he was, too, though he was a ghost. "Help yourself, Tom, sis as to me.

"That's what I sail good staff, do I, no matter whats in thim other both ties, as I laid me empty glass been the table. "Oh, as he, "thry thim all, an" I'll

"'Oh.' sin he. "thry thim all, an' I'll hound me owld stockist' against your owld hat that yor grandfather's still, down in Kelley's bog, never sent out betther.\*

"Though, as I tould you before, boys was a wild port of a fallow, still 1 has me own pride about me. Well, now, the statement the the short offinded me here twice-drat by callin' me hat an owld one; an' secondly, by comparin' anything in the world to me grandfather's dhrop. Due ye see id didn't answar me to dispute about what I\was dhrinkin, so I merely said: 'I don't know, Misther Glaces, if me hat is so far gome that you should call id an owld call? "Well, troth, Tom, you're a quare. mun to mind that.

Well, I would mind that, als at 'an besides, I'd wish you to understands that a betther hat than that coding be found at a fair. Id cost me faire an' four pince the day before the pasthern of Mothell."

"['Well,' sis he, 'never mind about hat or stockin', but fill yerself another

hat or stockin', but fill yn ar i song' glass an' then sing us a song' "I'A song! sig I, swearin be the wool of a cat, 'troth I canno more sing a song than Paddy Querks the Piper Can play a thune." "Now, boys If the truth was known. I at the mane time I foll mighty proud at the mane time I foll mighty proud to news the following of the truth the but, like the inchange of the truth was known. to do. Upstairs I went, the best way I at the mane time I felt mighty proud could, until I came to the door of the to be called upon for a song But, like great hall. There, shure I'll forget ld, mostly all singers, I wished to seem unwilling to sing. Afther axin me whole room was on fire. At first I soveral times, I said at last that I was awful frightened; but on peepin in I saw sich a lot of bottles of whisker, ranged, like soldiers, upon a big table, no cough an took a dhrink to clear the soldiers and the soldiers and the soldiers and the soldiers are Tranged, like soldiers, upon a big table, no cough an took a darink to clear that I came to meself again. "Arrah shure enough, sis I, this is then, me I sang out in me been

Tolos: "Oh mest me by the moonlight slopes An' I'll give you a lick of a field, Or a ray of a lump of a stone. That will soften your head, I ga No Tak

must take another durink. Tom me

"Help yourself, Tom, see he to use, "I look the bottle that was account." I look the bottle that was account. Frank, the an filled a large rises to the total.

TE Juste, May Was f but want in Washington in an Blatur Beatries was Enclose world as Bligg Datt.

Cheptile Moltader

That strik [-]

