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Printing

# Catholic

Twelfth Year. No 6.

# Rochester, N.Y., Saturday, November 10; 1900.

#### LIBERAL WITH ALMS. preciative of the priest's generosity. But these are few compared to the oth-

GERMAN ROMANCATHOLICCHURCHES

IN NEW YORK CITY.

We One Who Asks For Aid at the Parish Houses on Mondays Is Turned Away Empty Handed-Following an Interesting Old Country Oustom.

older ones too tired or sleepy to pray An interesting custom is followed in with the devotion they should .-Jerman Roman Catholic parishes in Guidon. New York city in the matter of almsziving, says the New York Sun. German Catholics all over the world are known as liberal almsgivers. What is true of the laity is true even to a greater extent of the priests. It has been a rule with the latter, however, to apply something like business methods to their almsgiving. For years it has been a custom in Germany to give aims only on a certain day of the week and to give on that day the same amount to each person. The alms thus dispensed come out of the regular income of the priest and are given without discrimination.

Though the applicant may be recogmined as a professional beggar who may never have seen the inside of the priest's church, or of any other church for that matter, it is a rule with German pricests not to refuse him alms on the day set apart for charity, and it is safe to say that there are very few "panhandlers" in this or in any other town that have not at some time or another taken advantage of this custom. Few priests ever give more than 2 cents, and this sum has to be collected a good many times to make it worth while for the professional beggar to leave his regular work of holding up pedestrians on the streets. A good many, however, do change the character of their work on this one day of the week and call at the priests' houses in different German parishes. Some of them have been known to make more than \$1 in this manner, and that is a good deal better than they do generally on the sidewalks.

In all German parishes the day on which the priest gives alms is the same. This day is Monday. From dawn to midnight of every Monday in the year the German priest is visited by a regular clientele of "panhandlers," professional beggars and perhaps few deserving poor. All of them go through the form of asking to see the priest, but when the 2 cents are dropped into their hands the object of their visit has been accomplished, and they are off for the next house where they know the same liberality will be found. Monday in the house of a German priest is regarded as the easiest day of the week so far as housework is concerned. That is the reason why years ago in Germany it was selected as the day for giving out the weekly alms. There is no washing done in the priest's house on Monday, and for the servant it would mean a pleasant rest after the work of Sunday were it not for the fact that upon her devolves the duty of dispensing the alms. This keeps her busy from morning till night. At intervals of what seem only a very few minutes the door bell rings until the last of about 200 applicants has been satisfied. In the front door of most houses occupied by German priests there is a litthe window, and it is through this window that all day on Monday the cents drop into the waiting hands of the deserving and the undeserving alike. As those asking for this aid can hardly be expected to make change the German priest sees to it that when Monday morning comes he has \$3 or \$4 in cents. These are kept in a convenient place in the kitchen, so the servant can get the required amount before she answers the bell and opens the shutter to see who is without. On Monday the chances are ten to one that a caller is, a beggar, so the door is never opened until a survey is made of the person outside. As it is the rule with those seeking sid, including tramps and those with whom begging is a profession, to ask to see the priest the servant has to be a person of discrimination. Sometimes mistakes are made. It is with the idea that if they see the priest they will be able by a recital of their woes to get more than the customary 2 cents that the applicants always ask for him. When mistakes are made and a beggar does get in it is very seldom that he gets any more than those who were not successful in getting past the servant. Very few of the beggars are ever noticed in the priest's congregation, nor are they even dwellers in his parish. Many of them come from the lodging houses of the city, making the tour of the German priests' houses regularly every Monday and collecting in this tinian. manner enough to procure by careful management food and shelter until the next alms day comes around. It is often before daylight when the door bell gives the signal that the day's business has begun, and it is generally late at night before the little window closes on the last of the alms seekers. Some take the 2 cents grudgingly as though they had hoped that their case would come in for special consideration from those dispensing alma and a look of disappointment is generally on their sinces as they turn from the door. With others it is different, and even though the amount is small a smile on the fines of same shows that they are ap-

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are beggars by profession. The Bosary, Every Catholic family should say the beads in common each night. And the best time is directly after supper. Later the little ones will be in bed and the

er class, for by far the larger part of

those who regularly come for the cents

DOMINUS REGIT ME.

Thou hast blessed me, thou hast cha That I might be drawn to thes, Yet my steps I ne'er have hastened. Spite of all thy care for me. I have sought the road to danger, I have lingered on the way, To thy pleading still a stranger,

Though thy love grew day by day. Now I turn to thee, depending On thy will to bid me live For a life, of bliss unending, Which thy love alone can give And I pray thy mercy, hear me. And I ask thy tender grace That thou, keepest ever near me Till I look upon thy face.

-Amadeus, O. S. F., in Weekly Bou

CARDINAL RICHARD.

#### **Xis Emisence is Archbishop of Park** and Speaks His Mind.

His eminence Cardinal Richard of Paris, who has been so outspoken in his condemnation of the vicious side show features of the Paris exposition as to incur the hostility of the French government, is a member of the noble God, the number of the saints in only too well how growt ... the power family of Bichard de Lavergne and Heaven, the joy of the Church, and of passion over weak human nature, was educated in the seminary of St. the certainty of our own salvation, by how feebly the sensual man compre-



# OUR BELOVED DEAD comings.

THE REMEMBRANCE OF THE HOLD SOULS TRUE SPIRITUALISM

Watal Form of Doluai wa as tairi nation is Marotten o. salsshood an Faught With Manifold Dangers to It's Totaries

There is at present extant-es there has been for many years-a fatal form of delusion known as Spiritism, which is begotten of falsehood, and fraught with manifold dangers to the zouls and bodies of its votaries,

Millions of men belong to so-called spiritualistic circles. They consult "medums;" and strive to hold forbidden intercourse with dwellers in the unseen world. But all the marks and signs of this cult betray the influence and workings of evil spirits. Spiritism is, as it were, Satan's trav. esty, his diabolical counterfeit of the Communion of Saints. It is his ingenious mockery of the real, genuine Spiritualism, taught by the one, holy, Catholic, apostolic Church of Rome, when she enjoins upon her children a firm belief in God, in the immortality of the soul, in the holy Guardian Angels, the Saints of God in general, and te grace of God, and well known in a place of purification in the other | that it shall rest eternally in Him. lifà.

May we all hold fast, firmly and un- tice, and its own culpability, hold the swervingly, to this true Spiritualism! poor soul back . The sain a who May we strive to increase the honor of have written on the "ubject know Sulpice. Cardinal Richard also lately hastening, especially during this hends spiritual things, how easily self-month of graces, to the assistance of love limits sacrifice for God, and how our suffering brethren in Purgatory! even the best of us pride ourselves These afflicted souls are, alas! so poor; whilst we are so rich in the resources stead of fearing and trembling lest which they lack. Let us, then, from our manifold imperfections should the fulness and sweetness of our abundance, endeavor to alleviate their pains, and lighten their poverty.

The Latinized word, Purgatory, is more expressive of the place or condition of purification. Many suppose fire to be the sole torment of the Holy Souls: but it is well to remember that there may be many other forms of suffering in that abode of pain.

The doctrine of Purgatory is highly conformable to the dictates of sound | reason, as well as to the noblest sen-

this work of justice and mercy-drawing near to intercede for her suffering children, and to explate their short

after death, already gazed upon the infinite beauty of God; and being mow altogether detached from earthly and sensual ties, the faithful departed ardently long to possess the One Supreme God. In short, they are homerick for heaven; and we all know what an anguish homesickness M. YM all the burning desires, all the . Inerpressible longings of a child for his parents and for his earthly home all triffes compared to the violent yearnings of the Poor Souls for the heaven-

ly Jerusalem and the fatherly Heart of God. That loving Creator has implanted in the human breast an irrepressible.

desire for happiness, which can Only be appeased by Himself. Now, that the delights, as well as the cures of life are left behind, this impulse is powerfully awakened in the departed. soul, urging it so strongly toward Gol that, if not arrested, it would fiy to from the strongest bow, flies to its mark.

This vehement yearning, this ardent longing for its heavenly Home and its heavenly Father, constrains the suffering soul the more, because it is in But invisible powers, the divine Jus-

upon the little good we have done, incause us to miss the sternal reward. Blessed Henry Suso tells us that when he was acquiring an intimate union with God, he began to regard

the pains of Purgatory as trifing. He was lovingly admonished, however, bx the Divine Spirit, that reflection upon that subject is the beginning of all wisdom, and the way to everlasting bliss.

It was enjoined upon him that he should steadfastly contemplate those hearts, whose lives she has prolouged. tormants, and not madly conside whose spirits crushed by poverty or them as triffes. The divine revelation. dissipation, she has encouraged. assured him: "Truly, you sit like a lifted and inspired with hope. bird upon a bough ;or, stand as a man pure, pensive face not only talks the upon the shore, beholding the swiftlystory of her own beautiful life, but he passing ships, wherein he must, one traced with sad memoirs of men and day, journey to the distant land, women, to whose sufferings and death whence he shall never more return." she has been such a patient and com-



Lonrul

Having, at the particular judgment THESPIRITUAL DAUGHTERSOFMOTH ER N'AULAY

# Their Juff Course Three trent the World of Angele of the link in the Manpilal Wrand. In the Buildery Camp and on the Madle dalie ...

Of the many religious orders, for growled put that he? which the Catholic Church is so noted throughout the world, mone exercise a greater influence for beneficence than that of the Bisters of Merry, Their sed, and for this handsome hospitals for the sick and shaff is nest at the at unfortunate, their beautifully appoint. The Postin is seen ed convents for the education of yours | read all on Indice, and well-ordered, chaerful "Sametilati fame Leonit homes for the children of the working felicitar regrant?" but a clauses, are eloquent monuments to be impossible, even to a their solf-sacrifice, seal, charity and Cardinal Real

culture. In this community of women there Him more swiftly than an arrow shot are no distinctions, lineage, wealth, accomplishments, personal gracesall are subordinate to daty. Like the soldier, they are recruited from every rank in life. Some come from luxu-rious homes who have known only sme and affitience; some from simple but happy firesides; others from the damling vorter of society or from the tempting fields of woman's ambition. But once emlisted, their antecedents count not. Another more exalted life has opened before them, a future in which the subtle power of religious faith and fervor transforms, dign.fes, perfects and makes strong, yet tensier, all that is human.

In the large cities where the 100pline of the order are built on scales. of great magnitude, as illus rated by their superb City Hospital of Baltimore, which is furnished throughout ih expensive style and equipped with the best appliances known to medical skill and science, the Sister of Mercy Is a silent but potent factor. Non-100 tarian in the scope of her mission, her work appeals to the admiration and confidence of the general public without regard be creed or condition in-- Eifè.

the has an affectionate and andur.

CLI LLA LO CALTY LLASS OW In fact about 9 Huters Arrive the BATH IO DE HOTHER OF has it tome under mitting to the Pa ANT. AND PROPERTY the copering of with His. Holiza Holy Re

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distant inconfer Italian and Tr liters attractions ANG OVER the council to that Leo XIU abovet outside course, in would when extracts only what bacore him ian jeurs

### CARDINAL RICHARD.

carned the disapproval of the government on account of his open sympathy for the Assumptionist Fathers, who were persecuted for alleged political activity. Cardinal Richard was born at Nantes in 1819. He was successively made bishop of Belley, archbishop of Larissa, archbishop of Paris and cardinal, the red hat being conferred days," on him in 1886.

## Spirit.

Spirit is a substance devoid of matter and endowed with life and intelligence. It is a substance which cannot be apprehended by sense, but only by reason. Simple in its nature, having no parts from which its being may be dissolved, its existence and duration are without end. Every star in the universe would exhaust its vital energy and expend every particle of its heat and radiance before the slightest disintegrating effect would be visible in the lowest spirit. In its capacity for containing perfection spirit infinitely excels matter. In matter the perfections of a species have to be distinguished through many individuals; in spirit they can all be perfectly expressed in one. The highest function of matter is sense, but spirit is capable of intellect.

Is Any One Sick Among Tout X If so, please send for the priest in time. By this we mean to give a word to those who have some one sick where illness is such that there is likelihood of death. Take, for example, one who is a consumptive or one who a doctor declares has pneumonia or some fatal disease. The friends of such should make it a matter of conscience to come for a priest at a reasonable time during the day and have the priest go and see the patient. Don't wait till late at night and until the patient is ready to die. You will find a priest always ready and willing to attend such cases What a priest dreads is being called when he can do so little for one who has been ill for a long time and is not called till the person is dying .-- Augus-

# The Priest, His Work.

The civilizing and moralizing influence of the clergyman in his parish. the simple, unostentatious, unselfish seal with which he educates the ignorant, suides the erring, comforts the sorrowing, braves the horrors of pestilence and sheds a hallowing influence over the dying hour, the countiens ways in which in his little sphere he allays ovil passions and softens manners and elevates and purifies those around him, all these things, though very evident to the detailed observer, do not stand out in the same vivid prominence in historical records and are continually forgothen by historians.

timents of the human heart. For, if there were no middle state of s u's, what assurance could we have for ourselves, after death, as well as for those dear ones who have gone before us into eternity, debtors, in some degree, to divine justice?

This consoling doctrine of Purgatory is confirmed by Holy Writ, as well as by tradition, and the decisions of the councils of the Church. Even the Catholic custom of the . Month's Mind of the faithful departed has its worthy our attention and esteem, But warrant in the old dispensation. For, when all the multitude saw that Aaron was dead, they mourned for considerations. This is so much the

him thirty days throughout all their families." And of Moses, we are told; "The children of Israel mourned for aged, or be driven to downright dehim in the plains of Moab, thirty

The scriptural term "mourning," it is well to remark, did not simply mran

tears, sighs and natural sorrow for The Heart of the Marquis of Bute Will the dead. The mourning of the Hebrews implied certain prayers and penitential exercises for the souls of their departed, which the orthodox Land with the strangest and saddies Jews practice even at the present burden ever carried by a British wide day. Among these exercises may be ow. The Marquis of Bute gave orders mentioned the observance of the pre- that his heart should be taken from. cept of sitting on the bare floor a cer- his body, carried to the Holy Land tain length of time after a relative's and burled on the Mount of Olives, the decease, the tearing of the garments scene of the Agony in the Garden, outworn when assisting at the deathbed, side Jerusalem. In accordance with the prohibition against shaving at this command the margula heart was such times, and the burning of lamps out from his body twelve hours after in memory of the dead.

Eusebius, in his Life of Constantine balmed and then placed in a heart the Great, tells us how that emperor shaped glass vase. This again was piously desired to be buried in the placed in a heart-shaped silver church erected by himself in Constan- case, and this in turn was placed in a tinople, for he cherished the hope of heavy, heart-shaped oaken case. His participating thereby in the prayers widow, accompanied by her oldest some of the church. Behold! as his corpas and the Abbe Chauveault, the family was being conveyed to the grave, an chaplain, have started with the heart immense concourse of people accom- to Palestine, and will there bury it panied it, testifying their love for with a simple service upon the simple their departed ruler not only by sighs which, after that of the crucifixion, is and tears, but also by their fervent the most sacred in the world. The heart of the marguis' eldest son, who prayers for the repose of his soul. The language of St. Ambrose, in his died as a boy, was prepared in the discourse over the remains of the Em- same way, and it will be laid to real. peror Theodosius, is well worthy our together with that of his father consideration. "I have loved him dur-

It was in a profound spirit of relising life," said he; "therefore, I will four devotion that Lord Bute, ordered accompany him after his entrance in- that his heart should be burled in this to the Land of the Living, and never sacred place. Since he became a Callleave him until, by Tears and prayers, olic. in his youth, he devoted himself I have brought him into the holy to his religion with the ardor of a Grue sader and the simplicity of a med sevel mountain of the Lord." Very beautiful, too, are the words monk. Accepting the old idea that

of St. Jerome to Pammachius, at the the heart is the seat of the affections death of his wife, Paulina: "Other he wished it to be laid to rest near the husbands scattered over the graves of place where he earthly affections were their wives, violets, roses, lilles and centred. The funeral of the marguis purple flowers. Our Pammach us was attended by the Earl of Dummoistens the ashes and the venerated fries, Lord Colum and Lady Margaret bones of his beloved spouse with the Crichton-Stuart, the Duke of Norfolk, baim of almedeeds. Through their Lord and Lady Herries, the Earl and color and savor, he warms up the Countess of Loudoun, Colonel Ired. sleeping ashes, knowing that it is croft, Mr. Patrick Crichton-Stuart, Sir written: "As water quenches fire, so William Lewis and Sir James Fergule almsgiving explates for. sins com. son, M. P. Bishops Turner and Smith.

mitted." In Purgatory is completed the expistion for faults, which had been interrupted on earth. There, God subjects the beloved, precious soul to a final purgation, in order to cleanse it from the most trifling blemish, and conduct it "yet so as by fire," to that deg. se of perfect purity requisite in order to hairs. Let us be mindred that the behold God face to face. There, it is might cometh when no man can work behold God face to face. There, it is and fully attrive to do one day decreed that the entire Holy Church and diligently strive to do our day should come, as it were to help is while it is called to-say

In this, as well as in the views of passionate withess. many other saints and servants: of God, is embodied a most protound progress of disease, sucher present truth, and one in the highest degree at some tranic death scene, again detesting with radiant eyes the boom of the love of God, as well as His dusconvalencence; she is ever moving durtice, must be taken into account in our ing the long hours of the day and the trying vigils of the night, amid widsmore necessary for poor, sinful. frail situdes: No idle moment does the man if he would not become discour-C. spair .--- Translation by Eleanor Donnelly in Columbian.

A SACRED REQUEST.

his death. It was carefully am-

officiated.

spend, Truly she is an admirable pattern of womanbood; not only the incarnation of goodness, but a model of industry, asstness and sconemy, Surprisingly practical, she measures the practical value of material thippe with far alcor judgment than many Be Buried on the Mount of Olives, who are in support with the world. A The Marchioness of Bute, says an genius at discipline, she is either enexchange, is on her way to the Holy dowed with or noguires that administrative ability and knowledge of human mature which are so importative to a successful management of elementy. mary Implitutions

To her interior life, of which the world knows so little, the Eater of Mercy must be followed to be fully understood and appreciated . Cheerin reined and pympathetic the syne amenities of life come easy to her. The sum always seems to shine on her heart, no matter how dreary nature's mood. But it is only in their beaut ful chapels, perennially fragrant with, fruff on the incense and flowers, where she takes. Church . Bu her sacred vows, exchanges a bridal and healthy robe for the simple habit of a num, ing had be a and forever thereafter daily knowled at , and infinement dawn when the world is sleeping that conduct of she may study the Sister of Mercy

Irreligions, indeed, must be the heart that is not touched, moved, attuned to high emotions is the stimosphere of her benediction.

Whether as nurse in hospital ward, in military camp or upon the field of battle itself; whether she is helping the poor and outcast of society orse rough and parres places, whether as teacher she is oblightening the maines and training the heart; or whether in stilltude of prayer bofors the siter and in the seclusion of her simple clouster. pleading to heaven not only for an own selvation, which is secure, but for the souls of others the Sister of Morcy woars the church's bright crown of glory as gentle beusfactross and beautiful exemplar of virtue and heroismi-Raphael S. Payne, in the Catholic Mirror.

The lighter all chocolate is in one or the more free it is trony impurities. The annual sale of German form is Great Britain amount to over #2-000.000

The Pope has informed Archois Co Romero, of the Argentine Republic. It is possible to crowd an age into a lifetime. Among the early dead there that he was preparing an encyclical are multitudes who fulfilled their miss to be issued in November, which will sion on earth as iruly as if, they deal especially with Christian sociallingered on to wrinkles and gray am and American apmooracy, bairs. Let us be mindful that the

Of OD A LETCH O LANKS A LIVE

up-Her Sh AND THE BOBSES OF One moment watching with pity the and world wi This sector in the sector is the sector for litile - ild is humble, he le not sere. He is po tance with men history and a Industant in a light dy not history and h Minder of the State Appendie gewiest -

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