

The Catholic Journal.

Twenty-fifth Year, No. 25

Rockaway, N. Y., Friday, March 2, 1914

50 Cents Per Year in Advance

More Desired Than Gold.

Continued from last week

He softly entered the little cabin which was for a short while to be a true House of God, consecrated by Christ's Real Presence and the humble adoration of simple hearts. For however cunning the Indian may try to be in his worldly dealings, he presents himself before the Almighty with the heart of a child. Does not the Great Father read his every thought? Then he will adore him unreservedly and in all truth.

The old hunter, with the assistance of Yellow Dan's Indian wife, had put his home in perfect order that all things might be properly befitting to his Divine Guest. The hewn floor and walls had been freshly cleaned. His bed of skins was rolled up in a corner, where it served as a couch for an infant which a young squaw had brought with her. The altar was a long box that Benoit had got at the fort. Year after year he kept it with scrupulous care for this annual Easter Sacrifice alone. And Martha Doyle, strict Presbyterian as she was had given white linen for it.

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"The great Master has again sent His servant to visit His children, that they may not forget the love He sheds always about them; and if any among them have forgotten during the long hunting months to keep His word they may become again His loving children, turning their ears from the words of the Evil Spirit."

He told them what good works His Divine Master would have His children do.

"And you will do these things, my friends. You will do them to please the Great Father. When you have grieved the heart of your friends, you make a good act for him, that he may smile on you again; you try to make well once more the sick dog that you loved in the chase. Yet your friend has not always been kind to you; your dog has not always obeyed you!

"But your hearts are warm to them, my brethren! Yes, your hearts are warm to them. Are they not warm to the Great Father also? And will you not do this much for Him—each day one little act to please Him and make up for the many, many evil acts we have done in seasons that are gone with their evil, to stand against us when the just God judges us. Once this Great Ruler sent His Son down from His temple in the skies, and the Son suffered that his red brothers might be forgiven their sins; that they might have a place in His Father's happy court. Ah, yes, the All-Father has not placed in His Heaven for the white faces alone. He would have His red children by Him, too, and it may be they will benerar His great seat. The Man-God suffered to buy this for you.

"See Jesus"—the missionary drew his share, straight frame to its full height, and stood with a lean arm pointing to an imagin-

ary view of Calvary. His face was in profile and the very dark skin and gleaming eye, high straight nose and long hair, outstanding stiffly, made him look not unlike one of their own honored sachems. His gesture was full of subdued passion, and his facial muscles unmoved; but his eyes were lit with feeling, his voice was low and intense; the words came fast.

"Jesus face is covered with blood. He cannot lift the Cross we have laid on Him; He falls, but men make Him rise; they pierce Him with spears. And this is Jesus, who has never made their hearts sad; Jesus, who is suffering to open His Father's court to them. But they beat Him. See! He is covered with blood, and for us—for us, as for all men." He paused for breath.

"When our friend is cold to us we do well in his sight, that he may smile on us again; when the good dog is sick we give it healing herb water; but tell me, brothers," and the old missionary reached a passionate, yearning face toward them—he was an ardent Canadian again—"when we hurt Jesus, do we make the little good deed to see him smile on us? Do our eyes drop tears at the thought of our sweet Jesus in pain? Ah, no!" he answered in cadences of intense regret, "we forget—sometimes, and still our Jesus wishes to pardon us.

"When the chief-factor comes among you, you uncover your heads and walk behind him, and some of you make a smooth path for his feet. This is because you love your Kitchi Atauewiniini, for he is pleasant with his children and gives them flour and grease and cloth for their furs. But the All-Father, the Great God, whose voice speaks to you in the thunder, and through the deep forest, and in the roar of the waters; who gave you breath and filled the lakes with fishes and the forests with beasts, that you might have food; this great All-Father bends down from His seat, which is brighter than the clouds at sunset; where He keeps seats for you all, and pleads with His red children to give Him their hearts.

"My brothers, will you say you cannot give them?"

The old priest leaned forward appealingly to them, his hands outstretched. He made a long pause. Sixty pairs of glittering dark eyes remained fixed upon his. Across the reverential silence the warm noonday wind floated and brought on its breath the whispering of a young pine without, and the low, sleepy singing of the insect-choir. The birds were still, but up from the valley came the softened thunder of the water in the Race.

The priest's simple heart-searching words, and the tremulous sweetness of his appeal, moved John Eliot's very soul. Divine Love revealed itself in a flash. For an instant he felt an ecstatic glow in his heart. It passed and the old John Eliot, who was religious because it was respectable, and liked the Bible for its beautiful language mostly, looked about at the motionless figures of the Indians.

"It's a downright shame a man with such a mind and heart should be thrown away upon ignorant men and women like these. They cannot be impressed. Hal old Ka Kinouapitch there, as Joseph Menjaki, rather—his Christian name is more in keeping here, I suppose—one might think he was listening devoutly. The cunning old rascal! But he is wondering what he shall get from me for that martenskin. A gift for the good white chief himself. Yes! and I shall have to make a handsome return. Mme. Menjaki would like a handsome string of beads for one thing, and the brightest cloth in the store. Poor old Ka Kinouapitch, that's what is troubling your soul just now!"

While these conceits, at first honestly desirous of good, but in the end cynically unjust, were fitting across John's mind, Pere Sabourin resumed his discourse.

To be continued

A moral, sensible, well-bred man. Will not insult me. No other can.

A Brief Sketch of the Condition of Ireland in the 18th Century

Written by M. K. Fenelon

Continued from last week

The penal laws may be divided into groups, one group was intended to deprive Catholics of all civil life, they were forbidden to sit in parliament, could not vote, were excluded from corporations, the magistracy, the bar, the bench, the grand juries, could not be sheriff, game keepers or possess any arms, not even a fowling piece, they could not possess a horse of more than £5 value and any Protestant tendering that amount could appropriate his Catholic neighbors hunter or carriage horse and the Lord Chancellor Bowes and Chief Justice Robinson both distinctly laid down from the bench "that the law does not suppose any such person to exist as an Irish Roman Catholic."

The second object of the Penal Laws was to reduce the Catholics to a condition of most extreme and brutal ignorance, the legislation on the subject of Catholic education may be briefly described for it amounted to universal, unqualified and unlimited proscription. The Catholic was excluded from the University, could not be guardian to a child, it was penal for him to keep a school, act as private teacher, and it was a crime for him to send his children to be educated abroad and a standing reward of ten pounds was offered for the discovery of a Popish schoolmaster.

The second capital fact, the restraint of commerce, can in no way be blamed on the Irish parliament. The vast tracks of land granted to Cromwellian and Williamite adventurers were the most fertile pasture lands in the country and a main source of income to the new settlers was the exportation of cattle to England. The English landowners took alarm, they complained that Irish rivalry in the cattle market lowered English rents, and an act was passed forbidding the importation of English stock from Ireland of all cattle, sheep, swine, beef, pork, bacon, mutton, butter and cheese. In this manner a chief source of Irish prosperity was annihilated at a single blow.

Being forbidden to export their cattle the Irish landowners turned their land into sheepwalks and began on a large scale to manufacture the wool, the quality of wool was excellent and a real industrial enthusiasm had arisen in the nation. Great numbers of English, Scotch and French manufacturers came over and many thousands of men were employed in the trade. It was an object of Statesmanship to make Ireland a happy country, to mitigate the abject and heart-rending poverty of the people, the encouragement of this industrial tendency was of the greatest moment; but another object was nearest to the heart of the English government. The English manufacturers urgently petitioned for the total destruction of this rising industry, and a law was passed prohibiting the Irish from exporting manufactured wool to any country whatever. The view was absolute and complete, writing on this subject Dean Swift says "The main industry of Ireland has been deliberately destroyed because it had so prospered that English manufacturers had begun to regard it as a competition of their own. Disabling duties were imposed on Irish cloth and Irish checked, shipped and dyed linens were absolutely excluded from the colonies while a duty of 30 per cent virtually excluded them from England.

It had become evident to all reasonable men that England possessed both the will and the power to crush every form of Irish industry and it appeared useless to persist. The leading manufacturers emigrated to England, America or the Continent and an enormous emigration set in among the Ulster Protestants

and Presbyterians to America where they were known as Scotch-Irish. It is estimated that the wool industry before its destruction afforded employment to about 30,000 families in the province of Ulster alone, and over 12,000 families in the remainder of the island.

The Journals of Parliament at this time are full of complaint of the decay of trade and the destitution of the people.

Meanwhile the revenues of the country were drained by an infamous Pension List. The habit of quartering on Ireland such persons as could not with safety be provided for in England was inveterate.

The Duke of St. Albans an illegitimate son of King Charles II enjoyed an Irish pension of £300 a year. Catherine Swedley, mistress of James II had £5,000, the Duchess of Portland and Elizabeth Villiers, mistress of William of Orange, each had £5,000. The Duchess of Kent had £5,000. Lady Washington, daughter of the Duchess of Kent had £5,000. Madam Walmoden, mistress of George II had £3000 and so on through as long a list of harlots and harpies as ever disgraced civilization or shocked humanity.

To be continued.

Victorian Circle Play

"An American Citizen" to be given by Society on April 14th For the Benefit of St. Ann's Home

A performance of unusual excellence and which is creating considerable interest is that of "An American Citizen" which is to be given at Cathedral Hall, Tuesday evening, April 14th, under the auspices of the Victorian Circle. Miss Kathryn Burns of the East High School Faculty has the play under direction and this assures one of the finest amateur performances that could be given.

The Victorian Circle is composed of young ladies from all the Catholic parishes in the city and has been in existence for about eight years. Its purpose primarily is to raise funds to help defray the expenses of St. Ann's Home on Charlotte Boulevard and to furnish occasional entertainment at the Home.

There are 150 old people cared for at the Home now, about 122 of whom are women and 28 men, and much happiness has been brought into their declining years by the untiring efforts and kindness of Sister Eusebius and her zealous assistants of the Sisters of St. Joseph. On St. Patrick's Day every room was visited by members of the Victorian Circle and each occupant was presented with an Irish flag and it was a real pleasure to witness the joy it brought to the faithful old folks.

The officers of the Victorian Circle are: Pres., Mrs. May D. King; vice president, Katherine Dunn; Sect., Kathryn Brandt; Treas., Eugenia Shale.

Executive Committee: Marguerite Fee, Lillian McSweeney, Gertrude Gurry, Mabel M. Kelly, Irene Cox, Cecelia R. Carey, Cora Knapp and Minnie Dowd.

Weekly Church Calendar

Fourth Sunday in Lent

Gospel, St. John vi., 1-15

S 22—St. Catherine of Genoa W.

M 23—St. Victorian, M.

T 24—St. Simon, M.

W 25—The Annunciation, Fast

Th 26—St. Ludger, B.C.

F 27—The Most Precious Blood, Fast

S 28—St. John Capistran, C.

Do you ever give the Parental Blessing to your children in the evening before they go to bed? What a beautiful custom it would be, if you could revive it!

News From Ireland

Annals.

The death occurred recently of C. C. Conner, an ex-mayor of Belfast, an office which he filled on three successive occasions, 1899, 1901, and Conservative M. P. for North Antrim, from 1906-1908. In 1896 he retired from public life.

Deaths.

Miss N. Beatty, a daughter of James Beatty, a member of the Balliboro Board of Guardians, has been elected matron of Balliboro Union.

The death occurred recently at his residence, Clonburris, Bagninstown, of Dr. William F. Fryer, in his eighty-eighth year.

The telephone service has been installed in Kilmurry-brickane, through the exertions of Father Considine, the respected parish priest.

Michael F. Hassett, of Birdhill, has been elected clerk of the Killoke Petty Sessions district.

Sister Mary Kleman, of the Convent of Mercy, Mallow, died on February 8. She was a daughter of M. Morrissey, Inchnagraw.

Much regret was caused by the demise on February 7 of the Very Rev. Canon McNamara, P. P., St. Finbar's church, Cork.

Gerald Mooney, head of J. Mooney & Company, wine merchants, Dublin, and a brother of J. J. Mooney, M. P., for Newry, County Down, died at Berno, Switzerland, on February 9, from injuries received in a bog sleigh accident.

The marriage took place on February 9, at St. Eugene's Cathedral, Derry, of George, eldest son of William Melntyre, to Catherine, eldest daughter of the late Hugh Toye, both of Derry.

The members of the Kilkenny Rural District Council have demanded an apology and withdrawal of a lying statement made by Earl Roden, in a letter he wrote to the London "Times" in which he virtually charged the council with robbery.

H. J. McConville has been re-elected chairman of the Newry Urban Council.

The new co-operative stores at Kesh which were opened last month, were completely destroyed by fire on the morning of Feb. 11.

The marriage took place on February 8, by special license at the Church of St. Nicholas of Myra, Francis street, Dublin, by the Rev. Father Monaghan of Patrick Joseph Donnelly, Dublin, to Mary Heffernan, eldest daughter of F. and Kate Heffernan, Mooretown, Kildare.

Kilkenny

Thomas Harrington, of Urlingford, a member of the directory of the United Irish League, has been appointed a magistrate for Kilkenny.

An old and esteemed Kilkenny merchant has passed away in the person of W. Tallis, who carried on an extensive drapery business.

Limerick.

Michael McMahon, a farmer resident at Linging, committed suicide while insane on February 10.

Louth.

The late F. St. George Smith, of Drogheda, left an estate of £83,986, mostly all of which goes to his children.

Mayo.

At the Church of Our Lady of the Holy Rosary, Castlebar, on February 10, the Rev. J. W. Meahan, C. C., B. D., united in marriage John O'Connell, Headfort, Galway, to Miss Josephine Ryan, daughter of John Ryan, Castlebar.

Wexford.

At a largely attended meeting of the farmers of Moy and district it was unanimously agreed to start a co-operative scutch mill.

Foreign News

Japan.

We are always glad to hear of our fellow countrymen in the Orient. It is interesting to learn that there are now under the care of Dr. N. W. Walker, who claims the distinction of being the only American priest in Japan.

Most of the pupils belong to the wealthy families of Osaka and central Japan. Only fifteen are baptized, so that it will be some time before they are numbered among the converts.

Speaking of the work done among the Japanese in our own country, it is interesting to note that in our own country these Orientals are not doing missionary work as such. It has been carried out only partially in Los Angeles, California, where Rev. Albert G. Moore, for many years in charge of the club house for Japanese Catholics and their non-Catholic friends has just been blessed by Bishop Conaty, and will be of estimable value.

There are some twenty thousand Japanese in California, mostly Japanese-Americans, and many are well disposed toward the teachings of the Catholic Church.

A New Friend From Korea

We have a new convert in the person of P. M. P. M., who has just been baptized in the first time by the Rev. Father. He is a native of Korea and his work is of great importance.

"I have had twenty years of mission. My Father, and perhaps my Mother, had complained if I had not been permitted to join the Catholic Church, however, myself condemned to a month of imprisonment for the sake of a few dollars in a large city whose population is almost wholly pagan. I have succeeded in opening a school for girls, the only school of its kind in the place. I am sure its stability I should like to see small convent of religious, I am unable to do.

"I also have under my care four or five little Christian boys which should be provided with a central chapel. This is another possibility at the present moment. I hope the future holds better things in store for this mission.

Misfortune Brings About Conversion

Speaking of the unfortunate of Japan, Fr. Bertrand, P. F. M. of Kokura, says:

"In mission countries the persecution which the world suffers from: Overcome by poverty, surrounded with pagans, these little ones come to the missionary with their wives and often find support. Of course the priest would like to be able to give them material aid than he does, as his heart bleeds at the sight of so much suffering; but he has no way of words of comfort and the sacraments at his disposal.

"Many conversions have taken beginning in the pecuniary life, we extend in time of famine and sickness, so that the more we get from friends abroad the more souls were able to save."

The Franciscans have opened three new stations in Japan during the past year. One is situated on the island of Karafuto, commonly called Sachalin, and two other are on the island of Hokkaido. The work of the missionaries of Mary at the station has been very fruitful, results.

Continued from last week

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