

Catholic Priests In The South Seas.

Non-Catholic Tribute To The Work They Did There.

Father Damien, the Martyr of Molokai.

Scribner's Magazine has been running a series of articles of late on the Hawaiian Islands, from the pen of Mrs. Katherine Gerrould. "Honolulu: the Melting Pot" and "By-ways in Hawaii" have appeared in the numbers for May and June. They have presented an up-to-date view of those storied isles, made famous by the tales of Herman Melville and Stoddard and Stevenson. In the July issue is published a third installment, dealing with "Kalaupapa: the Lepers' Settlement on Molokai". Interest cannot fail to be aroused by the very mention of this name, suggestive of Damien and martyrdom.

Damien and Molokai are necessarily associated in the public mind with the famous "Open Letter to Doctor Hyde" of Robert Louis Stevenson. Mrs. Gerrould thinks that the Scotch stylist, with all his brilliant defense, did justice in no proper degree to the memory and character of the dead priest: "It cannot be too firmly or too often reiterated," she says, "that Damien suffered an unmythical and truly glorious martyrdom without breaking one of his priestly vows. Dirty head and divine charity to take me unawares, apparently, as Stevenson says repeatedly in his magnificent polemic. Certainly he did not carry a bottle of lysol in his pocket; if he had, he would doubtless never have been, in the technical sense, a martyr. He worked incessantly for the health of the Settlement: for pure water, for clean houses, for sanitation, as any one not an expert could have understood it in the '70's and '80's. Damien, remember, was the first member of a religious body to concern himself with that purgatory—for no one pretends that Kalaupapa was a paradise then. And because there was no toil that he disdained, he worked with lepers to build their houses, running the constant risk—a risk that in some unknown, unrecognized moment fulfilled itself fatally—of inoculation. The "torn and bleeding fingers" of the carpenter-priest encountered, over the tools and timbers, the stumps and sores of his flock"; and so it was only a question of time, she says, that the disease must have come to him. But to Stevenson, she tells us, "Catholicism was never dear." How much the greater, then, that he should have said those things he did so strongly, so masterfully, so sarcastically in defense of Damien!

It was the same Stevenson, it will be remembered, who gave us the description of Bishop Dorrill, Vicar Apostolic of the Marquesas. "Everywhere in the islands," he writes in his book, "In the South Seas", "among all classes and races, this fine, old, kindly, cheerful fellow is remembered with affection—and respect." He tells us of the influence of "Monseigneur" among the natives, of how "they reckoned him the highest of men—higher than the admiral"; and of "the golden age" which the Marquesans had enjoyed under his benign rule during the temporary evacuation of their islands by the French. And it is in the works of a worthy predecessor of Stevenson, Charles Warren Stoddard, we read the story of Pere Amabilis and Pere Fidelis in that beautiful chapter on "The Chapel of the Palms". The last paragraph of that chapter of the "South Sea Idylls", when the author tells of parting with these priests, whom "fever and famine could not stay", whose "advent was hailed with joyful bells" whose "paths were peace", will not readily be forgotten by those who have read it.

Thus can we glean from the pages of the history of a far distant land the story of the splendid influence and works of the Catholic priesthood. "The Paradise of the Pacific" and its thousand island-neighbors furnish but add-

ed examples to that list which could indefinitely be lengthened. Mrs. Gerrould does not confine her tribute to the priest or to Brother Dutton, his companion, but speaks also of the sisters; of Mother Maryanne, whom Stevenson had praised in poetry, and of the work of her assistants at the Bishop Home where five of them care for eighty lepers; of the "Catholic Red Cross Society" through which "lepers out of their strength minister to lepers in their weakness—delivering medicines, calling on the sick and reporting cases to the physicians, waiting on table on holiday fete occasions"; a Society in which "the Calvinistic and Mormon pastors were not interested." She finds much to admire in "Catholic practicality" as she finds it at Molokai and discovers, too, that because of its distinguishing quality "it is none the less Christian." All in all, her story is a very interesting one—and instructive, and can be read with profit by many: It will give a refreshing glimpse of what Catholicism really means and the work that it has encouraged in His Name.

C. B. of C. V.

O'Connell's Rules of Life.

The following resolutions formed the rule of life for the great Irish patriot and Catholic emancipator, Daniel O'Connell:

1. To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits of His priestly vows. Dirty head and divine charity to take me unawares, apparently, as Stevenson says repeatedly in his magnificent polemic. Certainly he did not carry a bottle of lysol in his pocket; if he had, he would doubtless never have been, in the technical sense, a martyr. He worked incessantly for the health of the Settlement: for pure water, for clean houses, for sanitation, as any one not an expert could have understood it in the '70's and '80's. Damien, remember, was the first member of a religious body to concern himself with that purgatory—for no one pretends that Kalaupapa was a paradise then. And because there was no toil that he disdained, he worked with lepers to build their houses, running the constant risk—a risk that in some unknown, unrecognized moment fulfilled itself fatally—of inoculation. The "torn and bleeding fingers" of the carpenter-priest encountered, over the tools and timbers, the stumps and sores of his flock"; and so it was only a question of time, she says, that the disease must have come to him. But to Stevenson, she tells us, "Catholicism was never dear." How much the greater, then, that he should have said those things he did so strongly, so masterfully, so sarcastically in defense of Damien!

DIOCESAN SCHOOL ASSN. HOLD CONFERENCE.

Teachers of the 23,000 parochial school children of the Rochester diocese discussed school efficiency, practical problems in respect to elementary school work and related subjects at the twelfth annual conference of the Diocesan School association held Tuesday and Wednesday in Cathedral hall. The founder of these conferences, Bishop Thomas F. Hickey, presided at the sessions. Several distinguished educators from outside the local diocese read papers.

The diocese of Rochester has two academies for young women, three high schools, and 64 parishes or parochial schools, with three orphan asylums. Following the yearly conference a formal letter is issued by the standing executive committee, outlining the calendar of the school year, the general regulations of the diocesan school legislation as well as any new legislation which may be formulated at the conference and which becomes a law of the diocese.

Tuesday's programme included an address by Bishop Hickey, an address on "Correlation and Methods of Religious Instruction," by Rev. Joseph A. Dunne, S. T. L., inspector of schools at Albany, followed by a general discussion; an address by Professor James A. Shea, of Lincoln school, Syracuse, on "Efficiency in Teaching English in Primary and Intermediate Grades," followed by luncheon at 11.15 a. m. At 12 o'clock Principal Alfred C. Thompson of Brockport North Catholic school, spoke on "Mathematical Training in the Elementary School."

Statement of James K. McGuire, Chairman Executive Committee on the Compromise Irish Home Rule Act.

Irish Press and News Service.

The Home Rule plan for Ireland (26 counties) having received the imprimatur of the British Cabinet, we may expect to see its early operation. The compromise measure was born in the blood of the young journalists, poets, labor-leaders and professors who gave their lives as a supreme sacrifice for the cause of freedom. The tragedies of the revolution, in a single week, accomplished more for Ireland than all the politicians of all Irish parties have done in seventy years. The British Cabinet, realizing that the Irish executions had practically destroyed American sympathy for England, as the alleged defender of small nations, discovered there was an aroused America to reckon with, as well as a revolutionary party at the door of her empire. The compromise bill will undoubtedly bring considerable local benefits to the 26 counties affected, but the measure is purely local and if offered Americans as a "charter of liberty" would be scorned.

Ninety per cent of all those in America, who are Nationalists will take no stock in the compromise plan as providing genuine autonomy for the Irish nation. The Belfast conference consisted of government officials and the delegates from the Ancient Order of Hibernians which, in Ireland, is a purely secret political organization which machinery manipulates the conventuaries while the National Directory is a self-perpetuating body. In spite of the hand-picked delegates, 40 per cent of the convention voted against the plan. The leaders abandoned the plan of a National Convention to be held in Dublin, fearing a revolt, and snapped the endorsement through the directory which body is appointed by the A. O. H. machine in greatest part.

The lines of the bill shut out Armagh from participation. There stands the Church of St. Patrick presided over by St. Patrick down through fifteen hundred years to Cardinal Logue, Primate of all Ireland, who is now thrown to the wolves in Ulster. The Cardinal says "it would be infinitely better to remain as we are for fifty years to come under English rule than to accept this plan."

Americans must understand that Ireland is to have no such free government as has been granted Canada, Australia or the Boers whose ties are bound to England by charters of Liberty in all home affairs.

Sister Mary Joseph was instantly killed by falling down an elevator shaft in the Convent of Mt. St. Joseph, Philadelphia.

In the Yosemite Valley this summer, Mass will be said on Sundays and holidays by a priest resident in Desmond Sentinel Hotel.

One thousand Brooklyn, N. Y., policemen attended the annual Vesper devotions at St. Joseph's Church in that city.

The four American Jesuits who left San Francisco on January 6th arrived in Bombay, India, for mission work there.

Picturesque Mackinac

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Foreign Mission News

Special correspondence by The Propagation of the Faith Society 348 Lexington Ave., New York City.

A pilgrimage was organized by the White Fathers in Carthage to the ancient amphitheatre, the scene of St. Perpetua's martyrdom, on the feast-day of the Saint, large crowds gathering from the surrounding districts. The pilgrims assisted in a service round the cross in the amphitheatre, whilst the choir of the White Fathers sang appropriate hymns, the panegyric of the Saint following, with solemn Benediction from an improvised altar.

Earnest prayers for the cessation of the war go up from the Biwasaki lepers under the care of the Franciscan Missionaries of Mary. "That the war may cease is," the Sisters tell us, "the great object of their prayers, and more than 6,000 Aves ascend daily to the Queen of Heaven, whom the lepers love so devotedly."

The Salesians now, have in Argentina forty-four houses including oratories, schools and colleges, with 7,458 pupils in the first-named, and 6,490 in the schools and seminaries.

Indo China Has Been Bathed In Martyrs Blood.

The history of the missions in Indo-China is a long series of vexations and persecutions. More than 30,000 Catholics have shed their blood for Christ. An edict issued in 1833 was the signal for a persecution that lasted with short intermissions for fifty years. Peace has reigned for the past thirty years and progress has been made, but our missionaries are struggling against the indolence of the people and religious indifference, introduced by natives educated in European schools.

Memorial Chapels Are Increasing In Number.

From time to time the value of placing money in a memorial chapel for our departed relatives, rather than in tombstones, has been set forth. Happily, many persons have taken this way to aid the work of the Propagation of the Faith, and the number of chapels that are being erected in mission lands is gradually increasing.

There are thousands of little missions without a suitable dwelling place for the Lord of Heaven and Earth. In these districts souls are being lost, thousands of them, and Jesus Christ is fighting a losing fight, simply because Catholics here at home would rather erect costly monuments over the remains of their dead than provide the Living God with a place where He may dwell among His children.

A chapel, be it ever so humble, in which the Holy Sacrifice of the Mass will be offered daily, is a memorial, the worth of which in obtaining the release of their loved ones from Purgatory can not be estimated.

Lowell, Mass., has begun the erection of a new St. Louis church for its French Catholics.

The Church is enjoying a period of tranquility, in the United States, Holland and Spain, she is prospering.

Loyola College, Baltimore, received from the late Miss Jenkins \$20,000.

Archbishop Mundelein of Chicago has formally accepted the office of High Chaplain of the Catholic Women's Foresters. He has committed to the care of the Women Foresters the working girls of Chicago.

Members of C. M. B. A. Policies To Meet.

There will be an important meeting of the Policy Guarantee League of the Catholic Mutual Benefit Association next Sunday afternoon July 16th, at 2.30 o'clock in St. Joseph's Hall in Franklin Street. The meeting is announced to be of special interest to all who became members prior to 1904. Addresses will be made by John J. O'Connor, Edward Neubecker and Miss Catherine McGee, all of Buffalo.

The proposal of the Supreme Council to divide the membership into two classes will be discussed and the effect of such an action explained. It was that proposal that led to the suit now awaiting a decision from Supreme Court Justice Dudley of Buffalo. Every member who joined prior to 1904 and their wives or other beneficiaries are requested to attend this meeting and become informed as to the value of their policies if the plan of the Supreme Council is put into effect.

Funeral of Mrs. Anna Costello at St. Aloysius Church, Auburn.

Auburn, July 10.—Bishop Thomas F. Hickey of Rochester, together with more than forty priests of the diocese, attended the funeral at St. Aloysius church Monday of Mrs. Anna Costello, sister of Rev. J. J. McGrath, pastor of the church. The bishop sat on the throne during the mass and afterwards read the burial service. The body was taken to Clyde, the former family home, for interment.

Before the funeral there was a procession, headed by the bishop, from the rectory on Van Anden Street to the church. A solemn high mass of requiem was celebrated by Father McGrath, with Rev. John Gleason as deacon and Rev. John Brophy of Rochester as sub-deacon. The deacons of honor to the bishop were Monsignor J. J. Hartley, of Rochester and Dean J. J. Hickey, pastor of the Holy Family Church, this city. Prominent among the priests of the diocese in the sanctuary were Rev. C. A. Silke, Rev. D. J. Lane, Rev. Dr. James Vesie, Rev. John Nelligan and Rev. Joseph Curtin, all of Rochester; Rev. John Kelley of Spencerport, Rev. James Gibbons of Newark, Rev. John Fitzsimmons of Lyons, Rev. A. J. Diesset of Clyde, Rev. J. McFadden of Geneva, Rev. B. J. Gommenginger of Penn Yan and Rev. C. H. O'Loughlin of Waterloo.

The Catholic Syrians in Detroit have a church costing about \$30,000.

The Sisters of Notre Dame of Namur opened their new Berkeley Street Academy on the Fenway, Boston, on commencement day, June 14th. Cardinal O'Connell presiding.

The one-time high officer in the Salvation Army, Sister Imelda Teresa, a convert, died at St. Clara Convent of the Dominican Sisters at Sinsinawa, Wis., recently.

Recently the numerically small, new diocese of Superior lost three priests by death.

In 1653, the Jesuits placed all their missions in America under the patronage of the Blessed Virgin.

In the Church in Europe, no ecclesiastical event whatever of exceptional importance is scheduled for this year. This because of the war.

The Rochester Business Institute.

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News From Ireland

Died—At his residence, The Cottage, Kildysart, County Clare, John J. Blackall, M. D., M. C. G. M. O., W. J., aged 64 years.

The late P. Donegan, Fermoy, left estate valued at £3,239 in trust for his wife and children.

Dublin. Daily one hears stories of what prisoners in Dublin said to the Premier. In sorrowful tone he asked a youth of serene features: "What were you doing in the rebellion?" The answer came simply: "I was doing my best."

Married—June 6, at St. Joseph's, Glanville, by the Rev. William Lockhart, C. C., with nuptial Mass, Christopher, eldest son of Denis and Julia Byrne, Sandycove road, Kingstown, to Mary, eldest daughter of the late Michael and Teresa Duffy, Albert road, Kingstown.

Died—June 5, at St. Conleith's Abbey, Newbridge, Sister Mary Bridgid Callan.

Kilkenny. Kilkenny corporation adjourned as a mark of respect to the memory of the late Mrs. M. O'Connell, wife of J. O'Connell, an ex-member of the Council, and sister-in-law of E. O'Connell, town clerk.

On his transfer from the district on promotion, the local football club presented an address and silver mounted umbrella to Mr. O'Quigley, principal, Philipstown Boys' school.

An appeal for funds at Limerick Guardians by the National Aid Association for the dependents of those who suffered in the recent rebellion resulted in the collection of £20.

Master R. A. Carberry, winner of the Palles Gold Medal for mathematics at Clongowes Union, is son of D. I. Carberry, Drogheda.

The reception took place in the Convent of Mary, Castlebar, by the Most Rev. Dr. Higgins, assisted by the priests of the Deanery, of Miss Delia Mulderig (Sister Mary Elizabeth), daughter of P. Mulderig, Gortogher, Ballina.

Margaret O'Donnell, a centenarian, has died in the Belmullet Union at the age of 108.

The death of Hugh Murphy, Ballymanus, a highly-respected farmer, caused widespread regret. Deceased was brother of the late Rev. Father Murphy, C. C., of Moyno.

Michael Caffrey, of Bobsville, County Meath, and his wife, Mary died on the same day, the latter at 6 a. m. and the former at 8 p. m.

Married—At St. Michael's church, Kingstown, by the Rev. P. Flavin, C. C., John J. Simmons, A. S. C., second son of Joseph Simmons, Kingstown, to Alice Frances, youngest daughter of the late James and Mrs. Coogan, Kingstown, granddaughter of the late John Elliott, "High Park," Drumhill, Roscrea.

Deep sympathy is felt with Rev. J. McCarthy, C. C., Tipperary, on the death of his father, the late Timothy McCarthy, Billoa, Doon, a former member of the Tipperary Guardians. The latter body has passed a vote of sympathy with the relatives.

Michael Murphy, football manufacturer, Lismore, who has just died, aged 50, was a native of Ballyporeen.

Died—John, son of William Fox, Loughnavally, Mullingar, aged 23 years.

Died—At Ballineskar Lodge, Curracloue, Wexford, Patrick Francis O'Callaghan, in the 84th year of his age.