

Irish Press and News Service.

## How Faith Came

Continued from last week.

There was not a Catholic church within eight miles of Colney, and it was some time before Kitty discovered that there was even one Catholic within the precincts of her father's own parish. John Murphy had come into the district with harvesters and had stayed as hired man on the farm where he had worked. Before taking the place he had made two stipulations with his employer. One was that he should be free on Sunday mornings. The second, that on the feast days of his Church he should have time to walk the sixteen miles to and from Mass. It was a passing reference to Kenneth's conversion that led to Kitty's discovery of John Murphy's existence.

"It's a strange thing, Miss Kitty, and I doubt but your father wouldn't wish it said," the farmer's wife had begun, "but there is something good even in the Papist Church—for those that know how to find it, and Mr. Graham, you may be sure, hasn't been let to see what's bad. What's good, you say?"—in answer to a look of inquiry from Kitty. "Well, now, look at John Murphy that works for us. He's one of them that's got the good of the Papists. He's honest and a fine worker. He's quiet and civil and there's never a Sunday, fine or wet, that Murphy doesn't walk every step of the eight miles to his church. He goes on feast days, too, if you please, but Mr. Pierson says we get more work from Murphy than from any other who never put their foot near to church or chapel. Whatever harm there is in Papist, Murphy gets none of it that we can see."

From that day the rector's daughter never passed the Pierson farm without looking for Murphy, the Papist, but it was long before she came face to face with him. It was in mid-August, nearly a year after she and Kenneth had parted. Her father, little knowing her thoughts, fondly imagined that her fiancé's lapse into papistry had killed Kitty's love for him. She did not know that it was a feast of the Catholic Church, but as she drove her pony cart into the little town of Bampton early in the morning, the sight of John Murphy in his Sunday clothes trudging along in the dust made her wonder if this were one of the "feasts" of which Mrs. Pierson had spoken. There was no one else in sight, and with a sudden impulse Kitty stopped the pony as she drew near the solitary figure.

"Are you going into Brampton?" she asked shyly. "You work for Mr. Pierson, I think?"

Receiving affirmative answers to both her questions, she offered Murphy a lift. It was too good to be refused and the Irishman gladly climbed into the seat beside her. They traveled several miles of country road till they reached the little chapel on the outskirts of the town where, with repeated thanks, Murphy bade her goodby.

If she had hoped to extract any information about Catholicity from the man, she was disappointed. Knowing who Kitty was, Murphy considered any mention of his religion out of place and he studiously evaded her shyly put questions. Kitty, nevertheless, having acted on one impulse in giving the man a lift acted on another after he had left her. Having put up her pony, she retraced her steps and boldly entered the Catholic Church. The flowers and lights on the altar, the priest with his back to a kneeling congregation and praying in a tongue which most of those present did not understand—all these things were strange to her. There were pillars near the door, and she stood by one of them unnoticed.

Suddenly a small bell sounded, and a strange thrill that she did not understand went through her. She saw the priest bowing down, raise up his hands and instinctively she fell upon her knees.

"O God! Show me the Truth." The words forced themselves from her lips. Once again the

Blessed Sacrament had wrought a miracle and this Protestant girl, who had never heard of the doctrine of Transubstantiation knew that God was present in that poor, small church.

A visit to the priest resulted in a refusal to instruct her without her father's knowledge. Knowing it was useless to ask for his consent, Kitty could learn only what was contained in the controversial books of the Catholic Truth Society, found for sale in a case by the chapel door.

When the months had passed and Kitty was twenty-one she told her father of her visit to the Catholic church and of her certain knowledge from the moment of the Elevation that God was present and calling her to join the One True Church. She had not the struggle that Kenneth had had for she knew that the splendid glorious truth, instead of separating them, would break down the barrier that Kenneth's conversion had raised. She was too ignorant of poverty to fear it in their new life.

But the parting from her father was a deep, deep sorrow. He had received the news of her conversion with absolute disbelief as to its sincerity and with stern, uncompromising anger, not unmixed with contempt, for what he called her unworthy motives. Harshly he closed his doors upon her. Alone she crossed the sea to where Kenneth was waiting for her and there, in a poor small way, their married life began.

In different ways husband and wife had found the Truth and sometimes as the years increased their happiness and their prosperity, Kitty would say to her husband and the children that the thought of her father in the lonely darkness of his stern belief was the one cloud which marred the almost perfect happiness of her life.—Alice Dease in The Magnificat.

The End

## NEW LIGHT THROWN ON THE REFORMATION IN ENGLAND.

The religious change resented and resisted by the common people.

The latest issue of the Dublin Review brings an extensive analysis of a valuable contribution to historical research on a very interesting and important phase of the reformation in England. "The Pilgrimage of Grace and the Exeter Conspiracy" by Madeline Hope Dodds and Ruth Dodds, besides shedding light on a little known, though important phase of the Reformation, the book in question and so ably studied in the Dublin Review, is of particular value in this, that it is the product of non-Catholics who have, as the writer states, treated the pilgrimage, with which we are now so largely engaged, "in a fair and even judicial manner."

The usually received idea of the reformation is that in all the countries affected it was solely a movement of the people for emancipation from the galling fetters of an unendurable ecclesiastical bondage; an uprising for freedom of conscience and purity of doctrine and practise, initiated by the reformers. The work under discussion gives the lie to this theory and bases its conclusions on facts gathered from documentary evidence. In the beginning of the reformation movement in England the people or commons, as they were called at that time, did not appreciate the full meaning of the changes proposed and under discussion and the object of controversy in the ranks of the clergy. For as the authors remark: "The Papal authority was not always popular in England, men sneered at the Pope, grumbled at him, criticized him; but that he was the only supreme head of Christianity was firmly believed, and as confidently accepted, as that the sun rose in the East." The mere discussion therefore, of the King's supremacy did not touch the common people to the quick. When, however, theory was put into tangible practice, and the commons were given tangible proof that Henry meant what he assumed: "think that the Pilgrims were behind their age in constitutional

people, were abolished and the monasteries suppressed and plundered, and the villages and counties also desired England to be free. The Pilgrimage of Grace was, indeed, a popular movement in the best sense of the word. This study of the Pilgrimage of Grace sheds a very clarifying light on the methods employed to spread the blessings of the "Reformation", and should but whet our appetite for further study in the fruitful fields of historical research. The result will be but a greater devotion to the ancient Faith so staunchly championed by the sturdy English commons in the Pilgrimage of Grace.

C. B. of C. V.

The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the conquest of the strongholds of paganism.—Rev. J. P. McQuaide.

Another beautiful example of generosity: The parish of Rayne, Louisiana, has sent to the Propagation of the Faith Society the sum of sixty-five dollars. The pastor, Rev. Leo Schwab, O.S.B., states that the congregation of his church numbers only ninety-nine persons.

A priest in Japan says that the Government is trying to impose Shintoism on the people, but that even the Japanese do not believe in it, but adopt it out of a desire to keep up appearances. The priest in question believes that such a sham religion cannot long prevail, but will give way before common sense and the smiles of the outer world.

The first reference to the discovery of petroleum in America was contained in a letter written in 1629 by Joseph de la Roche d'Allion, a French missionary working among the Indians. He had crossed the Niagara River and made his way southward through Western New York into Northern Pennsylvania, where he found a spring from which oil flowed. This oil was highly esteemed by the Indians for medicinal uses.

## A Burned Mission And A Broken Heart.

An appeal to our charity comes to us from one of our own States, Idaho, where the Sisters of St. Joseph, located at Slickpoo, have met with a great disaster by fire. The Jesuits have charge of the mission, and Fr. Joseph M. Catalano writes pitifully for help in re-establishing the work. The letter reads:

"Knowing the great charity of Catholics in the East, we come in our distress to ask for help.

"Our Mission school and orphanage was completely destroyed by fire a short time ago. Dormitories, class rooms, refectories, kitchen, store-rooms, powerhouse, woodshed, and all contents went into smoke and ashes; and even our chapel was entirely burned.

"Our loss was over \$30,000 and our insurance only \$3,000. Please help us all you can to rebuild our Mission.

"This appeal is made by the poor old man, who, after fifty-one years of missionary life now has only a burned Mission and a broken heart, and yet is obliged to console the Sisters and bid them not despair."

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## Foreign Mission News

Special correspondence by The Propagation of the Faith Society 318 Lexington Ave., New York City.

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## Condition of the Poor in Dublin in 1916.

Dublin, January 4, 1917. Twenty-one thousand rooms in the city of Dublin house more than one family each. Many of these families consist of eight or ten people. The poor of Dublin live their whole lives under these conditions, cook, eat, wash and dry clothes.

These houses were built for a single family in the days of Ireland's prosperity under a native Parliament. They had great cellar kitchens with colossal coal ranges. The coal ranges are gone and the kitchens are rented to Dublin citizens by well-paid officials of the English Government, from \$1.00 to \$1.50 per week. Even in their present condition these houses are a monument to the fine architecture and culture of the Irish designer and workman. Heavy doors of polished mahogany, twelve or fifteen feet high open into romantic chambers. Here the imagination of the architect zealously planned the rooms he considered necessary for keeping up the dignity of an Irish gentleman. The Georgian period was one in which ceremonial held sway. All buildings were constructed so as to be a fitting home for the social life of a gentleman.

In all Europe houses of that period we find elaborate accommodation for the reception of guests. There were little anti-chambers hardly bigger than cupboards where gentlemen powdered their wigs, where servants in gorgeous livery stood to announce the guests. Hand-wrought iron gates still stand outside many old Dublin houses, indicating "tradesmen's entrances", and "servants' entrance".

The rooms in many of the poor tenement houses in Henrietta Street, Dorset Street, Marlborough Street, Parnell Street and other poor parts of the city have elaborately moulded ceilings with beautiful designs, coloured and gilt. Bossi mantle pieces of pure white carved marble will be proudly shown you by a poor man or woman, whose faces are lined by starvation, while famished children, bare-footed and almost naked gather round eagerly to hear the story of Ireland's prosperous days once more.

A poor woman on her marriage-day in Dublin enters a dark gloomy hall, for the fanlight has been broken and boards take the place of glass. Many of the boards of the hall, stairs and lobbies are broken. The room where she must spend her life has four naked walls, no shelves, cupboards or stove of any description. It was the custom of the day when these houses were built to frequent public baths and cafes similar in a way to a modern club, and Dublin still has a larger number of Turkish Baths in use than any European city of its size.

Although suitable for the people and period for which they were designed these houses have been handed down exactly as they stood without any alterations or additions to meet different conditions and are therefore entirely unsuited to meet modern requirements.

So the poor of Dublin have no baths, not even a tap of running water at hand and the women have to go down five flights of stairs to a tap in an uncovered yard.

The big fire-places in these houses have been built up, for the price of fuel fills the heart of the poor with despair even in normal, pre-war times, and, as I write the price of coal has gone beyond two pounds, two shillings (\$11.00) per ton in Ireland. The poor, who have to buy in small quantities, have 35 and 45 per cent added to this exorbitant price.

The landlord provides no janitor or anyone whose business it is to clean the stairs, buildings and hall and many houses have either no hall-door or else one open night and day—and the stairs and passages become the refuge of desolate people. It is only due to the natural cleanliness of the Irish that the city is not in a constant state of plague.