

HEROIC CHARITY EVER THE MARK OF THE CHURCH.

American Church History Has Her Heroes of Charity.

One fact stands out strikingly and grandly in the long history of the Church—always and in all places heroic charity has characterized her ministrations to humanity. And not only to that portion of humanity which professed her doctrines and acknowledged her authority, but to all races and all creeds she has ever been the Good Samaritan. Nothing so impressed the pagans of the early ages as the unwonted spectacle of the charity shown by the Christians, not only towards their own, but towards the very men and women who persecuted them. Ratzinger in his excellent work "Charities" tells us that, while the pagans, during the great plagues at Carthage and Alexandria left their dead unburied, the Christians buried them at the risk of their own lives.

The history of the Church is a veritable chronicle of heroic deeds performed by men and women like Martin of Tours, Elizabeth Francis, Claver, Vincent de Paul, Charles Borromeo, John of God, Damien and the countless unnumbered of both sexes who lived and died in the service of the poor, the pest-stricken, the lame, the blind and deaf and leprosy. Their conduct, heroic to others, was a matter of fact and duty to them. How different this chronicle of charity from the historicaly attested attitude of the Calvinist preachers in Geneva who, when the plague broke out, refused to succor the afflicted, excusing themselves by saying that God had not given them strength to do otherwise.

Not was, as we have said, this heroic charity confined to any one time or place. We in America have heroes of charity, great as those of other lands and ages, but perhaps not so well known. An English traveller in America, a non-Catholic too, has left an interesting account of his impressions gained while here in his "Journal of a Residence and Tour in the U. S. from April 1833 to Oct. 1833." The author, E. S. Atterbury in the third volume of this work, describes what he learned and saw in Philadelphia. "While the cholera" he writes, "was raging in Philadelphia, 8 Sisters of Charity were sent, at the request of the managers from Emmetsburg, to the almshouse. They were subsequently withdrawn by the superior's order; their continuance not being, as was stated in the letter to the Board, 'in accordance with the charitable end of the Society and with the religious retirement and the exercises of piety peculiar to its members.'" This withdrawal, we learn from the same source was due to the disorder and chaos rampant in the almshouse and to the sinister influences of bigotry which impugned the motives of the heroic sisters.

A still more significant fact is brought out by the same author when detailing his impressions of the cholera times in Philadelphia. "While the cholera was raging," he writes a little further on (Page 175 vol. 3), "the only ministers who attended at the hospital to afford religious consolation to the patients were the Catholic priests, whom no personal considerations could prevail to quit the post assigned them by their sense of duty. It was the same at the time of the yellow fever. I have both facts from one of the physicians who attended." Here too, as the author goes on to remark, the reward of charity was the Viper's Venom.

Even more striking are the facts brought out in the January number of the Catholic Historical Review, by Rev. Jos. Magri in an article on "Virginia During the Episcopate of Bishop McGill." In it the Rev. author makes an interesting and valuable contribution to the annals of Catholic Charity in America. Describing the invasion of Virginia by the yellow fever in 1855 he details the heroism of two little known priests who sacrificed their lives in the cause of Char-

ity. "Father Matthew O'Keefe of Norfolk and Father Francis Devlin of Portsmouth" he writes, "were indefatigable in their attention to the sick and dying of all classes and creeds. They not only gave spiritual help whenever possible, but also, to a large degree, afforded material assistance, bringing to the stricken and to the needy, money, food, medicines and clothing. The difficulty of obtaining laborers, who feared personal contagion, obliged both priests frequently to dig their graves, and with their own hands, to bury the deceased victims." Fr. O'Keefe, in spite of his labors and exposure lived till 1887 to continue, in other fields—the same life of sacrifice which characterized his early sacerdotal years.

Not so with Fr. Devlin. "A martyr's fate" writes Fr. Magri, "awaited Fr. Devlin of Portsmouth. Stricken with the disease which he contracted from his attention to the sick, and brought almost to the point of death, his constitution rallied from the attack. During his convalescence, he was warned by the physician in charge not to resume his labors amongst the plague-stricken, under the penalty of losing his life. Yet, as a priest, he felt he could not turn a deaf ear to the sick and the dying, who were clamoring for assistance both spiritual and material. Accordingly, once he was able to leave his room, he immediately renewed his unremitting labor of apostolic zeal and charity. Again stricken with the malady, he gave back to God his truly devoted soul."

The traveller to-day can see within a few feet of St. Paul's Church at Portsmouth as simple shaft with the following legend: Erected by the Citizens of Portsmouth to the Memory of Reverend Francis Devlin, the Humble Priest, The Faithful Pastor, Who Sacrificed His Life in The Cause of Charity, During the Plague of 1855. He was a native of Longford, Ireland, Died on the 7th of Oct. in the 41st year of his Life.

The Church, ever old and ever new, in Carthage, in Alexandria, in Philadelphia and Portsmouth has ever had charity's eloquent answer to pagan and civic and bigot, Verba docent, Exemplum Trahunt—Words Teach, Example Compell.

C. B. of C. V.
At Pendleton, Ore., a handsome two-towered stone St. Mary's church has been dedicated by Bishop O'Reilly.

The Brooklyn St. Vincent de Paul Society relieved the poor last year by extending \$53,078.04. Relieved were 2,272 families. The Society has sixty Conferences.

The Archbishop of Chicago has appointed Rev. E. F. Rice, curate of the Church of the Nativity, spiritual director of the St. Vincent de Paul Society, in that city.

Rt. Rev. Mgr. P. A. Phillips has been appointed Vicar-General of the diocese of Denver in succession to Mgr. Brady, resigned.

The People's Conference Evenings in the parishes of Toledo, Ohio, have been well attended and have developed a social spirit.

Sister Camilla, of the Franciscan Order, who was Miss Lynch of Roxbury, Mass., has been assigned to missionary duty in Africa.

John Kelley, of San Francisco, willed his estate of \$260,000 to the San Francisco orphanage, reserving only \$12,000.

Next April 21st, Rome will be 2,670 years old.

King Victor Emanuel has presented the Bishop of Tortona, Mgr. Grassi, with the Cross of Commander of the Crown of Italy.

Be frank, open and truthful.

News From Ireland

Cork.
The death took place at her residence, Slyguff, Bagenalstown, of Sara Anne, widow of the late David Pennant.

Cavan.
The marriage took place at St. Paul's church, Portlinton, of Thomas, son of the late Richard William Dancy, Drumbo, Cavan, to Susan Dyer, Roscrea.

A short time ago a grocery store at Gortinalock, midway between Ballymagauran and Bawnboy Road station, belonging to Mr. Braden, was destroyed by fire, which was caused by a lamp explosion.

Clare.
Ennis U. Council have passed a vote of sympathy with the widow and family of J. F. O'Connor, for many years engineer to the council.

Cork.
Frank Dowling, B. E., has been temporarily appointed town surveyor of Ennis.

Cork.
Two sisters, Joan and Bessie Sheehan, have been found dead in their house in Church Lane, Castletownroche.

Donegal.
A man named William O'Connor fell out of his bedroom window in Cork and was killed.

Donegal.
Miss M. M. Gallagher, daughter of W. Gallagher, B. A., N. T., Lagbey, Donegal, has obtained the degree of M. A. with honors.

Down.
White gloves were presented to the Judge at Donegal Quarter Sessions.

Down.
The marriage took place at St. Nicholas' church, Ardglass, by the Rev. Father Donnelly, P. P., of Edward, youngest son of James K. Magennis, Belfast, to Alice, third daughter of Henry Rooney, Ardglass.

Dublin.
Felix O'Hagan has been unanimously elected chairman of the Newry Harbor Trust.

Dublin.
The following marriages have been celebrated: Vincent O'Brien, well known Irish musician, to Miss May Sullivan, daughter of the late P. Sullivan, Balcadden House, Howth.—William Francis Devins of Birkenhead to Mollie, daughter of Mrs. MacDonald, Edward terrace, Dalkey.

Galway.
Michael Reilly, water bailiff, Portarna, was found dead in his home. In his vest pocket were £100.

Kerry.
On his official retirement the friends of N. O'Carroll, Ballinasloe, presented him with a purse of sovereigns in recognition of his services.

Kildare.
At St. Mary's church, Listowel, by Rev. James O'Connor, C. C., Causeway (cousin of the bride and bridegroom), Thomas M. Brogan, Leytonstone, London (late of Listowel), was married to Kathleen, daughter of Matthew O'Connor, Derry Farna, Listowel.

Kildare.
Died—At Ballybanion, Margaret, wife of John Lynch.

Kildare.
At St. Michael's church, Athy, the Very Rev. Canon Mackey, P. P., V. F., solemnly blessed a beautiful Irish poplin flag presented to the Athy Pipers' band by F. J. Bigger, M. R. I. A., Belfast.

Kilkenny.
Rev. J. Doyle, P. P., Ballyhale, who died recently, at the age of 68, was born in Clashwilliam, Gowran, educated at St. Kieran's, Kilkenny, and Maynooth, and after ordination was curate in Danesfort, Castlecomer, and other parishes. He was twenty years P. P. of Ballyhale.

Limerick.
The late Very Rev. Dean Scannlan, P. P., Birr, has been replaced by Canon Ryan of Tulla.

Limerick.
Rev. D. O'Riordan, C. C., presided over the ninth anniversary celebration of the death of Father Casey, Abbeyfeale, and J. Murphy, Killarney, delivered an address.

On appointment as clerk of Limerick Petty Sessions, D. O'Callaghan has resigned the Harbor Board solicitorship.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society, 313 Lexington Ave., New York City.

"The disposition to withhold any contribution whatever from a good work simply because one's offering cannot be a notably large one is a regrettable characteristic of all too many Catholics of our day and country. What a generous sum would be realized for every charitable work if all the persons who refrain from helping it, through reluctance to offer less than a dollar, would give a half or a quarter of a dollar, or even a dime!"

An item in the January Colorado Harvest, published at Baltimore, says:

"St. Anthony's Church, of Memphis, Tenn., one of our missions, has the distinction of being probably the only church in America with a congregation entirely composed of converts. A great and glittering significance lies in the fact that each convert is a negro. Truly the light of true Faith is breaking over our Southern Ethiopia!"

"The kindest critics of the negro are the missionaries. Outside the Church, learned sceptics shake their heads and mumble that the colored man's nature can never be raised to a strictly Christian level. The Josephite Fathers scarcely ever take the trouble to refute this gloom opinion by pen or mouth. To them it is too absurd for such dignified treatment. They quietly do what a Patrick, an Austin, a Boniface, a Las Casas, and a Jogues did before them; go into the field and plant and water. God will give the increase among our poor dark brothers just as He has always done."

Sister Mary, a Sister of Charity in Wenchow, says that prayers for benefactors are very fervent nowadays. She adds that the monks of the Imperial Pagoda are on friendly terms with the nuns, in whose hospital one of them was treated, and have promised to allow the nuns to take photographs of the interior of their monastery, a very rare privilege.

A step forward has been taken by Japan, whose government has decreed that the Nippon characters shall be replaced by the Latin alphabet. This alphabet will be introduced into all the schools during 1917. When will China follow the lead of her more progressive neighbor?

SAVED BY THE BLESSED VIRGIN
Rev. Fr. Raphael has had a narrow escape from injury, or perhaps death, in his mission in Acharapam during the terrible cyclone that recently visited the district, and of which details have been given.

The wonderful part is that the Catholic church in this place was not swept away. All the outhouses of the mission post were destroyed, but only tiles were blown from the presbytery roof, and neither trees nor other objects fell into the church. Fr. Raphael, at the time, had crept under a table, like a rat, as he expressed it, expecting every moment to be his last; but, although three neighboring chapels went before the gale, the Blessed Virgin protected this spot.

But the ravages of the storm are terrible, and help is badly needed to rebuild homes and feed the suffering people.

Right Rev. P. M. Lalonyer, P. F. M., Bishop of North Manchuria, writes to say that, although the mission has been founded sixteen years, there has never been a fitting edifice in which to celebrate the Divine Sacrifice. Funds given him now will be devoted to the foundation of a cathedral, or, rather, to a future cathedral, for he will be satisfied with taking only the first steps at present.

Take a genuine interest in other people.

Season of Lent Near

On Wednesday of next week, February 21st, the holy season of Lent begins.

The word Lent is derived from a Saxon word which means "Spring." Etymologically, the Lenten season means the spring season, and has no spiritual significance. We, however, give it a spiritual character by the use we make of it.

It is a spiritual spring-time when a deep, full plowing into the conscience of the people—when a generous sowing of the Word of God—will later on bring forth a rich harvest of souls, sanctified and made like unto the Son of God, and of deeds holy and good, like His.

It is a time when a man puts his soul on trial; examines rigorously its motives and doings; judges it by what God requires, and sees where it stands in its progress heavenward.

It is a time when we enter, as it were, a cloud which hides the world and its vanities from view, that in communion with God we may learn how best to resist the every-day temptations which way-lay us from birth to death.

It is a time when the repentant soul, like the prodigal son, arises and goes home to his Father and says, "I have sinned," and feels the joy of forgiveness in His loving embrace and kiss.

It is a time of spiritual refreshment for honest souls seeking God.

It is commemorative of the forty days of fasting and prayers which our Saviour spent in the wilderness—and during this season we learn the wilderness lessons of life.

It is the preparation for the great feast of Easter—the festival of victory over sin and death. And every one who keeps Lent well can rejoice in the victories that have secured to him a "risen life."

The Forbidden Zone

The forbidden area for neutral vessels under Germany's warning is bounded by a line running from practically the center of the Netherlands coast northward, blocking all Denmark and the entrance to the Baltic, to the west-point of Norway, thence due west, skirting the southern part of the Faroe Islands; then west and then south in a grand square 300 to 400 miles to set off the British Isles, to the junction of Spain and Portugal, apparently leaving the latter country open and affording a twenty mile safety zone along the northern Spanish coast to the French border.

Practically the whole Mediterranean is declared dangerous except a narrow strip paralleling the African coast to a point directly south of Greece, from which a twenty mile path to Greek territorial waters is declared open.

Germany's solicitude for Greece was interpreted in some quarters as indicating that despite the Greek acceptance of the allied demands, Germany still hopes for a change in the situation in that country. At present, however, this access to Greece is of little value, as that country still is blockaded by the allies.

High Cost of Paper

There is one newspaper in New York which, on the basis of its present circulation and the contract it has entered into for news print for 1917, will pay \$680,000 more for print paper than it did in 1916. And yet it clings to its 1 cent price. There is another paper which at one time earned nearly \$1,000,000 a year which is said to have had a deficit in 1916 of \$166,000. A newspaper outside of New York which has a circulation in excess of 400,000 is paying \$1,200,000 a year more for paper than in normal times.

120 Priests Die For France.

Deputy Grossnau, during the debate in the French Chamber last week, called attention to the part taken in the war by the Catholic clergy.

He said that the Catholics had had serious grievances but had forgotten them, adding that 2,000 ecclesiastics had served in the army. He said that of 600 Jesuit priests who had returned to France at the outbreak of the war, 120 had been killed.

Senator Reid of Missouri U. S. Senate on Irish Emigration to America.

Washington, D. C., Feb. 8, 1917.

"There was a time, sire, in this country when the 'American aristocrat' sneered at the Irish who were coming to our land. The American aristocrat pointed to the fact that the Irish immigrants were priest-ridden and Pops driven, the same miserable cry that is to a large extent today responsible for this bill. It was charged that they were ignorant, and to a large extent they were, although only a century or two back of that time the Irish had been better educated than the English; but English oppression had destroyed Irish opportunity. They pointed to the fact that when these Irish came to our country they came poor; clad in tatters; that they crowded into tenements, ten, fifteen and twenty living in a room. They declared that these Irish were the leazarone of the earth; that they would pollute our civilization. Yet what happened, sir? The Irishman took his pick and shovel and went on to the railroad. He worked at anything he could get and in a little while the Irishman was living in a little cottage of his own; in a little while his children were in the public schools; in a little while the Irishman with his pick had become the manager of the railroad; in a little while you heard his eloquent voice ring out in the forums of debate; you heard the magic and music of Irish poetry; you saw the mystery of Irish genius transformed to the deathless canvas. You find the Irish today as good in blood, as good in brawn, as exalted in soul, as aspiring as the people of any race. They have passed in the test of life those who stood sneering at them as they came. I use that one race as a type, but it is true of others."

Sinn Fein Wins Member of Parliament From County Roscommon.

Dublin, Feb. 5, 1917.

By a vote of 236 to 58, The Royal Dublin Society, Count Plunkett was forced out of the Society. The organization consists chiefly of old government pensioners. The Count has been dropped from the office of Director of the National Museum.

The result in Roscommon is the first test of the revolutionary spirit in Ireland since the Dublin and West Coast uprisings last spring. Plainly significant is the act of the Roscommon constituency in accepting as its representative in Parliament an interned deported Irishman from Dublin whose son was an executed leader of the Easter rebellion. He may not be permitted to take his seat in Parliament.

Indiana Citizens Petition Congress For Irish Freedom.

Washington, D. C., Feb. 1917.

Senator Kern of Indiana submitted a petition today from citizens of his state asking the United States to use its friendly intervention and power when peace negotiations are under way, to bring about recognition of the Independence of Ireland.