

### SOCIAL SERVICE AND THE CHURCHES.

#### "Dabbling in Social Service" As a Substitute For Preaching Supernatural Truths.

Criticized by Writer in "Atlantic Monthly."

Under the title: "Social Service and the Churches" Mr. B. I. Bell has contributed to the Atlantic Monthly an article on the wide-reaching attempts Protestantism is making today to retain the dwindling clientele of its churches. It tries to hold fast its members by alluring promises of social service for themselves, their families and friends. The article in question recognizes that the Protestant churches are being put to a severe test, the author admits that they are even called upon to justify their very existence in this changing era. He writes:

"Nowadays, when [Protestant] churches seek to justify their existence they tell of the number of social clubs, penny lunches for working girls, gymnasium classes, men's clubs, kindergartens, penny savings banks, children's story-hours, sewing schools, manual-training classes for little boys, and so forth, housed under their roofs, managed by their clergy and layworkers, and financed by their people. Instead of sermons, dealing with eternal verities we are apt to hear from the pulpits of the really 'advanced' churches, continual treatments of local politics, the vice question, prison reform, and so on. It used to be thought that a guild-house was an excellent adjunct to a church. Now it is quite commonly assumed that possibly a church is a right pretty thing to have attached to a guild-house."

In the next paragraph the author says that to a Neo-Protestant these ameliorative social activities seem eminently the churches' business. "Indeed to many of them, if one may judge from their writings, these seem to be the church's only legitimate business. This attitude is the natural outgrowth of their non-supernatural beliefs. To the Catholic, however, or to the old-time Protestant, it seems that in furthering none of these good things lies the church's real business. In the opinion of the believer in supernatural religion, the imparting of spiritual assistance to man, whereby he may be transformed from a creature merely of environment, a mere product of the world, into creature of spirituality, who shares with that Christ who overcame the world, is the true function of the church."

The writer continues: "To a supernaturalist it seems a thing not to admire but rather to wax wrothful about, that many of the churches, whose real purpose is to sow spiritual dynamite and to encourage men to explode it, should be found substituting for this a combination of ineffectual sociological teaching, and usually inefficient social settlement activity. When the churches completely metamorphose themselves into natural agencies, at that instant they sign their own death warrant. There is not a single bit of so-called social service work, now being attempted by the churches, which is not being done more efficiently by some one else."

The writer concludes with this sound advice: "There is among us today a great soul-hunger. Let the churches cease their dilatory concern with sociological minutiae, and as did the prophets, as did Christ, let them once more lift their mighty voice in a cry for spiritual regeneration and revolution. Let them reason once more of 'righteousness and temperance and judgment to come,' and it is just possible that the world, like Felix of old, will cease to yawn and begin to tremble."

These criticisms of Mr. Bell do not, of course, deny every and all attempts at "social work" by the churches. He only states that there is large danger that they fail "to rise to their real duty" by "dabbling in social service." Fortunately his indictment does not hold for the Catholic Church.

In fact, we see in utterances of this kind the most splendid apology of the Church's practice of always—semper et ubique—subordinating care for bodily comfort to the supplying of the needs of the soul. Her watchword in this matter is clearly enunciated by the Divine Master—and this watchword has been followed throughout the ages—"Seek ye first the Kingdom of God".  
C. B. of C. V.

### Late News of Ireland

**Carlow.**  
Rev. A. Lynam, Adm. Carlow, has suggested the establishment in Carlow of a technical class for the teaching of table-serving, bed-making, sweeping, dusting, etc. He says that there are many girls who could earn £15 to £20 a year as domestic servants, but lack the necessary training.

**Cork.**  
At the Convent of Mercy, Endleigh, Newland, Hull, the solemn profession took place of Miss Eileen Hoey (in religion Sister M. Fidelis), daughter of W. Hoey, Fair Hill, Cork.

One hundred and fifty pounds of gelignite, the property of the Liverpool Barytes Company, has been removed from a hut at the Derrygrinagh Mines, about two and a half miles from Bantry. Very Rev. Canon Cohalan, P. P., V. F., Bantry, at Mass on a recent Sunday, said it was highly dangerous to have the material hidden anywhere. He hoped restitution would be made.

**Kerry.**  
At the Cathedral, Cork, by the Rev. M. K. Ryan, Thurles, Patrick Sheahan, National Bank, Killergin, was married to Gretta, daughter of the late John O'Brien, 19 Main street, Thurles.

The death has taken place of Jeremiah O'Keefe, J. P., hardware and agricultural implement and seed merchant, Pembroke street, at the age of 75 years.

**Limerick.**  
A. J. Sexton, auctioneer, Limerick, sold a farm containing 41 acres in Limerick for \$1,760, and a patch containing 6 acres for \$325.

**Mayo.**  
At Ballyvary Mayo, the death took place of Maria Canning, wife of Thomas Canning, merchant, aged sixty-eight years.

**Monaghan.**  
At his residence, Watergate street, Navan, the death occurred of Michael Morgan.

**Roscommon.**  
Through the intervention of Very Rev. T. Starkey, P. P., V. F., and T. J. Devine, Co. C. the dispute over the Ballytrassna farm, near Boyle, has been settled. The owner has withdrawn the private sale, and the land will be distributed among the tenants of the district, the C. D. Board advancing half the purchasing money.

W. Musgrave, stationmaster, Roscommon, has been promoted to Ballina, and is succeeded by Mr. Toombe, formerly of Athlone.

**Tipperary.**  
Miss Mary J. Quirke, Fethard, has been appointed instructress in butter making and poultry rearing for Carlow.

**Wick.**  
Sister Columba [Miss M. Neville], who has died in the fifty-second year of her profession at Ballina Mercy Convent, was a native of Killoicken, County Wexford.

**Wick.**  
In the unavoidable absence of Very Rev. D. Cole, P. P., V. F., Kilucan, manager of Rathwire Girls' N. S., Rev. M. Farrelly, C. C., on behalf of the pupils, made a presentation of a marble clock to Mrs. Shannon, assistant teacher, the occasion being her marriage.

Sincere sympathy is felt in Athlone with the Rev. J. Gallagher, C. C. Carraghbey, Athlone, on the death of his mother.

**Wick.**  
Naas No. 2 District Council decided to expend \$400 in the construction of a new bridge over the Liffey at Ballinabrackey. Wicklow: Rev. Father Morrissey, C.; Rev. Father Scully, and Rev. Father Draper were present.

### Prince Of The House Of God.

BY E. M. MCCARTHY

In the suburbs of Boston in a most luxurious home, a copy of the old family home in Florence on the Via Michele Angelo, called the "Villa Margarita." As you drive up this beautiful mountain in Florence the ascent is so gradual you do not feel you are going up so steep until the tram or carriage stops; then you get a splendid view of the beautiful city. One could stay there for hours, the view and the cool marble seats are so inviting, and refreshments are served if one wishes. About half way up this beautiful drive, one of the finest in all Florence, is the charming "Villa Margarita." It stands far back from the drive and is terraced down to the road. Its beauty entrances you as you enter. The grounds look like lovely bouquets, so many beds of rare and beautiful flowers. The broad marble steps lead to the white house trimmed with marble, and the pillars which support the porches which extend around the front and side are also of marble. Roses seem to be everywhere.

This is the home of the Caracolo family. Count Caracolo is the brother of Cardinal Caracolo of Rome. Nearly all of this branch of the family has passed on. Only the young count and a cousin who presides over his home remain. The regal fetes which were given in this beautiful home were never forgotten by those who had the good fortune to be invited. On the left side of the grounds, in a bower of tall stately lilies stands a beautiful statue of St. Joseph with the Child Jesus in his arms. The statue is of pure white marble. No one but a sculptor of more than ordinary genius could make it seem to almost speak—the joy is so naturally portrayed, the smile so real, it seems to burst out of the cold marble, saying to the world, "This is Jesus, the King of Heaven and earth. O love Him as He deserves to be loved. Behold your Infinite Lord and Saviour!" This bower was usually called St. Joseph's Bower. Dainty tables and seats were there and tea was served usually every afternoon.

The late Countess, as were all the family, was very devoted to St. Joseph, and named her only child Joseph. Her husband was killed in the war, and she did not long survive him, leaving her son Count Caracolo heir to all the great wealth and title. The men of this great family were noted for their culture, bravery and piety, holding high positions in church, state and army. Many daring and noble deeds, and romances, too, could be told, for they were true to God and country and tender and true in love.

As we write, Count Joseph sits on the large porch of his home in the suburbs of Boston, entertaining some gentlemen. Coffee and cigars have been served out on the porch; while the ladies are having an after dinner talk in the beautiful drawing room.

It is twenty years since Count Caracolo came to America with his lovely young bride. The gentlemen who are with him now are very dear and life long friends. They are talking of scenes of the past, and many were indeed very exciting ones. The romance of Count Joseph was almost a tragedy and no one knew it better in all its details than Count Raffo, his bosom friend. Twice he was the means of saving his life. No wonder he loved him. One of the gentlemen turned to Count Raffo, as he sent up-circle after circle of blue smoke from his cigar, and seemed so deep in thought, and hesitatingly addressed him:

"Why, Count Raffo, are you lost in the depths of the past? Maybe one of your many love affairs?" Both laughed as he replied:

"Oh, no Clementi, I only had one real love in my life, and that terminated so happily, I have been truly blessed ever since. You met my wife at dinner?"

Mr. Clementi replied: "Yes, and no wonder you are happy; she is charming."  
[To be continued.]



### WORTHY RANKS AMONG SAINTS

Patrick's Useful Life and Good Works Entitle Him to Position of Eminence.

#### PLACE OF BIRTH NO MATTER

Certain He Was a True Irishman and Accomplished Much for the Welfare of the Race During His Sojourn on the Island.

ONE of the reasons why St. Patrick is such a favorite the world over is that he was so very human. He had't much of a chance when a boy, but he made the best of what he had. If he had not he would have been a hogherd all the days of his life. He was a slave, in very truth, being bound to a pagan hog raiser in Britain.

But you can't keep a good man down, and that's a fact. If all the legends be true, which can hardly be possible, Patrick was a favorite among the ladies, even making an impression on the good St. Bridget. Maybe this was before they became saints—of course it was, for how could they be saints and be alive at the same time?

However, there is quite a lot of writings, whether genuine or not, that go to show that he was a real human lover, and that dear Bridget was exceedingly fond of him, and would have married him could he have procured the consent of the church.

**His Life and Works.**  
From all that can be learned concerning the life and works of St. Patrick, he was a good man, and spent his life going about doing good for his fellow-men.

As you know, a good man is more highly respected, more beloved and exerts a greater influence for good in the community in which he is known than even the wealthiest, the most powerful or most favored. He may not wear purple and fine linen, nor fare sumptuously, but he is making the world better and is, therefore, truly, and in the highest sense, a son of God. There are numerous stories and legends concerning St. Patrick, some of which may be true. But it matters little whether he was a Milanese born

in Spain, or a son of a poor ancestor of the green isle.

The history of the world shows that the mere circumstances of birth cuts very small figure in the matter of real greatness. From earliest times the men who have figured most prominently in world movements for the betterment of mankind have been of humble origin.

In order to rise from the lowly birth station of Lincoln or of Moses, a man must have the true spirit of manliness. If he survive the severe trying-out process his will be a masterful, leading, helpful spirit which the spirits of all must acknowledge, respect and submit to.

**In His Day.**  
We of the present day can hardly conceive of the conditions existing in the British Isles in his day.

The native Celts were heathen and brutish, and had no higher ambition than to exist, unless it was to rob neighboring tribes of their cattle, hogs and fair women. Physically they were strong, vigorous and emotional, and possessed of good nature, wit and social feeling in a marked degree as compared with the inhabitants of other islands.

Noting this, St. Patrick must have concluded there was something here to work on, something good; and seeing this he took it as his command to assist in the development of the social disposition and good feelings of these people.

He therefore became one of them, lived with them, won their confidence and commanded their respect. In order that he might be an efficient leader he occasionally went abroad and studied under the fathers of the church, for religion is most powerful to control the feelings and change the aspirations of men.

No matter what he may have been born, he was a true Irishman.

**A Real Man.**  
There are those who regard St. Patrick as a fakir more or less, because of the miracles he is said to have wrought.

As far as known St. Patrick did not claim to have miraculous power, nor to have driven the reptiles out of Ireland.

It has always been the rule among ignorant and superstitious people to credit their religious teachers with great leaders with having done some marvelous or miraculous thing. Without something of the sort other ignorant and superstitious people would not heed them.

There may never have been any reptiles on this particular island, it having been one of the last to rise up out of the smoky sea.

It is not the fact that a man is able to do wonderful things, or to work miracles, that makes him great really, but his ability to see and to comprehend the great truths concerning life, and his earnest desire to spread these among the people. This it is that commands the attention of the livelier spirits, and wins the respect and confidence of those who desire better things in this life.

Such was St. Patrick.

#### A Splendid Type.

It is not the mere human creature that accomplishes great things, but the man within the machine. It was not the figure seen by the people that commanded their admiration, for he was not an Apollo, nor was it the familiar form bearing a shepherd's crook that brought these rough, untutored men to their knees and inspired them with worshipful feelings; nor was it the venerable father that crossed the spark of crude love in their hearts and ripened it until it became a controlling influence of their lives.

It was the man within the plain, clad form, the spirit that lighted the kindly eyes, the love that prompted the tongue to utter appeals, to give timely warnings and to promise contentment, prosperity and happiness to all who would live right one toward another, thus pleasing God and making for peace and good will on earth.

Great he was indeed, else he could not have done so great good toward all men.

### ST. PATRICK PAID HIS WAY

In His "Confessions" He Tells of His Customs—Never Asked for Contributions.

Always chary of "sending round the plate," Patrick paid his own way through the Green Isle, as he emphatically relates in his "Confessions."

"But when it happens that I baptize so many thousand men did I accept ever a scappall (a Celtic coin of the value of about six cents) from them?" he wrote. "Tell me, and I will return it to you. Or when the Lord ordained clergy through my humility and industry, did I confer the grace gratuitously? If I asked any of them again the value of my shoe, tell me, and I will repay you more. I rather spent for you as far as I was able and everywhere for you I entreated the spirits in distant places, where I never had been further or had ever been, to baptize or ordain the clergy of the people."

**Military Decorations.**  
Points of decoration for military service were first issued in England by Charles I. in 1625.