

ARCHBISHOP OF ST. PAUL

FRANK G. CARPENTER CHATS WITH THE GREAT CATHOLIC LEADER.

THE ARCHBISHOP'S CAREER.

HOW IRELAND LOST HIS FORTUNE AND ST. PAUL A CATHEDRAL.

LIBERALISM AND CHRISTIANITY.

THE WORLD GROWING WORSE—A WORD ABOUT SCIENCE AND RELIGION.

CATHOLIC CHURCH AND BIBLE.

American Politics and What the Pope Thinks of It—Hot Shot for McKinley's Pastor.

(Copyrighted, 1897, by Frank G. Carpenter.)

For this, the Sunday of the Christmas holidays, the day when we all stop for a few moments' thought during the season of love and rejoicing, I cannot give a better letter than the description of an interview which I recently had here with the Rev. John Ireland, the famous Catholic archbishop of St. Paul. Archbishop Ireland is one of the most loved of the public men of the United States. His face has a smile as sweet as that of Santa Claus, and there is an honest independence of character about him which charms all who meet him. He is the personification of liberal Catholicism. He has preached temperance from the pulpit, the lecture platform, and the press, and has again and again announced himself as against any union of church and state. More than any other ecclesiastic he has made himself known as a patriotic American. He believes in the reign of the people and is enthusiastic as to our possibilities as a nation. He stands very close to the pope, Leo XIII; and the pope's great interest in American matters is largely due to the influence of Ireland.

CHAPLAIN IRELAND IN 1862.
The archbishop was born in Ireland, but he bought the right to his American citizenship by fighting for the Union during the late war. In 1861 he was a young priest in Minnesota, having just finished his education in the theological seminaries of Europe. After the battle of Bull Run he offered his services as chaplain and was attached to the Fifth Minnesota regiment. The most of the members of this regiment

were Catholics, and young Father Ireland was the most popular man of the corps. He preached to the boys before and after the battle, and I have heard him say that the men would drop their cards and leave their games at any time to hear one of his sermons. He was not, however, contented with preaching. At times he went into battle and fought with the men. This was the case at Corinth. The late John Arkins, editor of the Rocky Mountain News, who was in the fight, once told the story: "It was in the midst of that battle. The famous Texas brigade made their desperate charge. The Confederates had succeeded in penetrating the Union lines. They had captured some of the batteries and were pouring into the streets of Corinth. The gap in the line was widening. More soldiers were rushing through. It looked as though the Confederates would soon attack Rosecrans' army in the rear, when the Fifth Minnesota regiment was ordered to the rescue to close the gap. They attempted to do so. They threw themselves like a whirlwind upon the enemy. With shot and bayonet they rushed upon the advancing mass, pressing it back inch by inch until at last they retook the batteries which had been lost and almost succeeded in re-establishing the line at the point where it had been broken. Just at this



ARCHBISHOP IRELAND.

time, when the enemy were still crowding and fighting for the gap, the cry went out from the Union soldiers for more ammunition. Many of our boys had used up their forty rounds and were replenishing their cartridge boxes from those of their dead comrades. It was then that, walking amid the shot and shell, came a smooth-shaven, tall, angular young man in the dress of a chaplain. Upon his shoulder he carried a heavy box, and as he walked along just back of the soldiers he yelled out from time to time:

"Here are cartridges for you, boys. Here are more cartridges for you!"
"And so he went along the line, the soldiers reaching back and grabbing the cartridges by the handfuls and then turning again with new ammunition upon the struggling enemy. And so through all that fight this smooth-shaven chaplain moved back and forth carrying ammunition to the men to whom he had preached only a few nights before. He kept it up until at last when the fighting began to fail the battle closed with a victory for the Union forces. Then it was discovered that the brave chaplain was missing. Father Ireland, for it was he who carried the cartridges to the men, could nowhere be found. The greatest concern prevailed, and almost all thought that his bravery had cost him his life. There was an anxious search among the wounded, when in an improvised hospital on the outer edge of Corinth the young priest was found unhurt, but still at work speaking words of comfort and cheer to the wounded and the dying."

FATHER IRELAND'S FUTURE.

Such was the Father Ireland of 1862. He was only twenty-four years old then. He is fifty-nine years old today, and the thirty-five years which have gone by since the battle of Corinth have been years of due to establish colonies in the uncultivated lands of Minnesota and Dakota in order to take care of the poor people of the tenement districts of the big Eastern cities and to save the emigrants from the temptations and dangers which are found in such quarters. He founded a number of such settlements, and several thriving little towns are due to his efforts. Another great thing which he attempted, but in which, through the panic, he failed, was the building of a magnificent cathedral here in St. Paul, and in connection with this a well-endowed school. He expected to do this out of his own means. He was a man of good business ability, and his real estate investments a few years ago were such that I am told he had sold out at that time he would have been worth something less than \$2,000,000. The hard times, however, made such a shrinkage in real estate that suburban property dropped from the value of several thousand dollars an acre to almost nothing, and the archbishop's line was forced away under the shadow of the depressed money market. He had borrowed upon his holdings in real estate about one-tenth of their value, but this debt was hardly enough to force him to bring the amount of the debt, and without there is a great revival in real estate the archbishop will not be able to regain the immense fortune he

TALK WITH THE ARCHBISHOP.

The archbishop has a beautiful house about two miles from the center of the city. It was by telephone that we arranged for an appointment, there, and later on I met him again in the pastor's house next to the cathedral in St. Paul. He was at first rather averse to an interview for publication, but, as he grew interested in my questions, his words came forth hot and fast, and I had trouble in holding them in all day. He spoke slowly and meditatively, and again, as he warmed up to his subject, he arose and walked up and down the floor, giving me striking ideas at the rate of 800 words per minute. Throughout the talk I was struck with his evident earnestness and his high-spirited points of view. One of my first questions was as to whether we should ever have a universal or a

world religion. The archbishop replied:

"I think we have such a religion now. The world religion is the religion of Christ. It is based upon Christ yesterday, today and forever. Christ came down to the world as a divine teacher, and proposed His religion as one that was to last to the end of the world. If I did not believe that Christ was divine, I could, of course, discuss other religions. The mosaic religion was divine, but its message was only to prepare the way for the religion of Christ. You might ask why it has not become more universal, why the world is not already altogether Christian. To that I say that what seems to us a long time may be only a moment in the mind of the Infinite God. The Infinite cannot be judged by the finite, and in God's time I believe all the world will come unto him."

LIBERALITY IN RELIGION.

"But, your excellency, do you not think the world is becoming more liberal in regard to religious matters?"
"Yes," was the reply, "but it is necessary to state what liberality or liberalism means. If it means the man is to give up or conceal what he really believes to be the truth, I do hope the world is not becoming more liberal. If, on the other hand, it means that he has more respect for the conscience of others, I hope and judge that the world is more liberal according to that light and conscience. If men are absolutely sincere in their beliefs and actions, we must respect their sincerity even as I believe God respects it. I think in this sense the world is far more liberal now than in the past. We are now willing to say that men may honestly differ from us in some of their beliefs and be right in others. This is liberalism in the true sense, and I

the Creator must be confessed. Take the question of the beginning of life upon the planet. Darwin, Haeckel and others of that kind cannot answer it. They will evolve other theories from those who preceded them, but they fail to state where life began. There is only one answer. It must have come from the supernatural."
"As to these archaeological discoveries which have led to so much Biblical criticism, not off-hand yet been made, but which are being made, they lead us to read some parts of the Bible a little differently, so far as the history is concerned. But if we have read wrongly some of the historical parts of the Scriptures this is no indication that the Bible is wrong, and especially that it is not a true guardian and teacher of faith and morals."

CATHOLIC CHURCH AND BIBLE.

"Then the Catholic church upholds the Bible in its entirety, does it not?"
"The Catholic church has absolute confidence in Christ and the Bible, and it not only fearlessly challenges all discoveries, but it finds in them to the glory of the Bible. The true faith will never contradict another, that science will never contradict faith, that nature will never contradict revelation. We are not afraid of the scientific method. The Catholic university at Washington. I don't think you will find any more advanced thinkers anywhere than we have here. Everything upon earth is discussed there. Science is not limited in its information; it presupposes and points out the beyond which itself cannot attain, and it is far from the beyond that faith comes. But, of course, faith does not come to us as mere dream or as a sentiment. It comes with its credentials to our reason and bases itself as Christ based it upon His miracles, His teachings, His life, His death, His resurrection and upon the moral elevation of that much of the world which He chose to be His."

"Do you believe in missions, your excellency?"
"Yes, I do," was the reply. "I am a Christian, and Christ told us to teach all nations. Hence we have missions all over the globe. Those whom the missionaries do not reach? Are they all damned?" I asked.
"No, I think not," replied the archbishop. "The heathen is judged according to the light that is in him, as St. Paul declared in his Epistle to the Romans. But it is the duty of the church to bring more light to the heathen, as it is the duty of the heathen to accept the light."

CATHOLIC CHURCH AND POLITICS.

"I hear it now and then charged, your excellency, that the Catholic church wants to swallow up the American government and control the state."
"This is not true," replied the archbishop. "The church has only the spiritual realm of faith and morals to deal with. The state has charge of temporal and political interests. The two are in altogether different spheres. The church is supreme in one, the state is supreme in the other. The church is not a temporal sovereign and never was. The pope is not a temporal sovereign, and his temporal power over the world at large has never been claimed. During the Middle Ages, when all nations were Catholics, the pope by general consent was looked upon as a general arbiter even in temporal matters, but he did not claim it as a divine or inherent right. He does not claim anything of the kind today and does not want to hold any such position in American affairs. I doubt whether there is a more liberal man in the world today than Leo XIII. I am sure there is none who understands better the American people and loves and blesses the liberty which we have here. He has a strong admiration for a republican form of government, and very much to the credit of our future as a nation. The pope is thoroughly in touch with the times and with the age of today. He believes in democracy, and he is a good democrat. He is for everything that is good, true and beautiful in modern progress."

"Nevertheless, your excellency, there seems to be many who believe differently. They have a very different view of the Washington preachers delivered before a congregation of which President McKinley was a member on Thanksgiving Day?"
"Yes, I do," replied the archbishop. "He said, I think, that the 'chief dangers for America were from rum, socialism and fastidiousness.' The first danger he took advantage of a day of thanksgiving, when all the country was thinking of peace, to insult 10,000,000 Americans, and in his ill-bred way tried to take advantage of the presence of the president to commit him to such a blunder. I have no patience with such sneers and attacks. I should like to see three great evils for America are rum, socialism and bigotry, and in this I would not place bigotry at the bottom."

—Frank G. Carpenter.

BETTER JAILED THAN BURNED.

Philosophical Reflection That May Console D. J. Shine Hereafter.
D. J. Shine underwent the embarrassment of arraignment in the police court yesterday, but instead of lamenting this humiliating circumstance, he has cause to be thankful that he is alive. The charge against Shine is drunkenness. At 6 o'clock yesterday morning he was found in a room at a lodging house at 873 Jackson. The bed was wrapped in flames, and within a short time, Shine would doubtless have been suffocated or perhaps he would have died. How he got into the room or in what manner the fire started is something of a mystery. Shine is unable to explain the matter, except to relate with little clearness that he was taken to the room by a stranger and left there. He claims to know absolutely nothing about the fire. William Smith, who conducted the lodging house, claims to have known nothing of Shine's presence. He says he was aroused by a noise like the pounding on a door, and eventually discovered Shine lying on the floor. The fire was not started by burning. It is believed that Shine accidentally started the fire while looking for a lamp, in his intoxicated condition, by striking a match. He was released on \$10 bail until Monday.

THINK IT OVER.

Dyer's Great Bona Fide, High-Grade, Sacrificing Piano Sale Will Be Over Jan. 1.

Then the regular prices of these instruments will have to be restored. Hadn't you better make arrangements to secure one in time? The saving is an object to any one, no matter how wealthy, but to the poor man it is an opportunity not to be neglected. Never in the history of piano-selling here has such an opportunity been offered. A visit to Dyer's will convince you of this. Open evenings until Christmas. W. J. Dyer & Bro., 2123-25-27 West Fifth street, next postoffice.

PAT O'REGAN'S CHRISTMAS.

He Wanted to Collect a Fee at the Cathedral Gallery.

Patrick O'Regan is accused of working a unique scheme to obtain money for a Christmas celebration. He is charged with collecting a fee at the entrance to the gallery of the cathedral yesterday morning, and to have attempted to collect 15 cents from every one entering this part of the church for Christmas money. When Father Lawler learned of the man's actions, a policeman was called, and O'Regan was arrested on the charge of disorderly conduct and was arraigned in the municipal court, and the case continued until tomorrow.

WE CALL THE ATTENTION OF OUR READERS TO THE SPECIAL OFFER OF THE STATE SAVINGS BANK UNDER ANNOUNCEMENT.

TO DO UNTO OTHERS

AS YOU WOULD HAVE THEM TO DO UNTO YOU, WAS THE SPIRIT

OF ST. NICHOLAS' NEW AGENT.

IT WAS DONE IN THE NAME AND SENTIMENT OF THE GOLDEN RULE.

ORPHAN HOMES AND HOSPITALS

Are Visited by a Knight Errant With a Drayload of Christmas Gifts.

He didn't come in over the garden wall or down the chimney, or in any of the various ways in which Santa Claus traditionally makes his appearance, but he walked in the front door of the House of the Good Shepherd. And as his tally-ho, with Schlick's band and a lone newspaper man, halted in front of that institution, the massive ramparts loomed up in the December moonlight like a spectral shadow of some mythical creation, the band struck up a "Hot Time," while Santa Claus, who had clambered up the stone steps, was greeted with a joyous chorus from the inmates: "Here comes Santa Claus, here he comes, make way for the old gent." All this demonstration of band, whistles, furs and the two cases of Christmas presents which were carried in ahead, were the result of the generosity of L. Elsing & Co., of the Golden Rule department store, who not only provided all the inmates of that institution with a Christmas present, but each child in the three orphan asylums in the city was remembered with an appropriate gift.

As Santa Claus made his way down the spacious hall of the institution, towards the room where the little folks were assembled, the scene presented was certainly an inspiring one. On either side of his course were sisters, each alternate one holding a lighted railroad lantern, which, with the contrast in the garb of the Magdalen and Good Shepherd Sisters and the subdued colored lights hung from the ceiling, and the evidences of Christmas eve on every hand, with Santa Claus and his red fur-trimmed jacket in the center, made the scene a brilliant yet sombre one. On the right were thirty-eight sisters of the Good Shepherd, attired in their snow-white gowns, with black veils, each with a large silver heart suspended around her neck; on the left the Magdalens, whose attire was brown, with a black veil and white hood, there being about forty of these, while some of the inmates of the institution occupied the background. The procession was led down the hall to the room where twenty-five or thirty small children were assembled, and they had a hearty greeting for "Old St. Nick," who made a neat little speech, in which he said he would come again just one year from last night, and urged them all to be good boys and girls.

The distribution of presents followed, after the party left, but the expressions of delight on the faces of the youngsters when Santa made the announcement that he had presents for all, bespoke the cheer which the occasion brought in to their little lives. One sweet little baby girl in this department was peacefully sleeping in her little cradle when the party arrived, awoke and looked around and cried as happily as if she knew all about Santa Claus and the happy sentiment of the Christmas tide. The band played a number of pieces, and the girls were treated to both sisters and inmates alike, both of whom were loud in their expression of gratitude to L. Elsing & Co. The party remained in this department for some time, and then Santa Claus, amusing the children in his characteristic way, for this Santa Claus was an adept, amusing both the sisters and children alike. The procession, led by the mother provincial, then marched down the long hall to the vest wing of the institution, where the party were reminded of the stern reality of the institution, and where the girls were assembled the inmates of what is known as the reformatory department. The party filed in and the band took seats on the platform, while the girls and women stood up in orderly fashion, that is after the excitement caused by the arrival of Santa Claus had died down. As "the jolly old man" entered the reception he received was quite too much for him, the girls making all kinds of remarks at his whimsical and girlish appearance. "Look at the frozen beer on his spinnach," said one chunky maiden who came forward and stroked Santa's beard softly, and many other expressions of good-will which quite took away Santa's dignity, and he really felt embarrassed at having so many pretty young ladies looking at him. Santa, however, quickly recovered himself to explain that the presents in the boxes were for them, which was received with expressions of delight for even those women as they were, who seldom had a sympathetic feeling, were moved, and the very commendable effort of the Golden Rule to give the friendless ones of the city a merry Christmas was appreciated. The women of this department appreciated the presents quite as much as the little ones at the orphan asylum did. Santa was allowed to proceed with his speech, but he had lots of trouble to late, one of his reindeer got stuck in the ice, and he had to make the trip on a chainless safety, and the sisters would divide the presents as he left, as he was in a hurry. The band played "Happy Days" and "Home Sweet Home," after which they played "Hot Time" again, and immediately after the women were in motion, and for five minutes they enjoyed themselves with "Dance La Fantastique," as they had not since last Christmas, and possibly long before that. The first number was a waltz, and the round of applause which followed induced the band to play another number, and this time it was a quadrille. A faint little girl with a shrill voice did the calling, which was a whole host in itself. The exercises in this department were soon over, but the band and Santa Claus were long in leaving, and the memory of the inmates.

Again the procession of sisters and band moved, this time into one of the parlors of the institution, where coffee was served by the sisters, after which Santa and his tally-ho party resumed their journey.

At the Catholic orphan asylum on Carroll street, Santa Claus made a decided hit. The little folks were watching for him in the parlors when he came up the walk executing a little jig, and throwing kisses which sent the children into ecstasy. About fifty-three bright-eyed little folks were given presents, and sang a parting song for Santa Claus.

At the Protestant orphan asylum, Santa was received in open arms by the children, who didn't do much to his whiskers. They climbed all over him. One little boy went up to one of the musicians and said: "Are you one of Santa Claus' band players?" In the parlors of the institution was a brilliantly lighted Christmas tree. Santa made his little speech, and then he turned himself away, but after he had taken farewell of all he mounted his

FIELD, SCHLICK & CO.

We start in bright and early tomorrow morning to get ready for our annual inventory. The week will be devoted to cleaning up every stock in the house. You know we are not in the habit of talking "goods at cost," but the coming week will be an exception. Remnants of all sorts—broken lines of all sorts—all odd lots will be

Sold at Cost And Less Than Cost

in nearly all cases. It's merely a question of getting the stock in shape for a largely increased business next year. Profits are out of the question.

All Holiday Goods Will Be Closed Out at a Discount of 25 Per Cent.

When you consider that our regular prices were lower than any others in town for equal qualities our discount of 25 per cent is equivalent to HALF-PRICE in any other store. This offering includes the following lines:

STERLING SILVER GOODS, RICH CUT GLASS, EBONY GOODS, PARIS AND VIENNA FANS, FINE LEATHER GOODS, BOHEMIAN GLASS, TORTOISE SHELL GOODS, FINE UMBRELLAS.

Nothing will be reserved. The choicest things in stock will all go at a discount of 25 per cent from lowest former prices.

Remnants of Dress Goods.

In the busy weeks just past there was no time to pay any attention to Remnants. The result is an accumulation of nearly a thousand Remnants of all kinds and all lengths.

There are Remnants of Black Goods, Remnants of Plain Colors, Remnants of Fancies, Remnants of Smooth and Rough Goods. The lengths run from 2 to 6 yards—useful for skirts, full dresses and children's dresses.

We have taken a heavy loss on the entire lot and they are marked at prices which will be sure to make every Remnant go before next Friday evening.

You'll find them on the center tables at 9 o'clock tomorrow.

SILKS. REMNANTS. SILKS.

The same thing may be said of the Silk Stock. Hundreds of Remnants of our own good qualities to be closed out at less than half-price.

Two tables full of Silk Remnants and Waist lengths—hundreds of styles in our regular good 40c, 50c, 60c and 75c qualities will go on sale at 9:30 o'clock at

25 Cents 25 Cents 25 Cents

the yard. The entire lot should be closed out before noon.

At the same hour we will place on sale about 350 Remnants of our best Changeable Taffetas in lengths suitable for ruffles and facings, in a quality sold in New York for 85 cents. These will go at..... **48c**

Good Natural Pongee Silks, only 10 Cents.

Swell Plaids. The third lot of those beautiful Plaids, Sold everywhere for \$1.50, will go on sale tomorrow at

\$1.00 ONE DOLLAR \$1.00

the yard. They come with Satin bars and in Bayadere effects, in a grand assortment of beautiful styles. They're vastly different from the left-over styles which abound in the town.

Reductions in the Cloak Room.

There is going to be lively selling of Jackets and Capes before our annual inventory is taken. True, it's losing money, but we have to take the bitter with the sweet.

All our Jackets that were priced at \$7.75, \$8.75, \$9.50 and \$10.50 will go on sale tomorrow at..... **\$5.00**

All our Jackets that were priced \$13.50, \$15.00, \$17.50 and \$18.50 will go on sale tomorrow at..... **\$10.00**

Every Jacket in these lots is absolutely guaranteed as to style, material and finish. They come in black and colors.

Equally important will be a sale of Silk Velour and Rain-Proof Seal Plush Capes, handsomely trimmed with jet and braid; collar and fronts are trimmed with fur. All are full silk-lined and interlined. Former prices were \$14.50, \$16.50 and \$17.50. Reduction sale price tomorrow..... **\$10.00**

Our Lining Leaders. Winter Underwear:

With Dress Patterns at half-price, and best Linings like this, surely Dress Goods buying is easy here.

Very best French Hair Cloth, 21c

Soft finish, black and gray. All you want tomorrow for.....

Fine Silk-Finished Rustle Taffeta, black and colors, full yard wide. All you want tomorrow for..... **10c**

Fast Black Percale: The 21c quality for 12 1/2c. The 15c quality for 10c.

Best 15c Silesia, in all colors, tomorrow only, for 10c.

The best Kid Finish Lining Cambric in America, at any price, black and colors, tomorrow, one day only..... **3c**

Mail Orders

Will get the benefit of all special prices and reductions.

Field, Schlick & Co. ST. PAUL.

conveyance and was whirled off with a jingle of sleigh bells and band music. The next call was made at the St. Joseph's orphan asylum on Ninth street. Santa entered first with his box of presents, followed by the rest of the party, while the band played a serenade for the children. Judging from the giggles and snickers which escaped the children upon Santa's entrance to the assembly room, they were in an excited state of joyous expectation. About ninety children were in this school, and they sang a number of pretty Christmas songs, and thanked Santa Claus heartily for his presents.

and the party was on the move again. In the neighborhood of 350 presents were distributed during the evening.

From Winter's Blasts to Summer's Sun

The route is a short and pleasant one, especially the Pennsylvania Short Line from Chicago union station through Louisville and through Cincinnati to Florida and resorts in the South. New schedules have quickened the through time. For further information address H. R. Dering, A. G. P. Agt., 248 South Clark street, Chicago.

Field, Schlick & Co. ST. PAUL.

YERXA

A few price words—and the wonder grows when you fit the goods to the prices.

4 1/2 Cents

A pound for Pure Rendered Lard.

8 Cents

A can for 2-1/2 lbs. of Apple Butter while this lot lasts.

24 Cents

A pound for the very best Creamery Butter.

17 Cents

A pound for good Dairy Table Butter.

25 Cents

For ten-pound bags of perfect Buckwheat. This is not only pure, but pronounced by everybody just perfect who has used it.

\$2.85

Per bag for Yerxa's Extra Patent Flour. Nothing better can be produced no matter what the price.

6 Cents

A can for good Corn.

10 Cents

A can for Fancy Sliced Peaches for cream in heavy syrup.

10 Cents

A pound for good, new Table Raisins in layers. 47c a box for same.

10 Cents

A very choice invoice of bright new Prunes just received at:

Good ones, per lb..... 8c

Fine quality, per lb..... 10c

Fancy, per lb..... 10c

10 Cents

A pound for good Crushed Coffee.

12 Cents

A pound for a fair quality roasted Rio Coffee.

15 Cents

A pound for a choice Golden Rio Coffee fresh roasted.

17 Cents

A pound for the Hilo brand Coffee, a splendid blending of mild and strong coffee.

22 Cents

A pound for the Milo brand of Java and Maracabo Coffee.

28 Cents

A pound for the famous Hoffman House Coffee.

25 Cents

A pound for good sweet, good strength Tea. Variety as you wish.

35 Cents

A pound for choice selected new crop Tea. The teas you pay 50c for elsewhere have to be fresh from the chest to equal these.

17 Cents

A can for Johnson's Sliced Pineapples.

17 Cents

Batavia Goods.

The demonstration of this pack of fine fruits and vegetables will start up fresh Monday. Come and taste them. They are the very finest goods, and the prices are not high.

Yerxa Bros. & Co.

2123-25-27 West Fifth Street, Next Postoffice.

Only a Few Days Remain

In which to avail yourself of this greatest of all reduction sales in Pianos and Organs. On January 1st this