

## CATHOLIC CLERGY.

## Qualifications Necessary for the Responsible Position.

The Two Classes, Removable and Irremovable Rectors—Work of the Diocesan Examiners—Right Tests of the Candidates.

There are two kinds of rectorships in the Catholic Church, removable and irremovable. The removable rector may be displaced at any time by the Bishop. The irremovable rector can only be removed on charges after trial. They are called missionary rector and there are only thirteen of them in the archdiocese of New York. A church, to be entitled to an irremovable rector, must have certain qualifications, chief among which is that it shall be free from debt, and that it shall have a parochial school.

It often happens that pastorates not in the irremovable class are most desirable for many reasons, as, for instance, the location in or near the city or the character of the congregation.

When an irremovable pastorate becomes vacant the Bishop gives notice to such priests as are deemed qualified to attend for the special examination which is necessary according to the law of the Church before the rector can be appointed. This examination is conducted by the Bishop and Vicar-General, and by the Church officials called the Diocesan Examiners, who are appointed by the Bishop from among those distinguished for learning in the history, laws and ordinances of the Church. They are appointed for three years. There must be at least three of the examiners present, as a rule, at an examination. This examination is called the concursus. It is competitive. The notices to the candidates are sent out usually within thirty days after the vacancy occurs. Only those priests are notified who are deemed by the Bishop fit to compete.

In such a competition only those priests have a right to compete who have served on a mission for at least ten years and have been for at least three years rector of simple parishes, or in some other way have shown their fitness for governing a church both spiritually and in temporal.

The examinations are both oral and written. The questions may cover the whole range of moral theology and dogmatic theology and canon law. These questions are not purely speculative and theoretical for the purpose of testing mere learning, but they are practical questions for the purpose of eliciting information as to the ability of the candidates to manage a parish. The rector in office is liable to be called upon at any time at a moment's notice to give a prompt answer to some important question relating to the doctrines of the Church in their practical application, and the examination is designed to put test cases in order that a candidate may be chosen who is not likely to give forth false doctrines.

The candidates competing in one examination are all placed on equal footing, and have the same questions put to them. They must answer without preparation. They must give extemporaneous instruction in the Catechism. They must show their ability to instruct children as well as adults. They must show ability to make the doctrines of the Church clear to the rudest, plainest and simplest intelligence. Each candidate must also write a short sermon then and there on a topic given out by the examiners.

The examiners are generally very particular to ascertain whether the candidates are fully fitted for the duties of the confessional, especially as to restitution cases and matrimonial cases. The utmost delicacy and soundness of judgment is necessary in these cases. The active rector is called upon to give not only advice but directions on the spur of the moment, and the examiners use the utmost precaution to secure rector of sound judgment and decision.

The examination also is generally rigid on the matrimonial question, as to the degrees of consanguinity or affinity and the impediments to marriage, and the candidates are closely catechized on the statutes of the Church relating to these subjects, and a candidate not well prepared on these topics will, in all probability come to grief.

The argument is usually in Latin, and the young priest is always confronted with skilled opponents who propound the most abstruse and forcible arguments in opposition to the thesis. It is not, of course, required that the disputants should believe what they say. They present the strongest arguments they can find against their own belief, in fact; but their purpose is to find out whether the young priest is duly fortified with arguments to defend his belief.

The Diocesan Examiners, besides examining candidates for promotion, also make periodical examinations of priests to keep them up to the mark in ecclesiastical knowledge.

## Marble Bust of the Late Cardinal Massaia

A very fine marble bust of the late Cardinal Massaia has just been finished by Signor Aureli, the sculptor who executed with such success the statue of St. Thomas Aquinas, that His Holiness has had it placed in the library of the Vatican. The bust is to be placed in the new Hall of the Congregations in the College of the Propaganda.

A Reduction to the Capuchin Order. The Italian General Navigation Company has concluded with the Capuchin Order a convention by which the missionaries and other members of the Order will in the future be allowed 50 per cent. reduction on the price of the passage to all parts of the world. This, of course, does not include food.

Fortitude. Fortitude has three signs by which it may be known. The first is silence under pain: "Jesus held His peace." The second is meekness: "He opened not His mouth." The third is gladness under wrongs: Peter and John rejoiced that they were counted worthy to suffer for the Name of Christ.—Cardinal Manning.

WHAT IS A BISHOP?

A French Prelate's Elloquent Answer to This Question.

"What is a Bishop?" was a question put recently by Mgr. Billard, Bishop of Carcassonne, before an immense congregation assembled to witness the consecration of the new Bishop of Soissons in the Cathedral of Rouen, France. Mgr. Billard answered his own question by a splendid discourse, which has been commented on in various quarters. Before defining the role of a Bishop, he quoted St. John Chrysostom: "Speak not to me of thrones or diadems. Every phase of earthly glory is infinitely surpassed by the greatness of the priesthood." "If," said the speaker, "these words of St. John Chrysostom apply to the simple priest, does not their significance increase when we apply them to the Bishop, the priest par excellence? Is he not a second Moses, and do we not see in him that sacred thing which the angels of faith called a 'second majesty,' the first being the adorable majesty of God? Woe to the sectaries who do the satanic work of snatching souls from God. With them the true Bishop is no longer as gentle as a lamb. He exerts rather the strength of a lion in endeavoring to rescue from the hands of their enemies the souls dear to God. He is ready to share his blood for these souls. The cross which he wears on his breast is a perpetual exhortation to self-sacrifice. Were there a figure in marble symbolizing the liberty of the Church, it should be veiled at this hour to represent the sorrow of her Bishops and all of her true children. To use the words of the great Fénélon at the consecration of the Elector of Cologne, 'Oh, God, grant Thy Church other Ambroses and other Augustines—pastors who do honor to their ministry by their Apostolic courage.'"

## To Found a Home for Military Students

In consequence of the enforced French military service for ecclesiastical students in France, there is to be established in all large garrison towns a kind of seminarians' home, in which they will have all the advantages of club life, combined with religious routine. The home will be available for the guests of the clerical soldiers, and by this means a religious group will be created in every company. So far from weakening vocations to the priesthood, it is nearly certain that military service will increase the number of candidates for Holy Orders.

## A GRAND UNDERTAKING.

St. Patrick's Fastig Place to Be Marked By a Church.

St. Patrick has many churches in Ireland and America consecrated to his name. Rome itself, the City of Churches, will soon have an Irish National Church. Yet it is a fact worth calling attention to that the Irish people, famous for building temples of worship to the Deity, have left the thickly populated neighborhood of the holy mountain of Ireland, the Horeb or the Sinai of St. Patrick, Crough Patrick, without a Church. It was to Crough Patrick that Ireland's apostle retired, at a memorable time, for fasting and prayer. The mountain bears the saint's name. The pious people of the county and territory around make it the Mecca of their pilgrimages, and when the anniversary comes round, it becomes a place of prayer and praise. Father John Canning, of the parish of Westport, has conceived the idea of erecting a church under the shadow of Crough Patrick, to be dedicated to God and the saint whom He chose for the conversion of the Irish. The Archbishop of Tuam, the venerable Dr. MacCarthy, and the priests of the several deaneries of the great diocese which includes so much of Galway and Mayo, have joined Father Canning in a most generous and sympathetic spirit.

## A SISTER'S BENEFICENCE.

How the Estate of the Late F. A. Drexel is Managed.

The Gifts Made By His Daughter to Catholic and Other Charities in All Parts of the Country—Indian Schools Supported from Her Income.

The lion's share of the income of the vast estate left by the late F. A. Drexel is devoted to charity, and when one considers that there is about \$18,000,000 as principal, returning an annual income of \$1,000,000, the task of judiciously handling this amount is no small undertaking.

By the will of Mr. Drexel his large estate was left in equal parts to his two daughters, Mrs. E. W. Morrell and Miss Kate Drexel, now Sister Catherine.

Mr. Morrell, the son-in-law, has been entrusted with the care of this vast sum, and has decided to devote his entire time to the charge.

As Miss Drexel is still in the convent at Pittsburgh, the cost of her own simple living, which does not exceed fifty cents a day, comes out of the general fund of the Sisterhood. Mr. and Mrs. Morrell live elegantly, but quietly, and their yearly expenditures amount to about \$20,000. The surplus between these small sums and the total income is what Mr. Morrell will have to deal with.

He has taken a suite of offices in Baltimore in which to transact the affairs of the estate. There are four main rooms and a private office. He has secured the services of two secretaries and four clerks, and the number will be added to if experience indicates that the best interests of the business require an increase. He will superintend the disposal of all the income. A large part of his work will consist in directing or absolutely executing works of charity, for \$20 is given away to each \$1 that is used for the individual purposes of the recipients of the vast income.

One of the chief works in which Mr. Morrell is now engaged is in overseeing the carrying out of the contracts for the convent near Torredale that Sister Catherine is building as a house for the new sisterhood, who will devote themselves to the spiritual and temporal welfare of the Indians and colored people. He also looks after the funds for the fine industrial school and home for orphan boys at Eddington.

This is a great work and involves a large amount of detail. It is the special charity of Mr. Morrell and the late Mrs. W. G. Smith. They founded it and decided to provide for its current expenses. The first expenditure for grounds and buildings amounted to about a third of a million dollars. The home now has about three hundred inmates and has a capacity for about five hundred. The current expenditures amount to more than \$30,000 a year, and like most enterprises of this kind, Mr. Morrell has found that its magnitude has extended beyond first calculations.

Beyond all these there is a long list of institutional charities, involving thousands of dollars that Mr. Morrell is obliged to keep the run of. He has a regular charity correspondence of this kind that reaches seventy or eighty letters a week, and the number of letters received from private individuals, asking for aid, is frequently twenty or twenty-five a day. All these must be carefully sifted, so that no worthy person shall be overlooked and no impostor be permitted to succeed. Their work is enough for one clerk in this alone.

The charities ramify the whole country. Some of the most flourishing spots in the Indian settlements are the numerous Indian schools and churches, which are supported almost entirely from Sister Catherine's income. They are provided with the best of equipment, and have an air of comfort and progressiveness about them that always awakens the admiration of travelers in the Indian country. A great deal of Sister Catherine's money also goes down south to brighten up the lives of poor colored people, and one of her latest charities is the erection of a pretty chapel beyond Wilkesbarre for the use of the miners. The list of private charities maintained by both ladies is very long, and involves the payment of thousands of dollars every year.

Notwithstanding all these outlays, however, it is impossible to expend the income from this vast estate, and there is constantly at hand a large sum, occasionally running into hundreds of thousands of dollars, awaiting investment. A part of the assets of the estate consists, it is said, of \$1,000,000 worth of bonds of the Nickel Plate Railroad, that bring in an income of \$70,000 a year.

A good deal more of the estate is invested in high-class railroad securities. Later investments, however, have been largely made in government bonds, but gift-edged securities of other kinds are also freely used.

The report from Rome that the Pope was suffering from pneumonia and was very low is only a newspaper canard.

## FATHER BALLEIS.

The Oldest Priest in Brooklyn and the First Benedictine Monk to America.

Fifty-nine years a priest is the record to the credit of Nicholas Balleis, O. S. B., pastor of St. Francis Church in Brooklyn. Although Father Balleis is 89 years old, he attends to his pastoral duties as closely as any of the younger priests. He is the oldest priest in the Brooklyn diocese, and the only one in Brooklyn who was laboring on the mission when Bishop Loughlin was ordained fifty years ago.

Father Balleis was born at Salzburg, Austria, on Nov. 22, 1808. His father was a cooper, and from him he learned cooperage and carpentry. Many of the repairs about his little church are the work of his hands. He was quite young when he entered the Benedictine Order at St. Peter's Abbey, Salzburg. On Oct. 28, 1830, he professed solemn vows and on Nov. 27, 1831, he was ordained. In 1836 he was received on the American mission by Archbishop Kenrick, under whom he labored for a short time in Pennsylvania. He was the first Benedictine monk to come to the United States. Shortly after the Rev. John Raffiner founded St. Nicholas's Church in New York. Father Balleis came to assist him. His work, however, was not confined to that city, and in 1841 he founded St. Mary's Church, Newark, N. J., for the Germans of that place. It was a modest beginning, but it was the nucleus of the great St. Mary's Benedictine Abbey.

In 1865 Father Balleis resigned the pastorate of St. Mary's, and until 1866 he labored among the German Catholics of Elizabeth and Hoboken, N. J. At the request of Bishop Loughlin he came to Brooklyn in 1866 and took charge of St. Francis's Church.

Father Balleis is a close student, a thoughtful observer of the times, and a great newspaper reader. He keeps himself well informed on everything that is going on, and often gives a practical tone to his sermons by having them on passing events looked at from a Catholic standpoint. When his church was erected the neighborhood in which it stands was a country district, and, although handsome residences are around, it has not changed. Goats and chickens can always be seen on the grounds, and Father Balleis takes good care of them.

## YOUR VOCATION.

In This Subject No One Has the Right to Interfere.

In the subject of vocation, no one has a right to interfere, says a writer in a contemporary. If you are called by God, no lesser one has a right to step between you and God. We have the example of St. Stanislaus, a boy of sixteen. When our Lord called him to be a Jesuit, his father, a rich nobleman, thought it would bring dishonor on the family for him to become a Jesuit.

But he, although a saint, left his father's house and travelled from Germany to Rome to follow out the call of God; and you remember how, on that journey across the Alps to Italy, our Blessed Mother appeared to him, and how she gave him Holy Communion, and how Heaven poured its richest blessings on the actions of St. Stanislaus. His father had no right to interfere in his vocation.

The same way with St. Aloysius. St. Aloysius had to become a Jesuit in spite of his father, and even at this day, how many have to leave their fathers' houses because they wish to become priests and nuns, and how many have to leave Protestantism and become Catholics in order to follow out their vocation!

## Outside Praise for the Church.

Rev. Mr. Park, a Congregationalist, in a sermon delivered recently at Birmingham, Conn., in speaking of the Catholic Church, among other things said:

"The first point of excellence he would name was the long history of the Catholic Church, which went back directly to apostolic times. This history had not only been imposing and splendid, but also beneficent and glorious. The Roman Church exerted wonderful influence upon the rude population of the dark ages. It restrained their violence; it directed their thoughts to religious things; it made them conscious of religious authority and reminded them continually of the sacrifice of Christ on Calvary, and by exercising this restraining influence at a critical period of human history she has succeeded in making all modern civilization her debtors."

## The Pope's Valuable Aid.

The Holy Father has sent 2,000 francs to the Archbishop of Siena as his substantial aid towards the repair of the cathedral, which was recently most seriously damaged by fire.

## A Convert to Catholicity.

Lord Ashbourne's heir, a young man of brilliant ideas, and a hard and faithful student has become a convert to Catholicity.

## MANY YEARS OF TRAVEL.

Father Barnum's Latest Mission to St. Ignace in Alaska.

Father Barnum, who was recently detailed by the superior of the Jesuits for services on the Yukon river in Alaska, is well-known as an extensive traveler, having dwelt in almost every land on the face of the globe. He is a native of Baltimore, Md.

Father Barnum in the long years he spent in travel has acquired a knowledge of all the languages of Europe and learned from his guides the speech of Egypt and Arabia. Some years ago he became a convert to the Catholic faith and was baptised by Father Clarke at St. Ignace's Church in his native city. He afterward entered the Society of Jesus, where his varied knowledge and his almost universal use of modern languages made him invaluable.

The Alaska missions are among the most arduous on the globe. The Fathers, besides being exposed to the terrible climate of the Arctic circle, are without any source of income or revenue, at an enormous distance from any base of supplies, and separated from one another by hundreds of miles. Only once a year can they communicate with the outside world. One year ago another Baltimorean, Rev. Father Judge, departed for Alaska. Of the four Fathers composing the mission, two are from Baltimore.

## MAYR'S CRUICIFIX.

One of the Wonderfully Expressive Carvings Secured by Baltimore Mass.

Mr. J. Alexander Shriver of Baltimore, has received from Bremen a large and handsomely carved crucifix. It was purchased by Mr. Shriver during his visit to Oberammergau last summer from Joseph Mayr, who plays the part of "Christ" in the "Passion Play." When Mr. Shriver was in the little Bavarian village he called at Mayr's beautiful cottage and saw him carving wood. Mayr showed him a large crucifix he was just finishing, and Mr. Shriver purchased it, intending it for the private chapel of his aunt, Mrs. Mary Shriver, at Union Mills, Carroll county, Md. When in Rome, some years ago, Mr. Shriver purchased for the same chapel a large ivory crucifix, which the Pope blessed when he granted an audience to Mr. Shriver.

The peculiarity of the crucifix carved by Joseph Mayr is that the face of the Christ bears the most wonderful expression of sorrow and feeling; for it is said he imparts to the wood he carves the feelings of agony and pain he experiences himself when he plays the part of "Galle" in the "Passion Play." There are very few of his crucifixes in existence, for his labors in the play prevent his doing very much.

## THE SOLDIER PRIEST.

Gallant Work of Father Lanusse on French Battle Fields.

The gallant work of the soldier priest, Abbe Lanusse, is repeatedly praised by the French press. Almost the entire life of the good priest has been passed with the French army on the field of battle.

Father Lanusse can point to two campaigns that he wore during the Mexican campaign, and that were successfully riddled by the shot of the enemy. In the same manner he lost three hats. Afterwards, at Sebastopol, singling out the soldiers mortally wounded, and holding the crucifix before them he would say: "You must die as you have fallen—bravely." He performed the same task at Magenta, at Sedan, and on other battlefields.

Perhaps no man living has faced death closely so many times and escaped with his life as Father Lanusse. It is said that he has worn out more cassocks than would serve twenty priests during their natural lives. Since he has been attached to the school of Saint-Cyr he has employed his leisure in writing his memoirs, which, if published, would be doubly interesting just now, when the military element in the life of the French priest is so much under discussion.

## Another Catholic Congress.

The Catholics of Wurtemberg propose holding a Congress shortly at Ulm. It has every prospect of a glorious success. Six thousand of the faithful have already inscribed their names among its supporters. Much good has been accomplished by the several Catholic gatherings which have been held throughout Europe during the past year, and although the main work to be handled by the Wurtemberg gathering is not definitely known, yet it is safe to assume that the Congress will not be without lasting effect.

## New Catholic Schools in Iowa.

There are fifteen Catholic schools in course of erection in the State of Iowa. It will be a difficult matter to supply these schools with competent Catholic teachers. To meet that want Bishop Hennessy has organized a new community of Sisters whose training will render them specially adapted to the present needs of American Catholics.