

The Catholic Journal.

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THE LAND OF THE SUN.

IN GUADALAJARA WAY.

(Continued.)

"It is distinctly not pleasant to be one of a mob all the time," she said with as near an approach to fretfulness as any one had ever seen her display. "I am very tired of it. Our party is too large—by one member at least."

"Does that mean me?" asked Travers. "Have you brought me over here to give me the coup de grace, to tell me that I am one too many? Yet I have tried to be inoffensive and keep myself to myself of late."

"I was not thinking of you at all," replied Dorothea with a literal and rather unflattering truthfulness. "I was thinking what a great mistake I made when I asked Violet Gresham to join us."

"Mr. Travers raised his eyebrows and heroically repressed an impulse to utter a low whistle; but Dorothea's quick glance caught the lifted brows, and she added, hastily:

"Yes, you are right. I was not always of that opinion. But one has an inalienable right to change one's mind, you know; and as matters stand now, you don't perceive more clearly than I do that I acted like an idiot in bringing her along to spoil the pleasure of our journey."

"Don't interpret my thoughts in a fashion so little flattering to yourself," he added, smiling. "I knew from the first how it would be. A woman so devoid of everything except good looks and personal vanity must become unendurable in any prolonged association. But you ought to find her less irksome, now that she is occupied with the one congenial business of her life."

"You mean, I suppose, making a fool of some man," said Dorothea. "But if you think it is any comfort to see that—and know it is my fault if Phil falls again into her toils—you are much mistaken."

"But why should you suppose Phil is not able to perceive what is so plain to us, that she has neither mind nor heart worthy of the name?"

"She has a beautiful face," said Dorothea, "and that is all a man thinks of in connection with a woman."

"Is it? I may claim to be a man, and I assure you that I have never known the day when a beautiful face had any attraction for me, if there was no intelligence behind it."

"Oh! but you are not quite like other men," said she, dependently. "You have more sense—I always acknowledged that—and you like cleverness in women. Most men do not. I am afraid Phil is more like the majority of his sex than like you."

"I think you do him injustice. I don't believe a brainless woman could fascinate him long or deeply. But if you were afraid of the result of his association with Miss Gresham, why on earth did you insist on bringing her with you?"

Dorothea was silent for a moment before she said, abruptly: "I have half a mind to tell you! It will at least show what a fool I am!"

"Shall I say that I am open to conviction on that point?" asked Mr. Travers, politely restraining a laugh. "You have never impressed me in that manner; but the study of character is my special hobby, and any new light on yours will be gratefully received."

"My character is not in question," said she, rather incoherently. "Do not try to irritate me by talking in that way—you know you can succeed very easily. And I really want to tell you why I was so foolish as to insist upon asking Violet to come with us. Of course you thought it strange—for no one could conceive that she would be a pleasant addition to such a party—but I had a reason. We had taken flight, papa and Margaret and I, about Phil's enthusiasm over some Mexican girl, and, with all our prejudices in arms, we were afraid he might marry her. The danger seemed to us then a thing to be averted at any cost. So we decided to come and look after him; and it was my suggestion to bring Violet along as a counter attraction—for Phil had been at one time quite infatuated with her, you know."

Travers signified that he remembered. "But I am surprised," he said, "that you could have thought any woman, Mexican or otherwise, less desirable than Miss Gresham."

"Have I not admitted that I was a fool?" asked Dorothea, with asperity. "Now I know that there is not probably one of these girls here who is not worth ten of her. But until Mr. Russell opened our minds we were as ignorant and prejudiced as most Americans are about Mexico and Mexicans. Phil fell in love with the country at once; but we had no respect for his opinion, and so—and so—you see how this act of folly has come about."

"I see," said Travers, "that you were not as absolutely without reason in your conduct as I imagined."

"It was very kind of you to imagine that I was likely to act in a manner absolutely without reason, but—well, I do not want to quarrel with you at this moment, because I have a favor to ask of you."

"Your frankness is always to be depended upon. Let me assure you with equal sincerity that I shall be happy to do anything that I can for you."

"What you can do for me then," she said, with a sudden change of manner, the more charming because there was

in it evidently no intention to caress, "is to exert your influence to make Phil see this girl as we see her. He has great respect for your opinion, he thinks you very clever, he likes you very much."

Mr. Travers lifted his shoulders slightly in his French fashion. "A man may regard another man as a second Solomon, and yet not accept his opinion about a woman," he said. "So don't rely upon my influence—although I shall not neglect to put in now and then a word in season. I think, however, that you may rely on Phil's common sense. He is happily well endowed in that respect."

"No man has common sense, or any other kind of sense, when he is in love," said Dorothea with an air of authority. "But you will try to make him see how absolutely bête she is?"

"I will endeavor to do so. With her own unconscious assistance the effort should not be difficult."

"It seems very shabby, does it not, to plot against any one in this manner, and say odious things of her behind her back?" observed Miss Meynell with an air of contrition. "But what can I do? I have put myself in the position, and it is humiliating enough to have to ask you to help me out of it."

If Mr. Travers thought this a little ungrateful after the handsome manner in which he had agreed to render assistance, he did not say so. He only smiled.

"It does seem somewhat like poetical justice," he agreed, "for you know you have snubbed me fearfully on the subject of the fair Violet. But I don't bear malice, and I like Phil too well to let him fall a prey to her, if any words of wisdom from my lips can prevent it. But here come our party. The arrangements with the sculptor have been speedily completed."

In the group that appeared at this moment through the western portal and met them as they slowly sauntered along the wide arcade there seemed to be another opinion. "Thought the fellow would never come," said the general; "but when he did arrive, there was no trouble in making an appointment. He is to come into Guadalajara to-morrow and model a likeness of whoever decides to submit to the operation. And now, have we done our duty by San Pedro, or is there anything else to see?"

Russell replied that there was a large and handsome parrot and a beautiful old church with a sculptured front, but general interest in these objects appeared languid, and since a car for Guadalajara was on the point of starting, and Dorothea, whose mood was unusually subdued, made no protest, the matter ended in their taking passage for the city which lay before them in shining beauty on its green plain, as they were whirled down grade toward it, fast as the mules could gallop. Sweet fresh air came so meet them, blowing on their faces with a touch as if they had come from immeasurable distance over wide eagles of space; rich fires of sunset were burning in magnificent resplendency above the western mountains, flooding the whole landscape with a glow of marvelous color, in which the picturesque highway with its noble trees and passing figures, the wide outspread fields, and the city with its ivory towers and gleaming domes, were like reality than a dream of some fair and wonderful country, some city bulwalled of pearl and jasper, in a poet's dream.

(To be continued.)

The Reunion of the Churches.

The sanguine hopes for the reunion of the Churches entertained by some Protestant leaders of thought must certainly be a subject of admiration to all Christians, says the Liverpool Times. No difficulties daunt them, and they know not despair. Yet strange it is that despite their perennial efforts and writing and oratory almost without end, the object they have in view appears as remote as ever. A Reunion Conference has just been sitting at Lucerne in Switzerland, and from the nature of the proceedings we fear the earnest men who have attended it will make little advance towards realizing their expectations. Each of the speakers has advocated a reunited Church of his own peculiar pattern. The Church of England clergyman wanted one kind; the Wesleyan another; and so on almost ad infinitum. As for Mr. W. T. Stead, he seeks to establish a combination church for advising journalists and looking after the interests of the poor. But when doctors differ, how can they direct and combine in action? Until there is harmony of doctrine all these schemes of reunion are mere bubbles; and harmony of doctrine there cannot be unless there is a recognition of the Divine authority which Christ has confided to His Church.

The saints were men who did less than other people, but who did what they had to do a thousand times better.

Small Shot.

There is no such thing as being happy without asking God to tell us how.

No man can find fault with his neighbor while he is closely watching Christ.

If you want your pathway through life to be smooth and firm, pave it with God's promises.

We are as responsible for what we permit others to do in our name as we are for what we do ourselves.

RELIGIOUS JOURNALISM.

Katherine Conway's Paper Read at the World's Fair.

The Assistant Editor of the Pilot Tells What Her Idea of the Ideal Catholic Journal Is—How to Make It Attractive and Popular.

Miss Katherine E. Conway, assistant editor of the Pilot, in a paper read before the Congress of the Religious Press at the World's Fair, on "The Ideal Religious Journal," said:

Has the religious journal then no reason for being?

Yes; many reasons and grave ones. Let me present them as from the standpoint of a Catholic journalist engaged on a Catholic journal.

First of all, the religious journal can never be built up save by the editor who has a profound respect for the intelligence, acuteness and opportunities of his actual or possible constituency; who takes it for granted that they read the daily paper, the magazines and popular literature generally; and who realizes that the religious journal, to have appreciable influence in the average family and consequently a popular thought, must be good—not simply morally and religiously good—but good also from the severest professional standpoint. It takes ability and attractiveness of no common order to make avowed moral and religious purpose interesting to the average reader; but dulness and slovenliness, reprehensible everywhere, are unpardonable in the religious journal.

Though the field is, as we have shown, so largely covered by the daily papers, still even in regard to news, there is need of the religious journal, authoritatively informed, as a corrective of inaccurate and exaggerated statements, and the distorted sense of proportion so often manifested in the secular setting forth of religious news.

The ideal religious journal is a family journal, too; and the Christian household needs some medium of religious information other than that which acts before us with details of some great church function, still minutely details of every contemporary scandal, murder and suicide in high life and low.

The ideal religious journal presents a concise and accurate religious news record. It disentangles facts from fancy; incident from invention. It winnows the important from the trivial. It illuminates this record by its judicious comment thereon.

In exercising its mission of propagating truth it does not, if it would obtain the best results, choose the direct method of the pulpit. Rather does it, by its effective presentation of the objective work of the Church, recall and reinforce the teachings of religion. But it refutes calumnies and corrects popular non-Catholic and non-Christian misconceptions as to Catholic faith and practice. It is alert for the sneer disguised in compliment; the adroit deduction from philosophy or theology.

Representing the essential and permanent unity of the Church in doctrine and morals, it treats of the local and temporary divisions of opinion among churchmen on questions of polity with discretion, good temper, and liberality.

The ideal religious journal does not restrict itself to purely religious topics. As a commentator and counselor for the Christian household, every subject of legitimate human interest is within its province.

Social and industrial problems? There is a great future for the religious journal which shall win the confidence of the laboring classes by its recognition of the reality of their grievances and its sympathetic and intelligent application of Christian principles to their cause. There would be small constituency for the alleged labor organs, conducted too often on the lines leading to socialism and anarchy, if all the workers could be disarmed of the suspicion that the application of Christian principles will not inevitably result in a lay-sermon on the paramount duty of submission and contentment with the existing order.

Where the sins of the capitalist and the monopolist are the subject of our fearless denunciation, the worker is more impressed by our reprehensions of the socialist. Existing Catholic journals are sound enough in their theories, but not always sufficiently alert, practical, and steadfast in their application of them. And yet, ours is pre-eminently the Church of the people; and Pope Leo XIII. has treated of the labor problem with a practical knowledge of modern conditions and sympathy with the toilers beseeching the Vicar of Him who sang of old: "Come unto Me, all ye that labor and are heavy laden, and I will refresh you."

The ideal American religious journal shows forth on its every page the Christianity of true Democracy. Statesmanship and politics? We have a right to look to it for the Christian lesson of the world's history, and the Christian conscience in politics.

Literature? One of the greatest present-day dangers to Christian faith and morals is what an eminent critic rightly calls the malaria of modern literature—the atmosphere of dull, heavy, faithless materialism that pervades so much of it. The ideal religious journal classifies for the Christian household the tremendous output of the printing press.

Art, Music and the Drama? If the champion of the Faith that gave their best inspirations to Michael Angelo, and Raphael, and Mirillo and Fra Angelico—as well as to Mozart, and Beethoven, and Palestrina; which wrested the stars in the

olden time from the mesh and the devil, and impressed it into the service of religion, has not the ability to prove that "Art is true Art when Art to God is true And only then—"

the courage to rebuke and repress the vile; and the technical knowledge to distinguish between that which is artistically as well as morally commendable, and that which is cheap, vulgar and spectacular, it is but poorly equipped for its part in Christian conversation and conquest in the modern world.

The ideal religious journal will, moreover, keep before its readers the work of eminent Christian men and women in every field. Nothing is so thrilling, uplifting, and encouraging, especially to the young, as the object lessons of heroic and devoted lives. Nothing is more necessary than to keep unobscured before them the manifoldness of Christianity; the patriotism and noble citizen spirit of Christianity; the truth that the bravest profession and practice of religion is compatible with any success worth having in politics, business life, the arts or the professions.

Still another tie between the religious journal and the Christian home—the expert treatment it provides for household topics, the arts of gentle and pleasant living.

Briefly, the ideal religious journal, here briefly outlined, is that which helps to make its readers strong in their Christian profession, sure of the application of its principles to every event and necessity in the world's life and in the individual's, ready in defence of it, and supremely proud of it.

But to the making of such a journal must go the faith, the religious knowledge, the broad general scholarship, the specialist's equipment, knowledge of the world and of the time, the judicial temper, the courage blent with discretion, the courtesy and fine tact of a carefully chosen and tested staff of men and women, each with the journalistic knack of concise and lucid expression, and all united under the guidance of a chief who must have the generosity and largeness of mind to deal so nobly with his subordinates as to get the best from every one of them. It does not come within the scope of my paper to emphasize the self-evident fact that the ideal religious journal must be on a sound business basis.

That will doubtless be properly treated during this congress by hands more competent than mine. Money, after all, is not the first need of religious journalism. Looking to its future development and usefulness and regarding the comparative scarcity of strong names in the field, let us rather pray, "God send us men."

PROTESTANTISM BEATEN.

The Prior of Carmelites Says Only Agnosticism and Catholicity Are Left.

The feast of St. Ignatius, founder of the Society of Jesus, was celebrated last Sunday in the Church of St. Francis Xavier, by a solemn high Mass, Father Denny, S. J., being the celebrant. As is the custom with the order in its observance of the feast day of its patron saint, a priest outside of the society was invited to preach the sermon. On this occasion the preacher was Very Rev. Edward P. Southwell, prior of the Carmelite Fathers.

In the course of his sermon Father Southwell reviewed the life of Ignatius Loyola from the time of his conversion until his death. He told of the founding of the Society of Jesus and of the work it has accomplished in evangelizing the world. Its fundamental mission, he said, was the instruction of the young, and he pointed to the distinction the men of the society had attained in science and letters from one end of the earth to another. The speaker laid special stress on the mission work of the Jesuits among the North American Indians. In conclusion, he said:

"The fight which the sons of St. Ignatius have been waging for three centuries has at last been won in this latter part of the nineteenth century. Protestantism is so split up at the present time that its adherents do not know where they stand. They deny the authenticity and inspiration of the Scriptures. They must confess that they are routed and beaten. At present there are only two forces remaining—agnosticism and Catholicity. Infidelity and Catholicism. You must be a Catholic or you must be an infidel."

—New York Catholic News.

DOMESTIC READING.

We should always conduct ourselves toward our enemy as if he were one day to be our friend.

It is not one tremendous effort that will make us good, but consistent succession of struggles with little sins. Emulation is not rivalry. Emulation is the child of ambition. Rivalry is the unlovable daughter of envy.—Balzac.

As a man may be eating all day, and for want of digestion is never nourished, so endless readers may cram themselves in vain with intellectual food.

Home is the one spot on God's earth where affection dominates, the one school where minds become expanded and characters are formed.

Power will intoxicate the best hearts as wine the strongest heads. No man is wise enough nor good enough to be trusted with unlimited power.

Conscience is a sleeping giant; we may lull him into a longer or shorter slumber, but his starts are frightful, and terrible is the hour of his awakening.

AN EMINENT CONVERT.

The Rev. Henry A. Adams of the Episcopal Church a Convert to Catholicity.

By far the most eminent and important convert to Catholicity within the past 12 months is the Rev. Henry A. Adams, formerly rector of St. Paul's Episcopal church of Buffalo and later of the Church of the Redeemer, New York. His conversion has excited much consternation, vexation and indignation among his former brother ministers and many of his friends, not so much because of his conversion, but because of his fierce criticism of Episcopal doctrine.



REV. HENRY A. ADAMS.

The Rev. Henry A. Adams is 31 years old. He was born in Cuba, where his father married a Spanish woman, but was brought to this city when still a child and educated here and at Trinity college, Hartford, Conn., and his second at Great Barrington, Mass. In 1886 he was called to old Trinity as assistant to Dr. Dix.

In the autumn of 1889 he was called to St. Paul's, in Buffalo, at a salary of \$6,000 a year. His congregation did not appear to like his idea of transforming the magnificent edifice in which they had paid high rentals for their pews into a people's church, where attendance was not conditional upon good clothes and social standing.

A feeling arose between him and the congregation, and he surprised the parish by telegraphing from New York in January of last year that he wanted to resign. He persisted in his determination in spite of all the influence brought to bear upon him and assumed charge of the Church of the Redeemer.

An Early Christian Church Reopened.

In the lands belonging to the Barberini princes upon the Via Appia, outside the gate of St. Sebastian, there exists an ancient church dedicated to St. Urban, pope and martyr. The church, which is of very remote foundation, has been deserted for more than 100 years, during which time it has been decrepitated and has all but crumbled to ruin. On the 7th of June the cardinal vicar proceeded to the church and solemnly blessed it. On the following day mass was celebrated there and the titular feast of St. Urban duly kept, a large number of the Cultores Martyrum being present.

After mass an archeological conference was held concerning the history of St. Urban and ancient temple of Bacchus, the ruins of which are still to be seen in the immediate vicinity of the church. As June 8 was the octave of Corpus Christi, the ceremony was aptly brought to a close by a procession of the blessed sacrament, which was made within the precincts of the Barberini property. The Collegium Cultorum Martyrum made special prayers for the recovery of their illustrious president, Commandatore Re Rossi. These prayers were the more opportune as Signor de Rossi was particularly interested in the restoration of the Church of St. Urban and in its reopening for public worship.—Exchange.

Vision of a Christian World.

If in spiritual regions there were latitude and longitude, might it not be said that these never ending processions, these worldwide pilgrimages, these magnificent throngs, represent the beautiful southern zone with its brilliant noonday sun and azure sky; its ever changing aspect and even the dust of its roads; its gorgeous colors, luxuriant vegetation, exquisite flowers, sonorous tongues, burning words and enthusiastic songs? There all is fire, all is light; there fraternity flourishes. What more touching than this transient vision of what the world would be were it Christian? It is earth rising toward heaven, man united to God.—Henri Basset.

Unneeded.

O jewel in the present, let us not pass thee by! Pearl underneath the wave of bitterness, rose blooming where the thorns are thickest, we know that they are there for those who seek.—Mary Agnes Tinker.

Catholic Notes.

The Jesuits have a summer villa in Buzzard's Bay, near where President Cleveland's cottage is located. The members of the order in the New England colleges spend their vacation there.

Sister Lamartine of Naples has been elected superior general of the sisters of charity.

Father Gambon, rector of St. Paul's, Owensboro, diocese of Louisville, has been awarded the irrevocable rectorship of St. Patrick's church, Louisville, after a concursus.

SIR STUART KNILL.

The Catholic Lord Mayor of London Is Made a Baronet.

News has been received from London that her majesty has been pleased to direct letters patent to be passed under the grand seal of the United Kingdom granting the dignity of a baronet unto the Right Hon. Stuart Knill, lord mayor of London.

It is customary to confer knighthood upon the lord mayors of London when they retire from office, but to be made a baronet is not so common an honor. It is believed that the elevation of Lord Mayor Knill is due in part, if not entire-



SIR STUART KNILL.

ly, to the prominent part taken by the city of London in the celebrations on the occasion of the recent royal wedding. The lord mayor's term of office does not expire until next St. Michaelmas day, Sept. 29.

The new baronet, who, according to the quaint civic style of description, is a "citizen and goldsmith," came to London from Hertfordshire to seek his fortune. He was apprenticed to a fruit broker, to whose business he ultimately succeeded. He took up his freedom and livery in the Goldsmiths' company and subsequently became a freeholder of the quay at Fresh Wharf, where he is now the head of a firm of wharfingers. In 1885 he was elected an alderman to represent the Bridge Within ward and on last St. Michaelmas day was elected lord mayor despite the objections raised against him on the ground of his religious belief, he being a Roman Catholic.

Cardinal Gibbons' Silver Jubilee.

Sunday, Oct. 15, has been chosen as the date for the celebration of Cardinal Gibbons' silver jubilee, and Mr. McCoolgan, vicar general of the archdiocese of Baltimore, has arranged the programme for the occasion, which, at the cardinal's request, will be simple, although impressive. It will be attended by the noted dignitaries of the Catholic church in America.

The twenty-fifth anniversary of the cardinal's ordination as a bishop occurs on Aug. 16, but the celebration is to be postponed on account of the probable absence from the city of the cardinal at that time, as well as the usual extreme heat of that month.

It was originally intended to make the cardinal a handsome present, and thousands of dollars had been subscribed, but as soon as the cardinal heard of the plan he notified Mr. McCoolgan that, while he appreciated highly the motives which prompted such action on the clergy's part, he could not accept any present from them and begged that the subject be dropped. This has been done, but a testimonial of a substantial nature, to be placed in the cathedral, is under consideration.

Mr. McCoolgan, who has been chosen to make the address of the occasion, is nearing his eighty-second year, and besides being the vicar general is the oldest priest in the diocese, having been in the ministry for 53 years.

Selection of Sponsors.

Parents should be careful in the selection of sponsors for their children, writes Archbishop Janssens of New Orleans, for should parents neglect the religious instruction of their children, or should they die while the children are still young, it becomes the duty of the sponsors to take, if possible, the parents' places and to see that their children be raised in the fear and love of God and the knowledge of religion. The Catholic church forbids as sponsors any one not a Catholic or to select anybody who belongs to excommunicated societies or who leads a publicly scandalous and sinful life, for such persons are unable to fill the duties which may be expected of them. In baptism spiritual relationship is contracted, by which marriage is forbidden between sponsors on one side and the child and its parents on the other side.—Church News.

Egyptian Armenians to the Pope.

The papal chair offered to Pope Leo XIII by the Armenian bishop of Alexandria in Egypt as a jubilee gift in the name of the Armenian community of that land is wholly encrusted with ivory and mother of pearl in the most exquisite Arabic style. His holiness graciously accepted the homage of his Armenian children and forthwith seated himself thereon, in order to "take possession," as he smilingly declared.

At the instance of mgr. Casanova, archbishop of Tunis, an impressive service was held in the cathedral for the repose of the souls of the Maltese sailors who perished in H. M. S. Victoria. The French resident and all the principal authorities were present.