Catholic. Zournal.

Vol. V. No I.

Rochester, N. Y., Saturday, October 7, 1893.

Price, 3 Cents

ROME IN AMERICA.

BY RAYMOND BLATHWAY Uty Pall Magazine

There is a common idea, no less absurd than it is widespread, that the spirit of Roman Catholicism is ustile Mall progress that it is a mongchical and reactionary spirit utterly opposed to freedom of thought or opinion in matters of religion, education of polities. It is this idea which ar nates the enemies of the Church of Rose the world over and which is straingly prevalent among non Catholie univers in the United States of America There many worthy, but somewhat Mortage bed in the establishment and increase of Cutho cism in their midst nothing but the palimate destriction

of the unity of their Republic, the hindrance to all progress, the death thow to all freedom. Some regard the Church of Rome as a hopeles and chronism a feeble surveal of mediavallem; others, as a source of constant monace and dangers And yet I the nurch but carries out her highest sims, acts up to ber loftiest ideas, she will to the onl be a source of welv. and not of peril to the great Region in whose midst sho has taken so firm a root. This is a bold assertion, but I hope to show within the scope of this article that it is not made without a wella lounded bellet in its sincerity and truth

And I may here state that a though myself a staunch adherent of the Angelican Church, I went reconsly withe United States, taking with me letters of introduction from Carding. Manning No the chief American prelates, in order that I might make a careful study of this question on the spot. I trust, therefore that I am fairly well qualifled to express a duly thought-out epinion on the subject.

In the first place, then it must be remembered that the spirit of the Church of Rome to to be ever the Wes. Without conceding one fot or tittle of those principles and dogmus which she holds dearest, which are the very loundations of her well-being. and upon which, as upon a rock she be shaken, yet in matters of policy, in State's a. affaire of State, it is surprising to note

The understands and accepts the conrectives. And even thin all respects moral standard on Seck out men, speak great changes which have come in we are not fortunate surely it is better to them not in atlived phrase, or sevencivil and political institutions so that to get some mis fortunes through liberalliances between the Churchant State ty than good fortunes through ty burning words that go to their hearts which were in past ages commeddable range. and necessary, she now regards as no lenger advisable or even possible. She the way for my three suggestions con Is not the age of the timid and fugitive is not a mere mediceval crystallization pracipitated into the midst of this vast future, of the Roman Church in pulsating energizing ninefeepth cenpary. She is not a mere bundle of cold make for b theories impossible docume, and worn-Republic

out ereds, thrown down to No idle at The feet of an onward-rushing, striving, earnest and vigorous buciablty, flife and of irresistible energy, so far gom being hampered by her past traconraged by the momory of them. whilst every moment she is applying the experience gained in ages gone by, In in every part of the known world, meet the exigencies of the present

bo ready for the immediate future her the heart of humanity beats ver against the heart of humanity. owhere is this more clearly seen to true than in America Here the Broth is on her trial as she wer has w aloce that moment when she first red her temples smid the palaces I glories of Imperial Rome Here. the first time in the history of the

are confronted with one another. Here Mace to face they stand—the Grand Old hurch, the Glosious Youthful Republic; and meanwhile the world looks breathlessly on For a crist is at hand. This is a tide in the stairs of Rome which, if she takes itst the flood even she has never before expenenced. Discussing this subject the other day

with Dr. Oliver Wondell Holmes, he nely remarked to me, with his apigrammatic nestness, that the Missishippi will never allow itself to be dominated by the Tiber. I to not from that the Tiber desires to rule over the Mississippi; but we may rest well assured that whitever appen. vellow stream upon the banks which be three thousand years have god the indigestive empires, once political and lesiantical, that have some adily said in the vast new Repute beer and their influence become

as elsewhere marches with arring, irresistible, in sered ten But as I have an all her glorious tradition be suffer of the fatal mintake ti them She is proud of repoold not be? She is it we combined by them y spin ber on to drop wher all-lecore American grainte

cently declared, her work is in the present and not in the past. It will not do for her to understand the thirteenth better than the nineteenth centuryt to be more conversant with the errors of Arius or Eutychus than with these of contemporary infidelapragnostic h to study more deeply the causes of Alpigen-lem or Lutheran heresies, or of the French revolution than the causes of the social upheavals of our times American (atholics seek no backward goyage across the sea of time, they ever pass forward. They because that God intends the present to be a tter than the past and the future to be beyon man, the presents. The tendencles and movements of the age which affigut the timid are proviichtal opportunities opening the way for them to most glorious victory. They regard the conversion of America as tantamonatio a conversion of the whole world, for in America what I may term, for face of a better, word modernity which same up the whole experience of the byg no ages reaches on their side, said his eminence ts climar To conquer America therefore is to conquer the world. The movements of the modern world," as Archbishop Ireland of Minnesota has well, expressed it have their bighest tension in the United States." There natural order; as opposed to the supernatual is seen at its best; there it dis-

Again, the freedom of Republicanism is not only fully extended to, but is gratefully accepted and intensely appreclated by the Church of mediminalism. Phis is a fact scarcely as yet realized by the ordinary European or even by the American Catholic or protestant for the matter of that But the paragraph as to religious equality to the national constitutions. drawn up so many years ago, upon which the whole well being and in deed the very existence of the Republic depend is what more than anything else gives the foreign Church that has established herself in its midst her greatest power, all herohope for the future . Pome in the Bepublic is free freer than ever she has been before freer than she is any where class to-day

plays its fullest strength

"I was boasting in Rome" said a Church of the nation in which she distinguished prelate to me a short Catholic Church was really free only in America ...

whom I was talking objected. But the wildest thicker of thorns and briars,

Indeed she is roolled I leven if taid down for her by those whose ex thon, regarding questions of religion portence is the experience of ages. In as matters for the individual conwhatever country, therefore, she scone science only wrote that; Congress shall for entablish herself, the recognizes in make no law, respecting an establish matters of civil government that that make notion, or prohibiting the form is the legitimate one which is the free exercise thereof. So that we need no state protection; we can protect world outside is dying of spiritual and

cerning the work both present and America, and the position that she can | grieve ances; lead in movements to heat make for herself in the great Puritan

In the first place she must exist in the people for the people by the peo-She must set herself, if she is to Herself a great power, full of undying do anything good at all, or if she is to obtain any firm or lasting establishment whatever, to the bettering of humanity. In the persons of her priests. and bishops American Rome must show to the world that what Mr. Stead has well termed a humanised Papacy. is not only possible but an absolute. warm, living, pulsating, energising

Secondly, and this follows the first as the night the day, she must show herself not only abreast of the times, but in advance of the times. And if she keeps herself a breast of the times as they are in America, then she is a breast of the whole world

And, thirdly, she will probably nav most certainly-prove herself a politield, and with a sharpness of contrast cal factor of the highest importance in therto unseen the old and the new the preservation or, indeed, in the very building up of the unity of the great Republic

These shree phases of her work the carrying out of which in their entirety will most thoroughly justify her presence and existence in the United States. are the phases upon which, during the will lead her on to such fortune 25 remainder of this article, I propose to speak.

First, then, Rome, to really take up her rightful position in the Republic must demonstrate to that Republic that a humanised Papacy is not only a possibility, but an absolute glowing fact. And already, it must be conceded, she is in a fair way to do this.

Nobody who has seen for himself the manner in which Catholicism in Amereven the father of waters ith will he has identified tacif with the cause here get the better of the turgid of struggling and suffering humanity can doubt that it has at heart the prescut well-being to the full as much as the fature welfare of its people. The American Catholic priests understand well that their duty lies not exclusively within the sand mary, that if they would hold the people, and exert due influenge in the country, they must go outinto the highways and by ways, and wipe the tear of sorrow, and lift up the sted, fallen, and nige onward the masses of men. Bishops and priests are taking hold xigorously of social questions All realise that the great mission of the Church to america is by the influence of her myleters and her teaching, conin a servative and yet merciful towards the

specialism introlled, has been instituted specially a counteract the streligious endeaces. Interialistic socialism in denominate was shameful inequalities, which are a machinisty contrary to the spirit of Christian in the shifts of a Republic chick declares a sines to be been as a small count.

the fact that parameters that parameters the natural franchises of districtioning classes is their right to complies or to form themselves into accidites for mutual protection and benefit and it recognizes the fact that in this right thus to organize lies the safety of a vast community, as that which for instance, exists in America For this right implies a confidence in the honesty ad intelligence of the

As Cardinal Gibbons told me when alluded to ins wise counsel to the pape to me, though I have often been condemned for upholding associations banded together for political mirposes: I recognize of course, that in such combinations there may be dangers. but if mey are to be fortidden on ac count of possible dangerous results why, then good bye to all progress and to all freedom. Here is where the ranemy in the gate Catholic Church would step in as a friend and as an advisor. She acts as a benefactor when she intervenes between employer and employed, and suggests the most effectual means of diminishing or even removing the causes of discontent. The Church would help the Knights of Labor and all members of similar organizations so long as they are rightfully resisting capitalists who would cruelly oppress them Our role bere is fallye the life of the people to understand them to make our influence feit. We American ciergy realize this fact in a way in which it is impossible for the clergy of better conclude this part of my argumont than by quoting from the elequent sermon preached by the Archbishop of Minnesoth to the Centennial Conference of American Catholica held time since I was boasting that the at Baltimore last No. amber. The time has come said he, ap I quote him literally the time has, come for The officer of the logalistica to salvation armies to penetrate the most vile the most ighorant, and the mand of the Master. This is not the religion we need to day to sing lovely anthoms in cathedral stalls and wear copes of broidered gold, while no multitude throng the nave oralsle, and the teenth century sermon style, but in as well as to their minds. These I think that I have now fairly paved are days of warfare, days of action It

virtue of the Thobald Into the arena prest and layman! Seck out social them Peep mercifully into factories ate etiolated vouth and infancy. Breathe fresh air into the crowded tenemont quarters of the poor Follow upon the streets the crowds of vagrant hildren lessen on railways and in public service Sunday work, which renders for thousands the practice of aligion impossible Cry out against the fearful evil of intemperance, which s dain aging hourty the todies and souls:

pure and undefled. This will secure the age to God's Church? I come now to my second point, nor do I think I shall have much difficulty in proving that the Church in the Republic is making very carnest and saccessful endeavor to show herself not only a breast of the times, but in advance of the times. And that means

f countless victims. This is religion

much in America. In the list place then, she keeps breast of the times in that she increases and multiplies with them. A fruitful Church is a flourishing Church; s flourishing Church is a progressive Church Figures are uninteresting, but they are sometimes undeniable. Those that I append are, mureover, trustworthy, for they are taken from an unprejudiced source—the New York Herald. I must draw attention to the fact that the personal figures refer only to communicants, excluding altogether the thousands of those whom I or some good habit strengthened. may term lapsed Catholica but who are | Smiles | ret, by birth and training, members Herald for Sunday, August 2, 1891, thus speaks

The census report gives the number of communicants, making the returns for the Roman Catholic Church uniform with those of Protestant denominations. For the first time we have now an authoritative atatement of the numbers of communicants in the various Catholic dioceses. It will be seen by this that the Catholic Church in the United States is a body of gigantic proportions. Its churches are scattered throughout the length and breadth of the land. The old New England of the Paritans is now the New England of the Catholics. The lecciosisstical province of Roston, which reports 1.004.605 communicants is next, numerically, to the province of New York, which has 1,375, int communication The grand totals scale. There are 10,221 church organiautions, 8,765 church edifices with a whale, to a ve society midst is present senting capacity for 8,866,383, valued to senting the senting and 6,250,045 communi-

canta This is more than and of all the protestant denominations combined. which in 1850 nam bered 16,065,963 communicante'

In addition to the it is interesting to mote that thereally upwards of 70 Catholic colleges, 40 the colleges and 220 gradement. These establishments are amountained by 75 bishops and 14 arch bishops

That "the old New England of the Puritana is now the New England of the Catholica' is a serious statement; wesit is one for which its promulgators ; esting conversation which took place behave good foundation. There is no tween M. de Lally Tolendal, a french doubt that the development of Catholicity in New England has been nonderful, and here is one explanation of it in expanation well established by statistics The descendants of the Pur-Itaus have arrested their oven development by a limitation of family. The Irish-and lattering the brench Canadians who have settled in New England on his holiness's intention to interdict, in great numbers -bave, like all honthe Knights of Labor. I am entirely est Cathones, an include well as are ligious horror of any interference with the course of nature, and, in consequence, they are rapidly 2009essing the land. It is quite in accordance with the old Bible promise on the subject of chiaren that the man shall be happy whose quiver is full of them. The Cathonics are happy, and they shall not be alraid to stand with their

(To be continued)

Search, the wide world over for the grandest, most exquisite painting, and when wearied with the tawder color and glitter come back to Four own threshold, and see at the window near a little paid of hands parting the enowy curtains and grown of golden hair, with underneath an oneh brow eyes of blue and sweet lips lisping, "Papa's comin" - Mrs. S. C. Hazlett Bevis

The Freemasons to Bome The Freemastaro putting the figishing touches to their new lodge in the older countries to realize it." I cannot wrand old Papal Palace Borghes. ignore Lemmi willed that the seas at Rome should be a princely one, and he has hired part of the first floor, in particular the grand hall of the soldiers which is is large and high as a church. Considerable restorations have been made, and at the moment we write the workmen are busy fitting up the apparatus for electric lighting. The iniguration of the new in and bring God's Word to the ear of the shortly take place and it is said that a new life, especially political anti-clerithe frequently she moves forward on that protection to only negative; for on being saved as we are satisfied in Rome. Those who built the palace their, broad, well-defined lines—dues the fathers of the American constituted doing is not the mission of the Church did not indeed foresee that it was one Rome. Those who built the palace. Compel them to come in, is the come day destined to shelter an enemy, and such an enemy of the Church! The Borghese Palace was commenced in 1890 by the Spanish Cardinal Deza. who died before its termination in 1700. The work was resumed by Pope Paul V, who bought the lands and foundations and the splendid Palazzo was finished from the designs of Martin. Loughi, senior. Later on Paul Vamade a present of the building to his nephew, Cardinal Scipio Borgheso who was named delizie de Roma, thanks to his handsome appearance courtesy and generocity. Alas that the noble pile should be occupied by a Freemason's

> The Confessional Sacred. Right Rev. John Kenne, D. D., Rector t the Catholic University at Washington, having been asked his opinion as to the deciajon of Judge Jeune that a communication made to a minister of the Goepel through the confessional was not a matter of privilege, and that the recipient of its might be fored to divulge it in the interest of civil justice, said: "Civilization bas declared that the confidences of the confessional are sacred, and when a court of law lifts its band and says this shall not be so it says that the civilization of the age cannot make any regulation which the law is bound to respect. Civilization and the law ought to go hand in hand."

The purest gold is oftenest in the crucible.

We ought not to judge of men as a picture or a statue, at the first glance. -La Bruyere

Raise your eyes to heaven, and among the mortals now immortal there you will not find one who obtained eternal happiness but through continnal afflictions and trouble - St. Francis

Time should not be allowed to pass without yielding fruits in the form of something learned worthy of being known, some good principle cultivated,

It is true that we do not know what of the ancient Church. The New York a day may bring forth, but the experience of life is sufficient to convince most of us that if we choose we can do much to modify and direct and control our life

> There are three friendships which are advantageous, and three which are injurious. Friendship with the upight friendship with the sincere, and friendship with the man of much information - these are advantageous. Priendship with the mon of spacious sire friendship with the insinuatingly soft friendship with the glib-tongued these are injurious.

Many wrinkles may be avoided by he woman who will take some peins with her expression when she is by herself. She who bends over her book, her desk or her sewing with knitted brow and compressed or working lips of the Church are on a magnificent need not be surprised if her face refuses to amouth stack when she turns to other employments. It would cost her very little trouble to avoki such tricks of feature

STORY OF ELIZABETH.

An Unreserved Pardon for a Wouldbe Assausin.

Morgarat Lambeka's Determination to Murder the Queen for Revenge-Hen-Met Arguments theerinastered the Passion of the sovereign.

A Roman princess whose ancestors played an important role in the political history of a former day, told the following interpeer, and one of her cousins. The spech was that of Louis XVIII and Louis Palllipper the principal subject Queen Elizabeth A brave Scotchwoman Margaret Lambrun, who was in the personal service of Mary Stuart, had witnessed the death of her husband from griet upon learning the cruel fate of that potortunate princess. Determined to avenge the death of both. Margaret went to court disguised in male attire and provided with two deadly platals, one for Elizabeth and the second for herselt. But the would be assumin and suicide joined the crowd of courtismstands ing near the queen's person with too much pervous precipitation and one of the platola fell-with considerable nobe. Needless to say, she was immediately arrested and completely distribed. Elizabeth desired to interrogate the intrepid prisoner herself, and struck with her noble replies said: "You considered it to be your duty toward your husband and your mistress. therefore, tookill met But what do you sappose my duty is toward your "I will answer your majesty frankly," replied Margaret, "but is it as a queen or a judge that she asks the question?" "As queen," came the proud answer from the destroyer of the beautiful Mary, "In that quality she should pardon me." was the reply. "But what security can you give me," saked the Queen, "that you will not take advantage of an ace of mercy and again accompt my life!" * Madame," said Margaret, 'a mercy granted with so much precention is no grace. Your majesty may act as judge." Elizabeth granted an unreserved pardon in spite of ber Prime Ministeressying to ber flatterers: "Since I became Queen, no one has ever given me such a lesson." The princess, in conclusion, said that she had heard this story told in her youth by a descendant of Lally Tolendal himself some filty years ego. The was a member of the Stuarts cautiquely added, however: "Is it authentic, for I have never found a trace of the fact in the writings epon Elizabeth to be found in Romer . ඉත

Tribute to a Brave Num.

A valiant nun known as Sister Saint Paulin, recently died at Oran, in Algeria, and a remarkable fribute has been paid to her memory by a medical mair, Dr. Sondres with whom she had been conneeted in hospital work for twenty-five years. He says: "Isaw her for the first time in 1867, when the cholers was raging. I noticed her aweetness and caim courage. I saw her tending the victims of the terrible typhus epidemicof 1808, and the feelings of exteem I had previously entertained for her ripened into those of a respectful and lifelong friendship. The administration knew her to be strong among the atrong and brave among the brave. She passed with a smiling face through the most terrible scenes, and always with words of swength and comfort on her lips for the weak and the despairing." No wonder that such a woman received the Cross of the Legion of Honor. This honor was conferred on her by the Rebublic in 1885. She had expressed a wish to die like a soldier at her post This was, not to be. She fell a victim to a cruel mandy. The hospital doctor under whom she had worked for so many years was with her at the last "Courage, elster," he said; "you will get better, and you will live to wear for years to come your Cross of the Legion of Honor.". "No," she replied. "I shall not wear that cross any more. I am going to where I shall have a better and a brighter one. My work on earth is done" Of such stuff are those alsters who are continually revised and calumniated by bigots and religious impostors in this country.

Do Your Beat

It is not by regretting what is irreparable that true work is to be done. but by making the beat of what we ere. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are and where we are is God's providential arrangements God's doing, though it may be man's misdoing; and the manly and the wise way is to lookyour disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the carrieval of mistakes. Forget mistakes, organize victory out of mistake

There is so much weakness in human nature that it often shrinks from emotion and pain, no matter how noble the purpose which beckons it wundergo the sacrifica.

Composure is very often the highest result of strength. Did we never see a paity. mun receive a fingrant insult and only grow a little pale, and then reply quietly? That was a man assistmatly atrong. He who with strong passions; grow time-worn, so that its immored in remains chaste; he who, beenly senal- mate the soul, may feel the less tive, with manly power of indignation in him can be provoked and yet re- much more so leave it to frain himself and forgive, these are strong men spiritual heroes Rober

CANADIAN CATHOLICS.

Superiority of Their Adventional Exhibit at the World's Fair.

A visitor to the Chicago Educational

exhibit has been much atruck by the vast superiority of the Catholic Canadiag exhibit over every other apecimen there. He observes that if one takes from the exhibit of the Province of Ontario the work from the Catholic schools, the panelty of what remains will not redound to the honor of any countrie educational facilities Figures bear him out. There are 5.876 public (Protestant) schools in the Provnee of Ontario. This pumber excludes dindergartens, likely accords collegiate institutions special sections at a luplain language it represents the schools of the people. There are 289 t'atholic separate schools in the Province of On. tarlo. In the catalogue of Ontario's Educational exhibit twenty as ione hulf pages are devoted to a detailed specification of the display Sanda by its asth public (Protestant) schools. The 287 Catholic separate schools in that same catalogue require eight and onequarter pages for the detailed specifications of the exhibit they make. That is to say, the Protesant schools are more than to times as numerous as the Cathoric schools. Yet they require only two and a half times the space to detail the display of school work. These so-called public schools have their displays numbered on the catalogue from 275 to 710. The difference represents the detailed total of the separate portions of their exhibit Take from this 60 photographs of buildings, sto, such appearing in the catalogue with a special number. The remainder, will represents the total quantity of the exhibits that have come from the 3,876 public schools in Ontario. The Catholic separate schools of the same provinco are accredited in the same catalogue with the exhibits from 700 to 95d The difference less 13 photographs of o buildings etc. will leave them 254 as the total quantity of class work material sent to the Exposition. Now if we compare: Three thousand eight hundred and seventy-six public schools send 375 aggregate exhibits. Two hundred and eighty-eight Catholic separate schools send 314 aggregate exhibits All which is vastly gratify.

A Visit to the Premises of the "Cris

NAWABADET. A visit to these premises shows, writes the Paris correspondent of the Liverpool Times, among other things, grave, bearded, raligious, side by side with lay journalists. It reveals the inner workings of what is probably by far the most active and extensive Catholic printing satabilishment in France Moreover, it shows the setual accomplishment of Pere d'Alzon's prophecy, when, after having founded the Order of the Assumption, he foreshadowed the work of the good presso in connection with his religious and prophesied its ultimate success. All this being realized in our day. Many thousand copies of the Croix speed nig tly over Paris and into the provinc's. The Pelerin and weekly numbers of Lives of the Saints and other publications, are published on the same premises. It is a little printing world representing, in truth, the work of the good press. I was taken over it the other day by the director, the Rev. Pere Bailly, so that your readers might have some details of Catholic journalism as understood and practiced by the Fathers of the Assamption.

The most interesting sight in connection with the visit was that of a number of gentle-faced nums in charge of nearly's hundred girls and women all engaged in setting up type. The nuns are skilful orinters, but they pray as well as work, which is what the Croix is constantly telling its readers to do-At given moments candles are lighted before a statue of Notre-Dame-du-Saint and a nun recites the Rosary aloud, all present joining in the responses. These praying interruptions do not prevent a nore than ordinary amount of work being got through under the rele of these typographical religious They all appear to have award gentle faces, but to be withsi quietly energetic and rigilant. These are the Little Sisters of the Assumption. Walls some are printers, others are mission, and others nurses like those who were at Lourdes the other day tending the sick of the retional prigrimage.

Intellestral Pleasure

A cultivated minimany mind to which the fountains of knowledge have been opened, and which has been taught in any tolerable degree to exercise its faculties—will flad sources of inexhaustible interest in all that surrounds it: in the objects of nature, the achievements of art, the imagination of postry, the incidents of history, the ways of mankind, past and present and their prospects in the future. It is possible, indeed, to become indifferent to all this and that too, without having exhausted a thousandth part of it; but only when one has had from the beginning no moral or human interest in these things, and has sought in them only the gratification of cari-

It has been kindly and wassly ordained that our fleshy tabernacies with years when called upon to shought it.