

# The Catholic Journal.

Vol. IX, No. 2.

Rochester, N. Y. Saturday, October 9, 1897.

\$1.00 per Year, 3c per Copy.

## AROUND THE GLOBE.

### WHAT THE CHURCH IS DOING IN THIS AND OTHER CONTINENTS.

Many Items of General Interest That Will be Appreciated by Our Readers.

It is said that his Holiness is engaged in the preparation of an encyclical on devotion to the Holy Eucharist.

During a missionary excursion along the river S. Lorenzo, Tarrigara and Cuyaba in Matto Grosso, Brazil, Father Joseph Solari administered 227 baptisms, blessed 65 marriages and confirmed 243 persons, among whom were many men of advanced age, one having reached his hundred and fourteenth year.

St. Augustine's church, Montpelier, Vt., has been enriched by the gift of a magnificent painting by a Protestant gentleman, Thomas W. Wood, president of the American Academy of design, and a distinguished artist. The work is a reproduction of Murillo's "La Madonna del Rosario."

A Catholic fund is to be raised for the repairing and keeping in order of the tomb of Cardinal Pole in Canterbury Cathedral, by arrangement between Cardinal Vaughan and Dean Farrar. The Duke of Norfolk has already subscribed to the fund.

The inauguration of Oscott College, on Wednesday, September 8, as a central seminary for the southern half of England and for Wales was marked by solemnities befitting so important an occasion. Cardinal Vaughan presided, and the ceremony was attended by Archbishop Stonor and seven of the English bishops, as well as by a large number of clergy.

The Queen of Italy has had a medallion struck to commemorate the escape of her husband from the assassin's knife in April of this year and has had it placed in the Church of the Sudario in Turin. One side bears the inscription in Italian: "For a celestial favor received, April 22, 1897. Margherita of Savoy." And on the other side are the Latin words: "Tuam indomem veneramus, Domine, Salvum fac Regem." In the same church is another medallion of a similar description, placed there after the attempt that was made several years back in Naples on the King's life.

Archbishop Corrigan has commissioned Rev. Morgan J. O'Connell, rector of St. Joseph's church, Westboro, N. Y., to form a new parish in New York city on the West Side. The district of the new parish is taken from that of the Church of the Sacred Heart, on West Fifty-first street, of which Monsignor Mooney, vicar-general, is rector and of the church of St. Paul the Apostle, Fifty-ninth street and Columbia avenue, which is in charge of the Paulist fathers.

Rev. A. L. Magnien, S. S. D. D., superior of St. Mary's Seminary, Baltimore, will go abroad in November for his health. Dr. Magnien has fully recovered from the effect of his severe illness while in St. Louis, and his proposed trip will be for rest from the active duties which he has been performing for a number of years as superior of the seminary. He will sail from New York on Nov. 6, for Harve, France, and will return to America next spring.

The news that a Polish prelate is to come to this country in the near future to enquire into the condition of our Polish speaking parishes is confirmed by the Berlin Germania, which published the following item: "Archbishop Hryniewiecki, of Wilna, who since his return from exile in Russia has acted as a canon at the local Cathedral, is about to leave Galicia to take up his residence permanently in North America. At the request of the Apostolic Delegate he will reside in Washington, where a Polish institution of higher education is to be erected under his direction. The object of his mission is supposed to be the reorganization of the Polish clergy in America."

The clergy of the Church of Sacre Cœur, Paris, distribute a pound of excellent bread at early Mass to destitute applicants, the sole condition being that they attend the service. The applicants on admission to the chapel receive a prayer book, and after service, on handing back the book as they leave, each receives a pound loaf. The daily average of the number of applicants is two thousand. There are only about a dozen women and children, the majority being men of advanced years.

### THE POPE'S MASS.

A Protestant Pays a Tribute to the Majesty and Dignity of the Pontiff.

Monsieur Eugene Lautier, who was traveling, when at Rome was permitted to attend the Mass celebrated by the Sovereign Pontiff in the Sistine chapel.

With the exception of some ideas and expressions which belong to the unbeliever, it is impossible not to be interested in the "ensemble" of the observations which he made and which have been published in "Le Temps" of Paris—one of the principal organs of the Protestant press in France.

Eight o'clock has just struck! In the very small gallery, which runs half way up and along the walls of the chapel I see an "homme de service" gliding slowly along and closing every opening which admitted the outside air. Even had I not known the hour of the Papal Mass, this precaution would have informed me that the hour had come.

The Pope's doctor orders that this old man of 87 years, to whom life seems to cling, should be most carefully protected from all draughts.

Leo XIII. pays no tribute to any constitutional malady. With him stomach, heart and lungs are sound and healthy, and it seems as if he could die only as a lamp goes out—being slowly extinguished.

Besides his extreme age there are only accidents to fear, and among all accidents taking cold is the easiest to happen and it is also the easiest to prevent.

This is the season that every time the Pope enters any very large hall or one that is seldom occupied the greatest care is taken to have it heated beforehand and to close all the windows. It sometime happens that on the evening before little bands of paper are pasted over the sills of doors and windows so as to secure the most complete closing of those condemned doors and windows.

Everything is now well closed and the attentive assistants are turning their eyes toward the great curtain which covers the door. The curtain suddenly opens and the Pontifical cortege advances. Here are the knights of cape and sword, with their black mantles fastened under their strawberry colored collars; here are the "Gardes Nobles," here the "Gardes Suisses," a mingling of floating plumes and of horse's manes, of helmet and of casques recalling the Roman style, and the casques of a German form. Already the heavy tread of the "grooms" is heard approaching, and clothed in crimson stuffs they come bearing the "sedes gestatoria," and suddenly within the frame work of the door behold! the Pontiff! A thrill runs throughout the whole assembly and many an involuntary "Le vola! Le vola!" is softly murmured by the crowd.

The bearers move very slowly while Leo XIII. passes and blesses. Have you ever seen the reapers in a field of wheat? As they advance two paces in front of them the clustered ranks of grain waver, bend low and fall; so, you might say the benediction of the Pope, moving with the same equal and same rhythm, lays low in the dust the crop of pride and falseness.

Everyone bends or falls down before the gesture of that arm, weak and strong reaping for the field of souls. There was not the slightest shadow of pomposity, not the slightest theatrical note in that gesture which spread around the benediction.

Majesty flowed out as from a spring from that simple attitude and from the quiet feeling of authority. On the heights of admiration and of veneration where Leo XIII. is placed, irrespective of any religious belief which isolates him in the midst of a crowd of pretenders, in that height any declamatory or constrained attitude would seem a ridiculous discord.

The face of the Pope is yellow, the "mat," yellow of very old ivory, and you seek in vain for those shining shades which artists have found in their color boxes and unskilled painters in their inkstands, and both of them in their imaginations.

Under a brow less high than has been said the Pope's glance is keen, clear, and, above all, of an infinite sweetness, with an almost infantile expression.

The prominent traits of the countenance are evidently determined by the nose and mouth.

The nose is large, long and strong, but without that sharp point which is noticeable in the prepared portraits, and the mouth is of an admirable and striking shape.

The habitual smile of this mouth is not made by the drawing away of the lips toward the corners, but by a sort of pout which makes the already rather prominent under lip protrude still farther, and that it is which gives the keynote of the physiognomy, where you recognize the signs of a superior intellect, perhaps because of what you knew before, but where you notice before all and above all—goodness—because you see it.

The Pope has begun to say his Mass. You hear his voice, wonderfully strong for his age, of a sonorous quality and much less nasal than the legend says.

When he passes from one side of the altar to the other, you see that Leo XIII. leans lightly with one hand on the edge of the altar itself.

He is very round-shouldered and his bowed figure betrays his great age more than any other sign.

His Mass is said and the Pope remains to listen to another Mass. He seats himself on a sort of a throne before a "fauteuil" filled with cushions, on which he leans for a long while, holding his head in his hands, praying and meditating.

When he rises you notice that his cheeks are slightly colored by fatigue.

When all is finished, it has been more than an hour and three-quarters that the Pope has been in the Sistine chapel! How could he help being fatigued! We are very much fatigued ourselves, we who have only looked on and who are not 87 years old!

### GOLDEN JUBILEE.

The Diocese of Cleveland, Ohio, to Celebrate its Fiftieth Anniversary.

The golden jubilee of the erection of the diocese of Cleveland and the consecration of Rt. Rev. Amadeus Rappe, its first bishop, will occur tomorrow, Oct. 10.

The jubilee will be publicly celebrated with grand religious ceremonies on Wednesday, Oct. 13th. On that occasion Rt. Rev. Bishop Horstmann will pontificate and Bishop Waterson will deliver the sermon. Participating in the services will be many eminent dignitaries of the church and a large number of priests of the diocese, the event having been expressly postponed in order to afford pastors an opportunity to be present. Among those who have sent acceptances to the bishop's invitation are Archbishops Elder and Ryan, Bishops Rademacher, Foley and Byrne, of the province. Bishops Maes and Richter are unable to attend.

At the suggestion of Bishop Horstmann a meeting of the Catholic priests of Cleveland has been called for the purpose of considering the subject of a grand civic celebration in connection with the golden jubilee. The priests are practically unanimous in favor of a military and civic parade. Though the time is short it is not improbable that all the Catholic societies will be invited to turn out in full numbers and assist in making this demonstration a fitting feature of the celebration. If it is decided to have a parade it will take place in the evening, to enable the societies to muster in full force.

### Grand Special Excursion.

To the Klondyke gold fields. Special train to Seattle; special steamer to St. Michaels, and special steamer from St. Michaels to the gold fields. Leave Buffalo midnight of March 9th; leave Seattle Wednesday, March 16th. Tourist sleeping cars, lowest rates, berths reserved and tickets sold through to Klondyke. For all information as to rates, supplies and cost of same, write at once, as the boat is fast filling up, to F. J. Moore, General Agent, Nickel Plate Road, 23 Exchange street, Buffalo, N. Y. (109)cc20

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## REV. GEO. W. PEPPER,

A DISTINGUISHED METHODIST MINISTER, ON IRELAND.

Eloquent Address Delivered on Irish-American Day at the Nashville Centennial to Five Thousand People.

Mr. Pepper's subject was "Ireland's Liberty Springs from her Martyr's Blood." He began his lecture by a brief sketch of Ireland and the Irish people. He dwelt upon Ireland's scenery, antiquities and her oppression by an alien power.

He ridiculed the "Scotch-Irish" shibboleth so frequently heard nowadays, and showed how, in the north of Ireland, a large number of Protestant ministers had gone to the scaffold and laid down their lives for Irish freedom. He then continued substantially as follows:

What are the grievances of Ireland? We will not travel back to the remote past for causes of Irish discontent. The Irish arraign the English government for the destruction of millions of the population. Since the Great Redeemer died on Calvary there has been no such degradation within the period of forty years.

The mighty savage warrior, Caesar, Mohammed, Timur and Napoleon, fought no such battles to win the empire of the world as it has cost England to misgovern Ireland. I remember when the population was 8,000,000; now it is only 4,000,000.

The black flag of famine floating over Ireland in the terrific years of 1846-47 was but a symbol of the remorseless government of Ireland by Britain.

The Irish arraign the British government with the revolting and barbarous treatment of political prisoners. The world has been horrified at the cruelties practiced upon such men as Gallagher, Whitehead and scores of others.

Americans were shocked when they heard of the annihilation of the brave Gen. Custer and his 300 soldiers; but there was something honorable attending the circumstances in which the brave Indians dispatched their victims, because they met them as open and avowed enemies.

Not so the British thugs treated their Irish-American prisoners. Who can read of the studied torture of those gallant men, who can behold them, now raving madmen in the asylum of New York, without feeling his blood seething with indignation? The Irish people arraign England with the destruction of their manufactures. At the time of the union between the two countries, out of a population of 8,000,000 there was 1,450,000 engaged in manufactures, or one out of every five of the population; in 1840 there were only 30,000.

This change was the result of the abolishment of the protective duties established by the Irish parliament. Protection, at the time it was abolished in Ireland, was established in England, and the Irish people, beaten out of their industries, were compelled to fall back upon the land.

The Irish, although they rely upon the power, the never-failing power, of truth to dissolve the union, yet they are no cowards; they are ready to lay down their lives for their country's independence. Though the blood in the heart of Ireland was low and the sinews in her arm shrunken, yet if she had a fair chance she would spring at the throat of her ancient foe.

Let England be engaged in war, the sabres of Irish soldiers will shine along the ramparts of Limerick, and the natives will hear the ringing of 100,000 muskets beyond the banks of the Boyne! The Irishman passionately desires war; there are fiery spirits tossing in their beds at night impatient for the sound of the first gun.

War between England and some other nation is inevitable. Let it come in the red blaze that spreads from the first flash of powder the future opens to my view. Amid the tumult of the gladiators I hear the breaking of the chains that have galled the Irish slaves.

Above the hot dust of the arena where the fight goes on I see the spirit of liberty ascending, the clouds opening and the crown of victory replacing that of martyrdom upon the head of the emancipated and expanding spirit. Let it come!

Peace is only profitable to tyrants! Peace in Ireland is productive of famines! War of the oppressed against the oppressor is the resurrection of the dead! War is the redemption of the people! War is independence! War is freedom! War is prosperity!

The religious objection was the last resort of the enemies of Ireland. This is urged in spite of the facts that trial by jury, Magna Charta and various statutes enacted against the encroachment against the See of Rome were the results of the wisdom and the love of freedom cherished by the English Roman Catholics hundreds of years ago; in spite of the fact that the hallowed names of Scotland's Bruce and Wallace are enrolled in the sweet spices of Catholic Rome; in spite of the fact that the persecution which deluged Scotland with blood was the work of the Church of England, and not of Rome and that by the Covenant its subscribers were bound to extirpate Prelacy; in spite of the fact that when a body of Highlanders were brought to Glasgow to force the liturgy and prelacy on the Scotch, these Presbyterians emigrated to Ireland and were received with open arms and warm hearts by the Irish Catholics; in spite of the fact that the German ancestors of Embury, the founder of American Methodism, found a home and a shelter among the Catholics of Limerick; in spite of the fact that Irish Catholics, in an address drawn up by Daniel O'Connell years before they were emancipated, petitioned parliament to remove the penal laws against the Dissenters of England, and after the removal of these odious statutes the Unitarians of England, by public resolution, publicly thanked O'Connell and the Catholics of Ireland; in spite of these noted historical facts, "the enemies of Ireland's freedom now come forth and raise the howl of intolerance and try to paralyze every effort to raise the moral and intellectual character of Ireland, and to give peace and freedom to her long oppressed and afflicted people."

Let it be remembered, that the English that first invaded Ireland were Catholics, and they plundered in the name of the Pope, as they do now in the sacred name of the Protestantism. Roman Catholic or Protestant be the English government, Ireland is still the prey and the people the slaves of the government.

Let it be remembered that, while the English Catholic aristocracy opposed home rule, the English dissenting churches took their stand by Gladstone; that 3,000 clergymen thanked him for his Irish policy; that two-thirds of all the Wesleyans and twenty-three of the Methodist members of Parliament voted for home rule.

What is it to me from what side of the Boyne a man looks at the question of Ireland? I am a Protestant; my father was a master of an Orange lodge; my uncles on both sides belonged to the United Irishmen. I am a Methodist of the Methodists; I am not ashamed of it, but between my fellow man and his Maker why should I interfere?

Universal nature preaches that the sun shines for all; that the rain falls for all; that the streams flow for all; that the flowers bloom for all; and that the mercy of God is for all. Shall we then set up barriers between man and man which the breath of mercy is omnipotent to blow away?

The great Methodist General Conference which recently convened in Cleveland, Ohio, did not think there was danger to American liberty from Irishmen when they placed among the decorations of their splendid temple the Irish flag, the immortal green, side by side with the banners of other nationalities.

Courage, old land! for already the earth heaves with the throes of a new nationality, and the magi of the nations shall again worship at the cradle of republican freedom. Courage, old land! for soon the world, grown weary with the atrocities that have rent thy green bosom, shall speak out in trumpet tones and demand thy emancipation. Courage, old land! for Poland, baptized at the same font, sees in the future the splendid dawn of the day when she will resume her ancient sovereignty.

Courage, old land! for the noble democracy of England—a democracy though it seeks no power, in England's appointed ruler—that democracy holding the destinies of the empire in its rough but honest hand, recognize the sanctity, the validity and the antiquity of thy claims!

Oh, think of the time when the wrongs of centuries will be redressed when the crown of thorns will blossom into a crown of flowers! Oh, think of when famines and pestilence shall no more desolate the land!

Oh, think of the time, if other opportunities fail, when Irishmen shall draw the shining blade without offending an angelic nation; that such an opportunity must arise if peaceful efforts fail, for the Almighty cannot delight

in the continued cowardice of slaves! Oh, Ireland, since I cannot stand upon your ramparts and lift your drooping flag, I can offer a prayer as fervent as any that ever passed from my heart to the Eternal Throne that your wrongs may be redressed and your freedom secured!

We should learn a lesson from triumph of the American Revolutionists, who by standing shoulder to shoulder on the glorious fields of Concord, Lexington and Bunker Hill, won the independence of this great nation.

Ireland's great need is a union of its people. If I could stand upon the summits of her hills and send my voice to her children, it should stand out clear and strong in this one word, "unite." Let the notes of Erin's harp bear to her sons to every land those sweet tones of harmony that shall blend all hearts in one enthusiastic purpose.

Goldwin Smith, in a letter to the London Times, has asserted that Americans are against Ireland. I boldly affirm that our great men, in church and State, of the present and past, no matter to what party or what church they belong, are with the Irish in this holy cause. Let not William McKinley, president of an American! Hear him!

"Get for Ireland what you can today; tomorrow get what she ought to have. The United States was always on the side of liberty, and the Irish people are always on the side of the United States."

Hear the eloquent champion of the Methodist church, Bishop Simpson:

"I thank you for your address on Ireland. God hasten the time when the oppressor in Ireland and the world over will cease."

Listen to Bishop Hurst, of the University at Washington:

"I believe there is no danger to Protestantism in the adoption of home rule for Ireland. On the contrary, I believe home rule essential to the existence and prosperity of Protestantism in Ireland."

Hear Charles Sumner, the pride and glory of the American senate a few years ago, in a letter I received from him:

"Justice to Ireland is a British necessity. In every effort for Irish independence there is but one side for my sympathy."

The remorseless Briton has wrought a cruel devastation. Not Egypt, when darkness came upon the land; not the Holy Temple, when the Roman crossed her walls; not Venice, when the plague struck her; not the gardens of the Lombard, when the steeds of the Scythian trampled through them; none of these did scenes so terrible meet the eye as we have seen in Ireland! She appeals to us by her immortal struggles and defeat. All of you with American or Irish blood in your veins, who love this magnificent land with the matured patriotism of age, or with the gallant glowing enthusiasm of youth; all of you who have carried the stars and stripes like a charmed robe throughout the lightnings and tempests of civil war—save me for my cause. In the name of that beautiful Isle; in the name of her exasperated wrongs; in the name of her beloved union, against which England was hostile; in the name of our fathers, who left us an inheritance the achievement of our independence; let us be true to Ireland and try to smooth her suffering heroes, and like Abercrombie in the hands of Egypt, press to their quivering lips the cup of sympathy, or over the patriot's coffin, like the poet over the grave of Marcellus, strew the purple flowers.

Catholic Journal.

October 23 is given as the date of Archbishop Keane's intended departure for Rome.

Cardinal Jacobini, formerly secretary to the Congregation of Foreign Missions, is seriously ill.

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