

The Catholic Journal.

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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.

Notre Dame Post, 569, Grand Army of the Republic, was formally mustered in in one of the halls of Notre Dame University, Notre Dame, Ind., on the evening of the 5th inst. It is composed wholly of clerics in this famous Catholic institution—men who before or after they donned the garb of the priesthood, wore Uncle Sam's uniform and won distinction on many a well-fought field.

In France medals of honor for long and distinguished service of their country have been bestowed upon the following Sisters, who are members of the Hospice of Saint-didier-la-Seave (Haute-Loire): Mm. Marie Sartre (in religious Sœur Saint Alban), Mme. Josephine Gibert (in religious Sœur Claudius). The first has been through fever, famine and bloodshed for no less than forty-three years, the terms of the others being forty and thirty-seven years respectively. A somewhat tardy recognition, but none the less well merited.

One hundred and twenty-one Cardinals have died during the pontificate of Leo XIII. In fact, the Sacred College is well nigh altogether changed from what it was when His Holiness ascended the sedia. Five remain of those who welcomed him on his accession—Cardinals Oreglia, Parocchi, Ledochowski, Di Canossa and Mertel. Of these oldest in point of age is Cardinal Mertel, being no less than 91 years old. He has been a Cardinal for thirty-nine years, but as he is a Cardinal deacon, the oldest and the one who takes precedence in the Sacred College is the Cardinal Bishop Oreglia.

A mission conducted by Revs. C. W. Currier and Thomas S. Dolan, of the Baltimore Diocesan Missionary Band, has just been closed at St. Louis Church, Clarksville, and St. Mary's church, Doughoregan Manor, Md. Two sermons were preached each day for upwards of a week in each of these churches and large crowds of people attended. The Clarksville church was filled with Protestants, and they afterwards expressed the highest satisfaction with the sermons of the missionaries. Doughoregan Manor is one of the oldest churches in Maryland. In it Charles Carroll the singer was buried.

Cardinal Vaughn is getting ready to celebrate his silver episcopal jubilee. He was mitred for the Salford diocese, Oct. 28, 1882, and held that see until his transfer to Westminster, April 8, 1892. He succeeded Bishop Turner at Salford and Cardinal Manning at Westminster. At the time of his appointment to the Salford see, Dr. Vaughn was actively engaged in promoting the work of the Foreign Missionary College at Mill Hill, and it was feared by his friends that his withdrawal would work disadvantageously for that undertaking. Such, however, did not prove the case, though the new bishop, with the Pope's consent, remained for some time superior-general of St. Joseph's Society. He was consecrated by Cardinal Manning.

Father Quinn states there is not today a single priest living in Tennessee, save one, who attended, in the Nashville diocese, embracing all Tennessee, a yellow fever case. The exception is Rev. William Walsh, now of Jackson. Archbishop Feehan and Bishop Scannell lived in the diocese in '78-'79; but neither attended any fever patients. Father Quinn, of course, did, but he is no longer in Tennessee, and he mentions Rev. Aloysius Wiewer, not now in the Nashville diocese, as another survivor of the epidemics of '73, '78 and '79.

Leaving out of consideration the pagan population, there are more Catholics in Hawaii than members of any other denomination. The Catholics number 26,863, while the Protestant sects count some 3000 less. These figures are even lower than what this year's Catholic directory gives, for according to that the Catholics of the vicariate number 31,000. They are under the spiritual care of Bishop Roper, who was consecrated at San Francisco by Archbishop Riordan five years ago, and who is assisted by twenty-three priests.

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FUTURITY.

[Written for the CATHOLIC JOURNAL.]

What shall we see, I wonder,
When the veil of darkness and mist
Is lifted away from the scene?
And angels their faces have kissed?
Will the years then no longer be mystery
Reflected in truth's fiery glow?
Shall we see, as we have in our dreaming,
The days of the long, long ago?

Shall we then know the reason the flowers,
So beautiful, wither and die?
Or why, when life's sun shines the brightest
Dark clouds will overshadow its sky?
Why every brow has a circle
Of thorns interwoven with cares?
Why each life has a cross formed of sorrows
And bends with the burden it bears?

And why, when hope's day seemed the longest,
Does it end in despair's chilly night?
And why is love's crown so foreboding?
Was love given man but to blight?
Why tread we sin's perilous pathway—
Why joy ever changes to woe?
Must be dark now. We may not endeavor
To solve it. Some day we shall know.

Leo A. McSWENEY.

TO CHARTER A STEAMER.

American Catholic Pilgrimage Being Arranged on a Large Scale.

Another pilgrimage to Rome and the Holy Land is announced for this winter. It is being organized by Mr. and Mrs. Francis H. Throop, of Brooklyn, who have so successfully organized and managed the American pilgrimages to Rome and Lourdes during the summer months for the past five years, and the pilgrimage to the Holy Land that left last winter, carrying a large number of the clergy. Next year's pilgrimage which will leave New York about February 1, will be an undertaking on a much larger and more extended scale. The pilgrims will leave New York on the specially chartered steamer Aller, of the North German Lloyd line, a first-class ship in every respect and now running in their express service.

On the Aller the pilgrims will travel from New York and back again, a journey of some 13,000 miles lodged as in a first-class hotel during the two months or more they will be away, making excursions ashore during the day at Gibraltar and Malaga; to visit the famous Alhambra, in Spain; Algiers, in Africa; the island of Malta, Alexandria and Cairo, in Egypt (one week); Jerusalem and places of sacred interest in its vicinity (two weeks); various places along the Syrian coast, Smyrna, Constantinople, Athens, Naples, Genoa, and Rome, where an audience will be had with the Holy Father, as last year, and arrangements will be made for those who may desire to stop over for Easter and Holy Week. At the seaports the stay varies according to the importance of interest of the place. At points distant from the coast, like Cairo and Jerusalem, the travelers are transported first-class on the railroads and lodged; in first-class hotels; carriages, local guides, etc., being provided. By gathering together a large number of people in this manner the expense is minimized and the comfort and despatch greatly increased—a saving of over one hundred dollars and thirty days in time being effected.

A programme giving full particulars has been prepared and can be had on application to Mr. Throop, at 111 Broadway (Room 20), New York.

These pilgrimages have been organized by the expressed wish of the Pope, who has specially encouraged Mr. Throop in the undertaking, and at audience last summer when, with the pilgrimage enroute from Lourdes, the Pope expressed the hope and desire that there should be a large pilgrimage this winter for the Holy Land. It is always a matter of much gratification to the Holy Father to receive a body of Americans. His preference and the consideration shown them have long been well known facts in Rome.

Grand Special Excursion

To the Klondike gold fields. Special train to Seattle; special steamer to St. Michael's, and special steamer from St. Michael's 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 Klondike.

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)oc20

When you are in need of job printing of any kind leave your order at the CATHOLIC JOURNAL office, 324 1/2 East Main street.

THE GOLD CRAZE.

FATHER BARNUM WRITES AN INTERESTING LETTER FROM ALASKA.

Klondike a Desolate and Wretched Country—The Yukon a Solid Mass of Ice.

The following letter from Rev. Frank Barnum, formerly of Baltimore, and now a Jesuit missionary in Alaska, has been received by Mr. Douglas H. Thomas, a Baltimore Banker. It was written from the early summer from St. Michael, on Norton Sound, near the mouth of the Yukon river, where Father Barnum, taking advantage of the open season, had gone from his mission station in the interior. St. Michael is reached by lines of steamers from Seattle and San Francisco, and is one of the principal depots from which supplies are sent to the miners of the Klondike region, which is in the Dominion of Canada, near the southeastern border of Alaska, and near the headwaters of the Yukon. The letter follows:

ST. MICHAEL, NORTON SOUND, ALASKA, June, 1897.

MR. DOUGLAS H. THOMAS:

MY DEAR DOUGLAS:—Now that the ice has gone and navigation is open, I can enjoy the opportunity of having a little talk with you. It has been a long time since I received your most welcome and warm-hearted letter. I feel sure you understand that my delay in writing again is due entirely to the fact that when once the season closes in we up here are utterly cut off from all communication with the great outside world for ten dreary months.

Last winter I was stationed at a little place which we have in the vicinity of Kusilvak Mountain. This year the ice went of the Yukon about the 5th of June, and soon afterward I set out in a small sailboat with two Eskimo boys to get to Kutik, where I would have a chance of catching the river steamer in order to reach St. Michael and get our annual mail. I had to traverse the entire delta region, and a desolate, wretched country it is. The great river was in full flood, and the hundred channels which cross everything through its vast delta makes it a difficult region to travel through. These are all exactly alike, and I assure you it is very easy for a person to get lost in the midst of this network.

At one of the great main branches or outlets it was so rough on account of a gale that my boys were afraid to cross, and I had to wait nearly two days before the wind went down. Every now and then we would have to make a lively spurt to dodge some big cake of ice which was late on its way down, and we were continually occupied in avoiding the rush of driftwood. At night I always had our little skiff pulled well up on the bank on account of those floating logs. I say night by force of habit, for in reality there is no night here in June, as there is sunlight all the time.

St. Michael is our Arctic metropolis and the port of the entire Yukon country. It is not a town—only a trading port. In the open season it is lively, as all the traders and millionaires come here for their mail and supplies; in winter there are only two or three whites here. I was very glad to arrive and have a change into civilized dress, etc.

The first news, of course, was about Klondike. I had stopped at Klondike last year while on my way down the Yukon. That was before the discovery of the diggings, and we just rested awhile, got some clear, nice drinking water and kept on, not dreaming of the rush which is there now.

Were I to tell you half I have heard from the men here, you would think it a fairy tale. There are now over two millions of gold here ready to be sent out. One chap had his dust packed in three coal-oil cans—you know what I mean—those square, five-gallon tin cans that oil is shipped in. I know quite a number of the old prospectors who have been at Forty Mile and Circle City and these told me all about the new strike. There has never been anything like it in the history of placer mining—\$120 and \$150 have been washed from one pan over and over. The men are simply crazy, and the influx into this region will be enormous.

I saw a collection of curios taken from the pay streak. There were several buffalo horns in fine condition taken eighteen feet below the surface. The most serious feature now is that

food cannot be gotten for the crowd. To understand it clearly you must know that these diggings are situated on the upper Yukon, about 700 miles journey from Juneau. This is over the Chilcot Pass and then down stream, and all this region is an unbroken wilderness. It is easy to go in, but inexpressively difficult to get back. Then it is about 1,400 miles from Klondike down to St. Michael, and by this route only can provisions be sent during summer. It is now close to the end of navigation, and so far twelve loads of goods have gone up. Deducting the machinery, hardware and whiskey I am positive that scarcely 1,000 tons of food reached Klondike.

The place is a regular trap, and men are still streaming into it. Surely nothing but starvation awaits them. They cannot leave it; they cannot attempt to get away when the Arctic winter has closed in, particularly as they will have no food for the journey, which, besides, would have to be made on foot.

A well-equipped Government relief party, composed of experienced Alaskan pioneers, ought to be organized to go in later and see the exact state of affairs. They might succeed in making it by the Dalton trail to Pelly. There are nearly three hundred men here now waiting to go up, and there are several other steamers nearly due which are said to be crowded. There is hardly time left for the winter boats to make one more trip and then winter!

I have urged all who will listen to me to winter on the lower Yukon, near the various trading posts and go up next year by the first boat, but they are all just gold crazy, and this renders them suspicious of my advice. Those who have claims work them by keeping fires going all winter. They thaw out the ground in this way, and every day they are able to add a little to their pile of pay dirt, which they wash when the summer comes. From time to time they melt ice and wash a pan to prospect.

The Canadian mining laws are very strict and are carried out rigorously. A man is only allowed a set of house logs and thirty cords of wood. He has to buy wood even if it is on his own claim. Then their royalty and certain claims belong to the Crown. The Canadian Government knows the value of Alaska and is well represented on the border. There are Government surveyors, gold commissioners, captain and corps of mounted police and revenue officers, etc., there. We have no government representative, except a deputy collector down at St. Michael.

It is pitiful the way our government has neglected Alaska. One can hardly wonder at Great Britain claiming so much of it, since we do nothing at all to protect it. We should have the entire Yukon valley. There was a good chance before this gold discovery of having the west bank of the Mackenzie for a national boundary. The Yukon delta should be properly surveyed. I am sure there is a deep ship channel, for I have been across there now so often going and coming from our mission that I know the whole region fairly well.

Now my letter is all filled with Klondike, and I have not asked about yourself. I hope you are well. If I get back to Baltimore again I will have the pleasure of seeing you after all these long years.

I am old now. Alaska life is hard on one, and I am gray-haired and getting to find it hard to stand our long dog-sled trips. Life among the Eskimo on the vast icefields along the Behring coast is a severe strain in many ways. Six of our men are broken down already and are retired. I suppose my turn will come, too. Good-bye for a year. May I hope for a letter from you by next June's steamer? With much love, yours

FRANK J. BARNUM, S. J.

Mgr. Angelis, Bishop of Athens, has been charged by the Pope to convey to King George the desire of His Holiness that the young nation will resign itself to circumstances and work sedulously in the future to retrieve the mistakes of the past.

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FAVORS THE WHEEL.

MGR. MARTINELLI NOT OPPOSED TO PRIESTS USING THE BICYCLE.

Does not Think it Lowers Their Dignity The Sweater Parred.

Archbishop Martinelli, the apostolic delegate, has been interested in the discussions in the Catholic and the secular press regarding the proper habit for priests while riding the bicycle. Up to the present time there has been no necessity for a ruling on the question, and therefore his views are entirely personal and unofficial. Mgr. Martinelli is a plain, straightforward, and outspoken man, and in dealing with matters not strictly ecclesiastical he uses a liberal amount of common sense. A reporter called on Mgr. Martinelli a few nights ago, and in the course of a general conversation the subject of bicycling was brought up.

"Why is it," asked the reporter, "that you have never ridden a bicycle?"

Mgr. Martinelli smiled and replied: "I am too old. Perhaps not too old to learn to ride, but I do not think it would be becoming in me, old as I am [he is only about 50], to ride a wheel. I am very fond of walking, and prefer to take my exercise in that manner. As long as my legs can support me and carry me about I will never take to another method of locomotion."

"At the same time, I do not disapprove of the use of the bicycle, either for laymen or by priests. There are many cases in which the use of the bicycle has been very valuable to the clergy. In making sick calls, where the patient lives at a considerable distance, or in attending to other parish duties, I have no doubt that it is of much service. Nor do I think that in such instances it lowers the dignity of a priest to use the bicycle. It depends a great deal on the circumstances of the case and the locality in which the bicycle is used."

"How about the proper dress for priests in riding the bicycle?" was asked.

"I have watched with interest the different views which have appeared in the papers on this subject," replied Mgr. Martinelli, "but it has not been brought before me officially, nor am I prepared to give a ruling on it at present. The Council of Baltimore prescribed the use of a long coat, reaching to or below the knees of the priest, to be worn on the street. This rule should be strictly enforced. But it is also an understood thing that this rule is not inflexible, but may be, agreeably to the wishes of the bishop, relaxed to a degree. For instance, in the summer time, when it is very hot, priests are permitted to wear a short coat instead of the long one."

"Again, when bathing at the seashore, no one would expect to see a priest enter the water in a clerical coat with a Roman collar. There the bathing costume is permitted for the time being only. Of course they are not expected to use the suit except to go into the water. In Italy and other European countries we have little houses on wheels, which are taken to the edge of the water, and in them the bathers dress and undress. The custom of men and women bathing together is also unknown with us, but here in America it is different, and there is nothing prohibiting priests from following the customs of the country."

"In Italy the rules regarding the dress are very strict, yet there are allowances made. In the summer time, when a priest or bishop goes to a retired place in the country where he will be likely to meet but very few people, he is permitted to discard the warm robes which are worn in the city and put on knee breeches, or knickerbockers, with a suitable coat of medium length, reaching in most cases nearly or quite to the knee. This dress would not be tolerated in the city, but in the country it is permissible. The same holds good in America, and even in my own household. While I usually wear the regular dress prescribed for a bishop, should I choose in the solitude of my study to lay aside the wide cash or band or some of the other accessories to the full dress of a bishop, I consider that it would be in good form. In certain countries of Europe the priests are required to wear the cassock in the streets as well as in the house, but in America no one thinks of wearing

the cassock on the street any more than I would appear in public in the robe of the Augustinian.

"The same rule applies to the bicycle. Priests complain that they cannot wear the long coat and ride the bicycle. They find the bicycle of use to them and apply to the bishop for permission to adopt it. If he gives permission he implies permission to wear a costume suitable to the bicycle, but one that will be compatible with the dignity of the priestly office. I think, therefore, that a priest who rides may wear with propriety the short coat worn in summer."

"But," inquired the reporter, "do you approve of the use of the sweater?"

The Archbishop looked puzzled, as he did not understand the term. When it was explained to him he said:

"I do not think that it is permissible for priests to wear such a thing as a sweater, and in no case are they at liberty to discard the Roman collar.—Milwaukee Citizen.

REAFFIRMATION OF BISHOP'S REG. MANN.

Process Will be Taken up Again Under Direction of Father Wheel, C. S. R.

By receipt from the Sacred Congregation of Rites addressed to and received by his Grace the Most Rev. Archbishop of Philadelphia, the apostolic process of the beatification of the venerable servant of God, John Neumann Neumann, former Bishop of Philadelphia, is to be taken up again. The direction of this process is placed in the hands of the Rev. Joseph Wisel, C. S. R., Rector of the mission house of the Redemptorists at Carleton Springs, N. Y., who, for this purpose, has taken up his temporary residence at St. Peter's Church in Philadelphia.

Father Wisel desires to recommend to all admirers of this holy Bishop to pray fervently for the happy success of this holy cause and to have recourse to him in their spiritual and temporal needs. It is well known that "those servants of God whose cause of beatification is in progress often render most speedy and efficient help in extreme necessity, in imminent dangers of body and soul and in most hopeless cases of sickness, that God may be glorified in His saints—the more so if those concerned promise and give some substantial contribution towards defraying the expenses necessarily connected with an affair like this."

It is moreover, very desirable that those that know of some heroic act of virtue or of some wonderful deed in the life of the saintly Bishop which gives testimony of his saintly sanctity, or also of some extraordinary assistance rendered by him (before or after his death, either as a private person or on the authority of an trustworthy person, that such persons report the same to the address of Father Wisel in Philadelphia.

Any pious contribution to this process of beatification will be gratefully received by Joseph Wisel, C. S. R., postulator cause for America.

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