

# 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.

The death at Gien, at the age of sixty-two, of Father Benoit Nisser, superior general of the Barnabites, has been announced.

Between five million and six million francs are expended yearly on the decoration of the Paris cemeteries on the festivals of All Saints' and All Souls'. On one day Pere Lachaise was visited by 37,630 persons, Montmartre, 14,200 and Montparnasse, 28,361.

St. John's Cathedral, Milwaukee, is preparing to celebrate the golden jubilee of the laying of its corner stone, which ceremony took place December 5, 1847. The edifice as then constructed measured 154 by 75 feet, and so excellent were the relations existing between the Milwaukee Catholics and their Protestant townsmen that representatives of both classes joined forces to dig the foundation for the church.

It may serve to calm the apprehension of those individuals who are always apprehending evil from the Jesuits to know that in all Christendom there are only 14,261 Jesuits of all grades, less than half the number being priests. A curious feature of the Jesuits' present strength is that the order is most numerous in Germany, where the Jesuits are not supposed to be found at all, because of the laws, as yet un repealed, that were passed against their society during the Kulturkampf period.

During a recent audience with the Pope, Very Rev. Dr. O'Brien, P. P., Niconderga, N. Y., presented the Holy Father with a white silk zucchetto. The Holy Father accepted it smilingly, and taking the one he wore placed it on the head of Dr. O'Brien. This act, say the wise ones, is prophetic of future honors intended for Dr. O'Brien.

Right Rev. Mgr. J. A. Stephan, director of the Bureau of Catholic Indian Missions in Washington, D. C., has sailed for Europe to strengthen his impaired health in using the Kneipp treatment at Weirshofen, Bavaria. The prelate veteran in the service of his church has labored zealously for seventeen years as a missionary among the Indians. Our government and the church owe to his energy more than forty flourishing Indian schools, among them about thirty-five boarding schools, with 2,500 pupils. The venerable prelate is nearly eighty, and has until lately enjoyed good health, combined with a wonderful elasticity of mind.

The Transfiguration parish, Mott street New York, which is preparing to celebrate its seventieth birthday, was organized in 1827 by Father Varela, a Spanish priest, who was sent out of Cuba because of his revolutionary leaning. The first place of worship was in Ann street. The congregation moved to Chambers street, from which place it migrated, in 1853, to Mott street, when the present church was purchased from the Episcopalians. The parish was once one of the biggest ones in New York, counting its members as 13,000 or more. Today, owing to the influx of other elements, there are less than 1000 English-speaking Catholics in the parish.

It would appear that some of the French bishops, who naturally find it difficult to change time-honored opinions, still experience trouble in understanding how the Holy See should require them to support a republican form of government, especially when that government resorts to such petty persecutions of the church. In order to make his policy better known and understood Leo XIII. has commissioned two distinguished Roman divines the superiors of the Trappists and the Augustinians of the Assumption, to go to France and explain it to the French prelates.

The newly-consecrated abbot of New Melleray Abbey, Ia. Rt. Rev. Alberick Dunlea, was born in county Cork Ireland, sixty-three years ago. At the age of 21 he entered the Trappist Order at Mount Melleray and was ordained two years later. In 1883 he was made superior and sent, with six other priests to the new house in Iowa. An immense debt of \$25,000 was then threatening to overwhelm the abbey, but it has since been paid off through the wise management of the superior and the united and untiring labors of the monks.

## WASHINGTON LETTER.

### MGR. CONATY OPENS THE LECTURE SERIES AT THE UNIVERSITY.

The Fake Letter Regarding Good Friday Observance on the U. S. S. Oregon Denounced by Capt. Barker.

Special Correspondence of CATHOLIC JOURNAL.

WASHINGTON, D. C.—The Honorable Harmis Taylor, late Minister to Spain delivered a lecture at the Catholic University on the "Growth and Development of the Constitution of the United States." The lecture showed an intimate knowledge of the subject on the part of the lecturer and an easy pleasant method of delivery. The closing sentence of the lecturer who is not a Catholic, was "There are no better patriots than the fathers of the Church. It is only in this land that the Church of Rome is free, and here alone is the worshiper of that faith free."

This statement as to the patriotism of the fathers of the Church is a fact, and is only noteworthy for the reason that it is so seldom that non-Catholics admit the fact. The record shows that the Catholics in proportion to their number contributed more to the achievement of liberty and the formation of our free government than any people of any other belief, and that the only colony absolutely free of any religious test was the Catholic colony of Maryland.

Mgr. Conaty, rector of the Catholic University in opening the lecture series said:

"America was the first nation to fully realize that manhood was the source of citizenship, as manhood was the source of liberty, and by this there was expressed politically for the first time the high Christian thought of liberty."

"When our fathers built our fabric of liberty they placed as the foundation stone the Christian thought of liberty, inalienable right of man to life, liberty, and the pursuit of happiness. Our Americanism is a national character, which is individual, and which takes its strength from the individual. Our States make our nation, and the home of the individual citizen makes the states. There is the source of our greatness. Upon the individual citizen is our nation built. Americanism can prove to the world that man can be trusted for it has shown that all men may be free men and trusted in the government of themselves. This places responsibility upon every citizen. A responsibility which we carry with us every where, in business, in private and public life. It follows us in all our relations as citizens, so that anything which strikes at the individual citizen strikes at the state and the nation; anything that corrupts the individual citizen, corrupts the state and nation alike; anything that abridges or diminishes the political or religious rights of the individual citizen diminishes and abridges the expression of human liberty which it is our national idea to perpetuate and preserve."

"What does the Catholic young man bring to this citizenship? He brings a love to America which he has been taught to believe to be the best political expression of the Christian sense of liberty. He brings a life trained according to the principles of the Church of Christ, which obliges him to live both publicly and privately according to the principles of the Gospel. He approaches American citizenship possessing in his life the faith and love of God. He comes well equipped for the duties of citizenship because his moral life is in the training of the Church which received from Christ the commission to preach to all nations for all time the Gospel of the true idea of life."

The attention of the A. P. A. is respectfully invited to these utterances of a Protestant high in official life and of a Catholic priest of the Pope's household and the head of a great university.

Here is one of the methods by which lies are propagated about the Catholic church. Some weeks ago the "Herald and Presbytery," a so-called religious paper of Cincinnati printed a letter which the paper said was enclosed to it by "A Minister of unquestioned standing." This letter purported to be written by a warrant officer on board the U. S. S. Oregon and was preceded by an editorial indorsing its veracity.

The letter written to this "Minister of unquestioned standing" told how, on Good Friday, "An order was issued by the Captain that no meat would be eaten by the officers or men on that day." The latter then says:

"About 10:30 a. m., a big burly priest came on board ship and the whole crew had to attend a meeting in the officers quarters, where they had a great many large candles burning and a lot of other foolishness. All the officers with the exception of two were dressed in big robes of white. When the priest left the ship the crew was lined up on the quarter deck and, as he went over the gangway, the captain gave the order to salute him, which they all did with the exception of thirty, myself among them, and we were everyone of us punished for not saluting the priest, under a charge of not obeying orders."

The letter then goes on to tell how the writer was punished for his refusal to salute the priest and was told by one of the officers that "The best thing he could do would be to get out of the ship or he would be disgraced."

This religious paper did what no respectable secular paper would have done. It printed the letter without making the slightest inquiry as to the truthfulness of the story, and the letter has been copied in a number of other papers with lurid comments upon the outrageous conduct of the officers of the Oregon.

The numerous assaults on Captain Barker, commander of the Oregon, consequent upon this publication, induced him to write a letter to the Navy Department, in which he says: "There is not one word of truth in the letter, the whole thing is a fraud from beginning to end. No priest or clergyman of any denomination held service on board the Oregon on Good Friday. No one was reprimanded or punished for not saluting a priest. As this lie has gone all over the country I feel that if, possible, the people should in some way be made to know the true status of the case."

Captain Barker asks the Navy Department to try and secure the name of the "Minister of unquestioned standing" who started this lie on its travels. There is an old adage which says, "A lie travels with seven leagues boots," but in this instance the truth will overtake and destroy that lie, for it is one of God's truths.

Miss Maude Gonne, called the Irish Joan of Arc, visited Washington where she was most cordially received. There is a touch of romance about Miss Gonne's history. She is the daughter of the Colonel of a Regiment of British dragoons, who sought to raise her as an English girl. This was being done but one day driving on the West coast of Ireland, she saw a number of Irish families evicted from their cabins and left without shelter and exposed to a violent storm of wind and rain. The exposure caused the death of one of the old tenants. Miss Gonne determined then to devote her life to the work of freeing Ireland. The death of her father left her free with a large fortune of which she has spent much in the work of arousing public opinion in behalf of Ireland.

Miss Gonne was the recipient of much attention here not alone from the Irish but from citizens of all classes. Miss Gonne is here to excite the interest of the Irish race in America in the centennial of the Rebellion of 1798, which it is proposed to celebrate next year when Irishmen and their descendants from every part of the world will revive the memory of the brave men who perished in the battle for liberty. Extensive preparations are being made for this work. Committees in Dublin and all the other cities of Ireland are at work making arrangements to receive and care for visitors and Miss Gonne wants to arouse the feeling of the American Irish so that thousands of them will visit the Green Isle on this occasion.

### LITERARY NOTE.

In a few days Benziger Brothers will issue a portrait catalogue of Catholic Authors, giving fine half-tone likenesses, fac-simile signatures, and biographical data. It is handsomely gotten up, beautifully printed, and has a pretty cover.

To those of our readers who will send their names and addresses to Benziger Brothers, 36-38 Barclay street, New York, and will mention this paper, a copy will be mailed free.

### All Coal Looks Alike.

But when you come to burn it, you find that some will burn up and throw no heat, while other coal will produce a good hot fire. The latter is the kind L. C. Lang keeps. Office 337 East Main street; yards at South Clinton street and North avenue.

## POVERTY AND VICE.

### ADVANCING WITH ALARMING RAPIDITY.

A Story of Life in Darkest New York—How Socialism and Anarchy Fatten and Run Riot.

Whenever and wherever human beings in large numbers are forced to live huddled together within narrow limits, two hideous shapes take form and grow anon—poverty and vice; the one the genitor of the other; poverty in its nakedness and poverty through pride concealed; vice, shamefaced and open; vice, cloaked and hidden.

The metropolis of the western continent has nourished both these evils, bringing them to advanced development with alarming rapidity.

I have said that in every great city two hideous shapes envelop and penetrate the social fabric, besmirching it with their foulness and tending to metamorphose the whole into a mass of corruption and decay; poverty and vice, vice-breeding poverty and poverty-breeding vice, both, alas! too often unheeded and unheeded. I would tell you how they flourish in New York.

Detained, one night last June, somewhat later than usual, in the lower part of the city, I boarded a cable car going up town via Broadway. At the junction of the latter with Tenth street, a strange and puzzling sight presented itself. Arranged along the curb, some sitting, some standing, forming a line which extended half a block down Tenth street and up Broadway two full blocks, were nearly two hundred able-bodied men, some in appearance quite respectable, apparently awaiting their turn—for what, I knew not. Inquiry from a fellow passenger elicited the following answer: "That is a nightly occurrence. Some of those fellows have been there since 6 o'clock this evening. (It was then a few minutes before midnight.) That line begins in front of the shop of Fleishman, the baker. It is his custom to give away at midnight the stale bread left over from the previous day's making, and these poor wretches are waiting their turn for a loaf. But many will go away hungry, for the bread will never last that line out."

Food for meditation—you who are fed with the farm's best products—a double hundred famished creatures waiting like dogs for the crumbs which may fall from the rich man's counter. Waiting through six long hours, in heat and dust and cold and rain, for a hardened loaf of bread. A loaf of stale bread to still the crying of the hungry ones at home! A loaf of stale bread to give the needed strength to continue the vain search for work. Yes, search for work! For not every idler is a loafer, and many a horny hand grows soft for want of work, while the feet weary, the limbs weaken and the heart sickens in despair in the vainness of the search for employment. O, the luxury, the riches, the abundance of a great city! And O, the poverty, the nakedness, the unfed hunger of the same! Tier after tier, loft after loft, warehouse after warehouse, filled with the plentitude of life's necessities, while within their shadows hundreds die annually of want and starvation. One needs but to scan the columns of the daily papers to read this story in living language. Subjoined is a sample, taken from the New York Daily Times of the issue of October 3, 1897:

"Eugene Kraustaben started early last evening from his poverty-stricken flat at 324 East Thirty-fifth street, which his landlord had ordered him shortly before to quit for non-payment of rent, for Koster & Bial's, where a job as usher had been promised him. His wife and two young children accompanied him."

"At Broadway and Thirty-fourth street Kraustaben and his wife, who had not taken food for two days, having given all their food to their children, collapsed and fell to the pavement from weakness. They were taken into the United States Express office at 1330 Broadway, where they were revived by an ambulance surgeon of the New York hospital."

Perchance you say to yourself, "Why do not such deserving people ask for aid?" How? By going from house to house? They are treated as vagrants and tramps, if nothing worse, and told to be off. By accosting persons on the street? This will land them in the station house, for it is a misdemeanor to beg in New York city. By appealing to public charities or relief societies, their last resort?

They need immediate relief, and such is not always forthcoming. An example:

In the February of '95 I had occasion to call upon an official in the building of Public Charities and Correction at Third avenue and Eleventh street. At a small window, leading up to which was a long line of applicants for aid, sat a clerk whose duty it was to receive and file applications for aid, etc. As I drew near to observe the system in vogue here, it came the turn of a miserably-looking, raggedly-dressed woman, chilled with the cold and pinched with hunger. To the rather brusque request, "Well, what is it?" she timidly made answer, "Coal! coal! for God's sake, a little coal!" Not food, not clothing, not money, but fuel. Her application filed and her address taken, she asked when she might expect the coal's delivery. "Not for a week or so, at least," came the discouraging reply. The poor creature remonstrated. "The poor creature remonstrated," was answered with, "I am very sorry for you, but it is the best we can do. There are over a hundred ahead of you, and you must wait your turn."

And out into the cold she went, home, perchance to her shivering loved ones, while the mercury stood at ten degrees below zero, back to her miserable lodgings, to wrap herself in her scanty garments—and wait a week or so for fuel. And if in the meantime she happened to freeze to death, she will only be one less on charity's list, while the knowing (?) ones will ask, "Why did she not ask for assistance?" From such actual experiences we are often inclined to reason that charity in its coldness is unsurpassed.

The poor, the poor,—the deserving and the undeserving. God help the poor! In the winter the cold freezes them, their rags and wretched hovels their only refuge. In the summer the heat scorches, stifles and fevers them, the gutter, the roadway or Paradise park their only breathing spot. If you think that there is exaggeration here, come to New York next summer and on some sultry summer night, at an hour when, in your own dear city, all would be as bed, stroll through Heister, Mott, Fall, Grand, Varick, Sullivan or Thompson street. In gutter and roadway, on stoop and in rearway, humanity lies gasping for a breath of air. The babies and little children lose and fret their uncovered limbs on the rough flagstones of the narrow sidewalk. On stoop and in rearway, on the curb and in the roadway, in every conceivable position recline the older ones, while every fire escape serves as an improvised couch for some weary searcher for a cool night breeze.

Enter if you will their miserable tenements, the dark and narrow hallways, the never sun-lit chambers. And hasten along as odor and sight and touch of filth and vermin from generations of uncleanness and poverty convince you that the street's rough pavements on a night like this are, after all, not the worst of places. And from this filth and squalor and wretchedness; from this exposure and promiscuous mingling of age and sex; from this hunger and want and accompanying desperation, what can possibly come but a deadening and loss of the finer sensibilities; what but immorality and immorality and dishonesty and utter disregard of the rights of others? Mark how socialism and anarchy fatten and breed and run riot in such fastnesses. And with deep concern consider what fuel here for the fires of revolution to feed upon. Their sense of right and wrong being blunted by cruel want; with nothing to lose and everything to gain, the rich man their despoiler and their destroyer, once aroused and with a leader like famished wolves, they hurl themselves at the throat of their richer brother, caring not if in their struggle to gain what should be theirs, they tear him limb from limb, disrupt the law and give loose rein to "open rebellion with its axe and torch."

Poverty in its misery, heart-rending in its capabilities and potentialities, most terrifying in its Jacobins in Providence Visitor.

Better Than Kidding Gold Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work becomes easy and is cheerfully performed. It has done this for others, it will for you.

The collection taken up on occasion of the recent consecration of St. Patrick's church, Melbourne, amounted to \$27,000.

## THE "FORTY HOURS."

### WHEN THE DEVOTION WILL BE HELD.

In the Churches of the Diocese of Rochester.

A circular letter has just been issued, naming the dates on which the "Forty Hours" devotion will be held throughout the diocese. The devotion will commence at the Cathedral tomorrow, the first Sunday in Advent. The students of St. Bernard's Seminary will take part in the services and will occupy the new stalls which were finished this week. It is expected that the new pulpit will also be ready to use on this occasion.

November 28—Cathedral, St. Mary's Auburn; East Bloomfield. December 5—St. Peter & Paul, Rochester.

January 23—St. Mary's Hospital, Rochester.

January 30—Watkins.

February 27—First Sunday in Lent; Holy Family, Auburn; Scottsville; Clyde.

March 6—Brookport; Aurora; Morris; Waterloo.

March 13—Fairport; Westport; Penn. Yan.

March 20—Lyons; Port Byron; Pittsford; Manford.

March 27—East Bloomfield; Stanley; Spencerport; Holy Rosary.

April 17—Palmyra; East Bush; Webster; Canandaigua; Cayuga; St. John's, Elmira.

April 24—St. Bridget's, Rochester; Newark; Bath; Waverly.

May 1—Caledonia; Geneva; Victor; Hornellsville.

May 8—Seneca Falls; Avon; Cortland; St. Mary's, Rochester; Maria; Corning.

May 15—Monticello; Hammondsport; Concession, Rochester; Ovid; Horseys Falls; Holy Family, Rochester; St. Patrick's, Elmira.

May 22—Nunda; Clifton Springs; Union Springs; West Bloomfield; Holy Apostles, Rochester; St. Mary's, Elmira.

May 29—Corpus Christi, Rochester; Transmarg; Ithaca; Naples; Shortsville.

June 5—Addison; St. Peter & Paul, Elmira.

July 24—Pittsford; Hornellsville.

August 2—Massena; Moland.

September 4—Chili; Groton; Rome; Ives; St. Stanislaus.

September 11—St. Thomas, Rochester; Churchville; Wayland; Hammondsport.

September 18—Holy Redeemer, Rochester; Scipio; Rexville.

September 25—St. Michael's, Rochester; Our Mother of Mercy, Lady Hill; Cohocton.

October 4—St. Constantine, Elmira.

October 9—St. Joseph's, Rochester; Dundee; Genesee; St. Albans; Auburn.

October 16—Lima; Farmerville; Phelps; Coldwater; Oswego.

October 23—Pittsford.

October 30—Lewiston; Waterville; Charlotte.

October 30—St. Francis Xavier's, Rochester; Holy Family, Canastota; Danville; St. John's, Greece.

November 6—Rochester; St. Mary's, Danville; St. Patrick's, Danville.

November 13—Our Lady of Victory, Rochester; St. Patrick's, Danville.

N. B.—No change in the day has named is allowed without permission of the Ordinary.

### INDULGENCES.

A Plenary Indulgence is granted to those who, having made a general confession and communion, visit the Church where the Devotion of the Forty Hours is celebrated, and spend some time in prayer before the most Holy Sacrament. The indulgence cannot be gained more than during the three days' Exposition of the Blessed Sacrament.

A Partial Indulgence of many times ten times forty days is granted to those who, during the Exposition of the Blessed Sacrament, visit the Church and spend some time in prayer. The Plenary Indulgence is not applicable to the soul in purgatory provided that the Church be visited each day of the Exposition of the Blessed Sacrament.

All the Altars of the Church declared privileged during the Exposition of the Blessed Sacrament. Where permission is granted, the Devotion of the Forty Hours may be granted, its solemnity observed at the Exposition of the Blessed Sacrament.

When Mass is said, the Exposition of the Blessed Sacrament is to be made.