

# 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.

A Child Study congress under Catholic auspices will be held at Columbus hall, West Sixth street, New York, Dec. 28-30. Mrs. B. Ellen Byrke is secretary of the arrangement committee.

That Methodist minister who, with such execrable taste and blatant bigotry, assailed the Catholic church in his Thanksgiving day sermon at Washington, had President McKinley, who sat in the congregation, at his mercy in a measure. It was well for the chief magistrate that this imitator of Burchard did not fall afoul of him before his election; for had he listened as tamely as he did at that time to the bigot's assault upon the faith of 12,000,000 American Catholics, the fate that befell Blaine in 1884 would have been his.

The attention of Bishop McGulick of Duluth having been called to the fact that a certain Protestant preacher, Gulick by name, lately boasted before a Philadelphia audience that he had worsted Bishop McGulick, before his consecration, in a debate regarding the alleged sale of indulgences, the Duluth diocesan declares that he never met, never talked with and does not know Mr. Gulick at all, and he is, consequently, at a loss to understand how he could have been discomfited in debate by that individual on the matter of indulgences or any other issue.

Probably before the rush of gold hunters who will pour into the Klondike region next year occurs, the Oblate missionaries will go to the aid of the zealous Alaskan Jesuits who are already in that missionary field on the American side of the boundary line. It is well known that the richest of the recently discovered mines lie across that boundary, in the vicariate of Athabaska-Mackenzie, of which Bishop Grouard, O. M. I., is the head. Of course this dignity, if he has not already done so, will willingly empower the Alaskan Jesuits to perform spiritual duties on the British side of the boundary; but as Father Rene and his associates have their own American missions in Alaska to attend to, and as their numbers are comparatively few, Monsignor Grouard will doubtless recognize the necessity of sending some of his priests, all of whom are Oblates, into the Klondike region early the coming year.

This month brings the Holy Father a notable anniversary in his long and eventful ecclesiastical career to commemorate. His Holiness will be sixty years a priest on the last day of December, and it is proposed by the Italian Catholics that due commemoration of that event shall be made. The Pope was ordained in the chapel of St. Stanislaus, in the Roman church of St. Andrew-on-the-Quirinal, the officiating prelate being Charles Cardinal Odescalchi, who afterwards became the Pope's vicar-general, and then resigned all his dignities to become a novice in the Society of Jesus.

The residence which is to be presented to Archbishop Gross of Oregon, by the priests and people of the archdiocese is being erected. The structure is situated in one of the healthiest and most desirable localities in Portland. It occupies the southwest corner of the cathedral block, bounded by Fifteenth, Sixteenth, and Davis and Everett streets. This block was purchased a few years ago by Archbishop Gross for the new cathedral site. Its elevation is slightly above the street and overlooks a large portion of the city, is central and convenient to the street railway systems. The building is 44x59½ and 44 feet high, including basement. Being of three stories it will give ample accommodation of the archbishop and his household.

One of the most beautiful works in the church of the Sacred Heart, Omagh, county Tyrone, is the altar, the execution of which has been placed in the hands of Mr. Sharp of Dublin, and will cost £1,200. It is to be called the Archbishop Hughes memorial altar. Almost the entire sum mentioned was contributed by New York admirers of the late archbishop. A bazaar in connection with the church will be held early in December.

## THE BENEDICTINES.

### WHAT THE NOBLE ORDER HAS ACCOMPLISHED.

England of To-day Owe Much to the Influence of the Monks.

The Protestant Milman in his "History of Christianity" traces all asceticism to one simple principle. "On the cold table-lands of Thibet, in the forests of India, among the busy population of China, on the burning shores of Siam, in Egypt and in Palestine in Christianized Europe, in Mohammedanized Asia the monk and the dervish have withdrawn from the society of man in order to abstract the pure mind from the dominion of foul and corrupting matter." How inapplicable, how false, in fact is this sweeping assertion when its author seeks to include Catholic orders in his dogmatic category is shown most recently by the work on "The English Black Monks of St. Benedict" lately brought out by Father Ethelred Taunton and published by Longmans, Green & Co., New York.

Father Taunton confines his attention to the Benedictines in England, giving a sketch of their history from the landing of St. Augustine to the present day. We will go back a little further and make a preface to our remarks on the present volumes by drawing upon the life of the father of the order—Saint Benedict of Nursia.

Milman calls Jerome the father of the western monasticism. Again is he in error. The first monks seen in the West, according to an irrefragable authority, were Anthonius and Isidore, who accompanied St. Athanasius, when that great Bishop came to Rome to invoke the protection of Pope Julius. Sent into exile in Gaul the world-defying Bishop availed himself of an opportunity of adding to the glory he had already won by animating the West with a holy reverence and religious zeal for the monastic life.

The severity of the western climate would not permit of the rigorous customs which this holy Bishop sought to implant in the religious houses which began to spring up on all sides. It was necessary to modify the severity of the rule and adopt its clauses to existing conditions. Providence raised up St. Benedict to accomplish the difficult task of preserving the spirit while the strict letter of the ancient code gave way to the milder sentences needed by the softer western races. Benedict was a noble son of an ancient house whom the corrupt pleasures of voluptuous Rome were instrumental in turning to God. His pure soul revolted from the bacchanalian excesses which were indulged in by the noble neighbors with whom his lot was cast. Selling his estate and renouncing a condition which caused him unnumbered tortures where others found exquisite pleasure he set off on a journey into a woodland country to devote his life to God and his time to pious meditation. On the way a monk met him and gave a habit to the young fugitive from the world. Thus lived Benedict continued his journey until fate led him to a cave in the side of a mountain where he determined to abide for the remaining years of his life.

While in this secluded dwelling place he was subjected to the famous trial which threatened to deprive the Church of one of her most valiant defenders and most energetic organizers. The vision of a beautiful face which was once beloved came to haunt the anchorite and so great was the impression made upon his mind that the young recluse decided to leave his retreat and seek again the person whose image was stamped upon his heart. But God brought him to a realization of his danger. A great grace was poured into the troubled spirit and with grace came the inspiration to cast himself upon the thorns and briars which girth the roadway. Physical suffering banished, the seductive thought and the young sufferer returned to his cave in corporal pain but in spiritual peace.

He was not permitted to remain long in solitary tranquility. The fame of his sanctity became known to the country people and crowds flocked to the cavern to seek a blessing from the holy inhabitant. A monastery stood nigh and the inmates hearing of the godly neighbor sought him out and in the first fever of religious enthusiasm importuned him to leave his cave and come to be their abbot. They soon tired of his severe insistence upon the observance of the rule and to rid themselves of their regular abbot the monks thought to poison him. Benedict escaped and set out along the

western side of the Apennines until he came to a magnificent mountain where he rested. This was Monte Cassino. Here St. Benedict built two chapels and around these arose the monastery destined to become the most celebrated religious retreat of the Catholic world.

From out of this monastery came St. Augustine and his little band of apostles whom the Pope sent to save the "angels of the slave-market"—the English captives and their relatives beyond the seas. We shall now take up the two volumes of Father Taunton to see how the self-imposed task was executed.

The new comers took to the soil at once, and "nowhere," says Father Taunton, "did missionaries so identify themselves with the land and link themselves in love with the people. Here they were racy of the soil; and in English Benedictines' hearts love of country existed side by side with love of their state." Up and down the land most of the episcopal sees, those centres of life to the Church, were founded by them; and in course of time monks founded the chapters.

For centuries the Primate of all England wore the habit of St. Benedict, and was elected to his post by the monks of Christ Church Cathedral monastery. And in the social order, the England of to-day owes much to the monks, who founded schools and universities, hospitals and workshops.

All the learning there was they possessed, and with generous hand freely did they open their stores of knowledge to all comers. The very foundations of English liberty and law and order were laid by Benedictines interpreting and living according to their rule. They were all in all to England; its doctors and its lawyers and its councillors; and on every page of the country's annals their names may be found in honor as the champions of the liberties of church and people. It is not going far, but it is the sober truth to say, England is, in great measure, what she is to-day through the work and the influence of St. Benedict's sons. And there has always been deep set in English hearts a love for the Benedictine name, which no time, absence or calamity could efface. Were there no other proof extant to refute the pretentious claims to apostolic succession which Anglicans make, the continuity of the Benedictines in England would seem sufficient to lay such claims to rest.

Here is an order affiliated with the church of Rome which can trace its history back to the Benedict of the fifth century. Preformation Christianity in England was the same faith professed by the Benedictine monks. They subscribe to the same faith to-day and their Roman Catholicity is the fact which cries out against the apostolity of the Anglican establishment. This truth is so apparent that the editor of "Literature" cannot avoid referring to it in last week's number of that international gazette.

The golden age of monasticism in England followed upon the Norman invasion. "Abbeys and priories," writes our author, "sprang up on every side. The burst of new life which the Conquest gave to England, and the tone of mind induced by the growth of chivalry, turned men's minds strongly to the high and noble idea of the monastic state. The monk was the 'Knight of God,' and his victories over sin and self appealed to ardent hearts which consumed themselves in the task of accomplishing deeds of valour and heroism." But the Benedictines were the most popular monks in that land. The reason of this was the great elasticity and adaptability of the Benedictine rule. It was their purpose to mould their institution to popular needs instead of breaking the people's will to monastic requirements. This is set forth by Father Taunton in the following extract:

"There are no such things, properly speaking, as Benedictine Constitutions in the sense the word is used in other Orders. The Benedictines do not form one large body with a general at their head; for St. Benedict did not legislate for a world-wide corporation but for a state of life. Such a form of government as obtains, for instance, in the Franciscan or Dominican Orders would be entirely foreign to the spirit of the holy rule. Each of the modern Orders has some special work in view, to which all their life is directed. They have to find their salvation through the various works of charity for which they were formed or which they have taken up as an integral portion of their work. Not so with the Benedictine. He has no extended work peculiar to his order. St. Benedict's

ideal is the common Christian life of the counsels practised to a higher degree than can be in the world. It is simply the gospel put into practice."

But we have quoted enough to give our readers and idea of the contents of this valuable contribution to Catholic church history. The first volume brings the history down to the suppression of the monasteries during the reformation times; the second treats of the re-establishment and brings the narrative down to us. The book will do more to convert Protestant readers than any tome of polemics written in our day.—Connecticut Catholic.

### ARCHBISHOP CHAPPELLE.

New Head of the New Orleans Diocese.

As intimated in THE JOURNAL some time since the successor of Most Rev. Francis Janssen of the See of New Orleans is Most Rev. Placidus Louis Chappelle, who is transferred from the See of Santa Fe, N. M., to New Orleans.

Archbishop Chappelle is a native of France, but his life work has been done in this country. He made the full theological and philosophical course at Mount St. Mary's and became affiliated with the Baltimore archdiocese. He was ordained in 1865. After filling various positions of honor and responsibility in the city of Baltimore he was appointed pastor of St. Matthew's church, Washington, D. C. While at the national capital he won a national reputation.

Early in 1891 he was named as the coadjutor-bishop of Santa Fe. He had previously served as a member of the board of Indian missions, and the experience he thus gained was of inestimable value to him in his new office. He understood the redskins at the very outset, and was thus able to accomplish much that have been impossible to another.

Dr. Chappelle was promoted to the archbishopric of the diocese on Jan. 7, 1894. His administration has been eminently successful and he is regarded as one of the strong men of the hierarchy in the country.

### Crucifix Saved Her Life.

A mysterious veiled woman rang the door bell at the house of Theodore DuPlasse, at No. 37 Eleanor street, Chelsea, on Friday night, Nov. 26. Mary Campbell, the servant girl, answered the ring, and, without a word, the woman dashed a handful of chloride of lime into her face. Then she struck full at the girl's breast with a knife. The keen blade would have pierced to the heart but for a metal crucifix worn under the dress, which, encountering its point, turned death aside. It was a dramatic episode, a theme for a play or novel.

### NEW BOOKS.

"Life of St. Aloysius." This life of the great "Patron of Youth," edited by the learned Jesuit, Father J. F. X. O'Connor, was written by a number of young men in the hope of making this hero of the church of God better known. It is not a translation of any work, but the material has been taken from the best sources. The authors have drawn largely on that rich mine of ascetic treasures, the "Acta Sanctorum" of the Bollandists, and have culled there the original, newest, and best material, and best material at first hand. They have taken all that is interesting from the old life by Fr. Capari, and have also taken what is best and most interesting from the second life by Father Charles Clair. No effort has been spared to present to the young men and women of America a good life of the Saint, and it is believed that this work will bring to its readers a better knowledge of St. Aloysius, and excite a greater love for and imitation of his beautiful life. The book is neatly gotten up and sells for 75 cents net. Benziger Bros., New York.

### Those Who Endure

The pains of rheumatism should be reminded that a cure for this disease may be found in Hood's Sarsaparilla. The experience of those who have taken Hood's Sarsaparilla for rheumatism and have been completely and permanently cured, prove the power of this medicine to rout and conquer this disease. Hood's Sarsaparilla is the One True Blood Purifier and it neutralizes the acid which causes the aches and pains of rheumatism. This is why it absolutely cures when liniments and other outward applications fail to give permanent relief. Be sure to get Hood's.

## WASHINGTON LETTER.

### SOME INTERESTING MANUSCRIPT.

Breezy Weekly Letter on a Number of Subjects.

Special Correspondence of CATHOLIC JOURNAL.

WASHINGTON, D. C.—Some most interesting manuscripts of the early history of America are now at the House of the Jesuits 83rd Street and Fifth Avenue, New York City. These papers are reports made by the many priests of the Society of Jesus who were the first and boldest explorers of North America, traveling not with the rifle to slay the possessors of the land and take for themselves, but with the cross of Christ to bring the heathen to the knowledge of the true God. These manuscripts were deposited at the Jesuit Mission in Montreal and when the Jesuits were driven from Canada, by the English government, the last of them, Father Cosset just before his death in March, 1800, placed these documents with the Sœurs Hospitalières, where they were carefully preserved until the Jesuits were permitted to return in 1843, when these papers were reclaimed.

One of the most valuable of these papers is a map drawn by Father Marquette of the "River of Conception" as he named the Mississippi river. The part of the river mapped extends from Prairie De Chien to the mouth of the Arkansas river and is accompanied by the journal of Father Marquette containing much interesting history of the country traversed. The last entry was made less than a month before the death of this great martyr and the whole is addressed in his own handwriting to the Rev. Father Claude Dahlen, Superior of the missions of the Society of Jesus, New France. The journal was entrusted to two Indians who faithfully delivered it to the mission.

Another interesting document is the description of New Netherlands by Father Isaac Jogues who suffered martyrdom in Montgomery county, New York, at the hands of Iroquois Indians, in October 1646. Father Jogues years before had been captured by the Indians and subjected to torture, one form of this being most terrible to him as two fingers of one hand was bitten off by a squaw, thus disqualifying him from further continuance in the priesthood. But because of the Father's zeal and services in America Pope Urban VIII granted a dispensation which enabled him to continue his priestly labors. In confirming the dispensation the Holy Father said: "It was proper that a priest who had suffered martyrdom for Christ should be allowed to drink of his blood." This collection of manuscript is a most valuable addition to the history of North America and ought to be not only in the library of Congress, if it can be purchased, but ought to be printed so that the searcher for our early history can secure copies.

The writer of these letters has been criticised in some quarters for saying that His Holiness the Pope was a believer in social democracy. Of course this was not intended to place His Holiness in any political party. The term was used in the broadest sense and the following extract from the Pope's Encyclical on labor, will show that it was correctly used. The Holy Father says: "All men agree, and there can be no question whatever that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. This most difficult social question must be solved at once. Those who rule the state must use the law to supply the remedy, and the church must urge that the primary thing needful is to return to real Christianity. Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance, and by every means in their power they must strive for the good of the people." Nor was the present Pontiff the first of the great thinkers of the church to enunciate this creed. Cardinal Manning the first English Cardinal, and every where recognized as one of the ablest of the modern church leaders said: "Social economy should not take more value and exchange for its object, but human life in all its needs and requirements." And he said of this concrete statement: "This doctrine which is founded on the law of nature and Christianity is taxed with socialism by the frivolous and impious, as by capitalists and the wealthy."

We must face this problem calmly and justly and with willingness to pay labor and profits of labor across the moral state and domestic life of the whole working population. This quotation of the Pope's own words is proof enough of the accuracy of the former made. The one from Cardinal Manning shows the ideas of the leaders of Church though. Many more quotations could be given from the same class.

A local sensational writer for a secular paper sends despatches about church matters which are not only foolish but are calculated to bring intentionally or not, to torment trouble in the Church. On the 25th of November he sent a dispatch about the founding of a Franciscan Monastery here. He tells of the great secrecy observed as the object of the purchase and says: "When the first inkling of this purchase became known Cardinal Gibbons and Monaghan County displayed the greatest eagerness to find out what was meant, but no word was known until last week, when Monsignor Conroy was hurriedly summoned to the Cardinal's residence in Baltimore and introduced to several Franciscans and the scheme was explained." The first statement as to the secrecy is easily disproven as weeks ago your correspondent sent a paragraph stating that fact that the Franciscans had bought this property and would immediately build on it. The hurried sending of the Mgr. Conroy is merely a sensational statement of a visit by the Father of the University to the President of the board of trustees. The closing part of this letter seems to be an effort on the part of the writer to excite a war between the University of Georgetown controlled by the Jesuits and the Catholic University. But this cannot be done. Nor does the Pope favor one of the universities over the other. They are both the children of the Church and will receive the same treatment.

Last week it was confidently stated by a large number of papers, that the Pope had selected Bishop Manning as a German and one of the most prominent leaders of what is known as the German party in the Catholic hierarchy of New Orleans. This correspondent, alluding to this statement, said: "This is not considered probable by churchmen here because a vast majority of the Catholics in the archdiocese of New Orleans are French or of French descent and as was said to the writer the transfer of Bishop Chappelle, a Frenchman himself, from New Mexico to New Orleans is more probable than the appointment of a German and one of the most prominent of the German ideas. The following telegram from Rome shows your correspondent's statement to be such usual with him, based on mere information."

Rome, Nov. 27.—The Pope yesterday appointed the Rev. P. L. Chappelle, Bishop of Santa Fe, to the Archdiocese of New Orleans. A dispatch from Santa Fe to the New York Sun tells a long story about interference of President Taft's France securing the appointment of Bishop Chappelle over Bishop Manning and says the Catholics here are angered at this "foreign interference" with American Catholic leadership. The inference that the American wanted Bishop Manning and not Bishop Chappelle. This is very far from fact. Bishop Chappelle is thoroughly American and was one of the most popular priests ever stationed in this city.

### LEWIS'S LEADERS' LINES.

ON CHILD NURSERY LINES.

Pocketbook, 25c; 1st prize, 50c; 2nd prize, 25c; 3rd prize, 10c; 4th prize, 5c; 5th prize, 2c; 6th prize, 1c; 7th prize, 50c; 8th prize, 25c; 9th prize, 10c; 10th prize, 5c; 11th prize, 2c; 12th prize, 1c; 13th prize, 50c; 14th prize, 25c; 15th prize, 10c; 16th prize, 5c; 17th prize, 2c; 18th prize, 1c; 19th prize, 50c; 20th prize, 25c; 21st prize, 10c; 22nd prize, 5c; 23rd prize, 2c; 24th prize, 1c; 25th prize, 50c; 26th prize, 25c; 27th prize, 10c; 28th prize, 5c; 29th prize, 2c; 30th prize, 1c; 31st prize, 50c; 32nd prize, 25c; 33rd prize, 10c; 34th prize, 5c; 35th prize, 2c; 36th prize, 1c; 37th prize, 50c; 38th prize, 25c; 39th prize, 10c; 40th prize, 5c; 41st prize, 2c; 42nd prize, 1c; 43rd prize, 50c; 44th prize, 25c; 45th prize, 10c; 46th prize, 5c; 47th prize, 2c; 48th prize, 1c; 49th prize, 50c; 50th prize, 25c; 51st prize, 10c; 52nd prize, 5c; 53rd prize, 2c; 54th prize, 1c; 55th prize, 50c; 56th prize, 25c; 57th prize, 10c; 58th prize, 5c; 59th prize, 2c; 60th prize, 1c; 61st prize, 50c; 62nd prize, 25c; 63rd prize, 10c; 64th prize, 5c; 65th prize, 2c; 66th prize, 1c; 67th prize, 50c; 68th prize, 25c; 69th prize, 10c; 70th prize, 5c; 71st prize, 2c; 72nd prize, 1c; 73rd prize, 50c; 74th prize, 25c; 75th prize, 10c; 76th prize, 5c; 77th prize, 2c; 78th prize, 1c; 79th prize, 50c; 80th prize, 25c; 81st prize, 10c; 82nd prize, 5c; 83rd prize, 2c; 84th prize, 1c; 85th prize, 50c; 86th prize, 25c; 87th prize, 10c; 88th prize, 5c; 89th prize, 2c; 90th prize, 1c; 91st prize, 50c; 92nd prize, 25c; 93rd prize, 10c; 94th prize, 5c; 95th prize, 2c; 96th prize, 1c; 97th prize, 50c; 98th prize, 25c; 99th prize, 10c; 100th prize, 5c.