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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 London Daily Chronicle says Cardinal Vaughan has corrected the statement lately going the rounds of the press to the effect that 700 converts a month were added to the church in the diocese of Westminster. What His Eminence did say was that between 600 and 700 converts a month were made in the "province" of Westminster, which includes all the dioceses of England.

In order that the poor of Rome might have some cause however slight, to remember his feast day, Leo XIII. directed that 18,000 francs be distributed to the poor—5,000 francs to poor priests and 13,000 to the poor people. The sum is small, but the means of the Pontiff are very restricted and he himself may be said to live on the alms of the Catholic world.

The old female prison of St. Lazare, Paris, now disused, is not to disappear in its entirety, like its male colleague at Mazas. It would have been a pity indeed, for the building is a historic one with many memories connecting it with the religious history of France in the first part of the seventeenth century. It was formerly a Lazarist convent, and in it can still be seen the cell of St. Vincent de Paul, where the great apostle of charity passed the last twenty-eight years of his life and died in 1660. It has been transformed into a chapel and is religiously kept by the Sisters of Mary and Joseph, who had charge of the prison. Not far from the cell is also the bell which King Louis XIII. presented to the saint. The bell is still tolled daily for the convent of the nuns, which is hard by, and used also to be tolled for the exercises of the prisoners when St. Lazare was still a jail.

As yet only echoes reach us of what the members of the twenty-sixth national pilgrimage to Lourdes have been doing by the banks of the Gave during the last few days, says a Paris correspondent. The contingent of sick borne thither this year was 1,200. The "white train" had its three hundred. Numbers of Parisians who will never have the privilege or perhaps the wish to go to Lourdes have been able, nevertheless, by personal observation to understand something of the marvelous episode of the national pilgrimages. Crowds were at the Gare d'Orleans watching the pilgrims off, seeing the moving hospital as it rolled away bearing with it every variety of human suffering. There was no discordant note, no seething of emotion. The point was particularly noticed by representatives of the Catholic press. The mind was divided in admiration between the faith of the sick pilgrims and the heroic abnegation of those who waited on them. The little Sisters of the Assumption, beneath a broiling sun and in an atmosphere charged with hospital odors, were to be seen gay and calm, flitting hither and thither thinking of everything, and at last taking their places in the crowded compartments as mistresses of the situation. Some had been in quest of milk, others of pillows, and others of delicacies for the most necessitous of their patients. Not less admirable was the conduct of the "brancardiers" and of ladies doing the work of the Sisters of Charity in lay attire. Some of the "brancardiers" are men of the highest position. Here and there at the Gare d'Orleans they were to be seen setting the litters and bearing in their strong arms to the train some frail piece of humanity who seemed to have but a breath of life. Among these men intent on alleviating human suffering was M. Roland-Gosselin, whose young wife was burnt to death at the charity bazar last year. Among the "Dames Hospitalieres" may be mentioned the Comtesse de La Croix-Laval, Mdle. Calla and the Comtesse de Jumilhac. A woman on a litter, unable to move and waiting to be put in the train, struck the eye of a Catholic journalist, M. LeRoy. He said to her: "Courage my poor woman; you are going to be cured." "I know it," was the reply, calm and confident. As one of the trains rolled out of the station the first strophe of the "Credo" burst from thousands of voices. "I did not know there was so much faith in France," said a Spanish journalist in reference to the national pilgrims at Lourdes.

HEROINE OF CHARITY

BY MARY ROWENA COTTER.
Author of "The Two Cousins."

CHAPTER III

[Continued from last week.]

Nowhere had she been more affected than in the Colosseum, for she felt that she could almost see the countless number of holy men and women—yes, and even mere children, who had halloed every inch of that sacred ground by bloodshed in defense of the faith which she herself professed. Brightest among these pictures in her mind was the form of a beautiful golden-haired girl of scarcely thirteen, who stood bravely before the vast crowd of hard-hearted heathen spectators and offered herself to be tortured rather than deny her faith by sacrificing to their false gods. She had consented to suffer a most cruel death sooner than break her vow of virginity and marry one who had promised her freedom, long life and happiness. She would not dishonor her heavenly spouse by giving to another the heart she had consecrated to Him. All that our heroine had read of the terrible tortures of this holy child came back to her mind. She saw the heavy iron fetters as they fell from the arms to small to hold them and heard the prefect, after finding that her faith could not be shaken, command her to be beheaded. Cheerfully she had received the stroke of the executioner's ax which had severed her head from her body and sent her pure soul to its God. This was the glorious St. Agnes, Inez's patron saint, whose name she bore (Inez is the Spanish for Agnes) and for whom she had always felt the greatest devotion.

The beautiful church of St. Agnes was but a short distance from where our friends were stopping in Rome; and when Inez learned the way to it she attended mass there every morning, but dearer to her was the church just outside the walls of Rome, where rests the relics of this saint.

"The tomb of Agnes graces Rome. A maiden brave, a martyr great. Resting in sight of battlemented gate. From harm the virgin shields her home. Not to the stranger help denies. If sought with pure and faithful sighs."—Prudentius.

The party had been in Rome about a week when they visited this church, and it was while there that Inez was seized with a desire to follow her little patrons' example by receiving the veil of virginity if she could not like her suffer martyrdom for her faith. The one to whom she had once given her heart had been taken from her and she now felt that it was because God wanted her himself. How she longed now to seek admission to one of the convents she had visited in the city and there hide herself away from all of the trials and temptation of this world, spending the remainder of her life in the service of God and doing good to the poor. There at least, as well as being where she felt in her heart was the only true home for her, she would be free from her enemy, Sir Edward, for once those sacred doors had been closed behind her she would never be troubled by him or see his face again. Her time had not yet come, for the sorrows of the world were to make a still deeper impression upon her heart before she bade it adieu. Her companions arose to leave the church and, breathing a silent prayer that her vocation might soon be fulfilled, she cast a lingering glance at the altar and followed them.

That afternoon she sat alone in the parlor of the hotel reading the "Life of St. Agnes," which had been given to her when a child and which she always kept with her. She had read it many times before, but now being so near the scenes of the martyr's triumph it was filled with new interest. She laid it down for a few minutes and was so deeply absorbed in her own peaceful thoughts that she did not hear the door as it softly opened nor the sound of footsteps in the room until her name was spoken. Looking up she saw Sir Edward standing before her with a pleasant smile on his face.

"Inez," he said, "I have for a long time been watching for an opportunity to speak to you alone, and now that it has presented itself I hope you will not deny me the favor, as it is on a very important matter."

and being unable to speak, motioned him from her. He paid no heed to this but went on. "Nothing made me so happy as to see you happy, and when after three years' absence from home I returned to England last winter to find you so altered it almost broke my heart. I longed to see you bright and cheerful as you had once been and was rejoiced when your father told me of his intention to take you for a while away from the scenes where you were so unhappy."

"When I left England with your parents I intended to remain in France until their return but thinking that the journey might be more pleasant for you to have some one with you who was well acquainted with the countries you visited, I decided to accompany you. Not only that, Inez, but your presence has made the tour a most delightful one to your humble servant, myself. Now, dearest, in return for my affections can you not love me a little, can you not promise to become my happy bride."

"She did not raise her eyes from the floor, but said in a low firm tone, 'Sir Edward, it is useless for you to talk thus to me, for I shall never marry. Please leave me.'"

"Nonsense, Inez," he said, "you do not mean that, you certainly do not intend to spend your whole life mourning over one who has already been dead four years. You cannot afford to waste such a bright existence as yours in such a foolish manner."

"Please do not mention the dead to me thus," said Inez, "and as for meaning what I say, I do mean it and am happy as I am. I wish to hear no more from you."

"Happy, Inez," he said, "you deceive yourself, but if you will—'Sir Edward,' she said, interrupting him, 'I have heard enough from you and you will confer a great favor upon me by leaving me to myself.' As he made no motion to go but commenced speaking again, Inez arose and advanced toward the door. He stepped in front of her, and putting his hand on the knob to hold the door shut, said, please stay, Inez and hear what I have to say to you."

She turned to him and said, "Sir Edward, if you do not let me pass I shall cry for help." He stepped back and cast a fearful glance after her as she passed through the door and went up stairs to her own room. "Heartless woman," he muttered to himself, "but I shall conquer in spite of all her stubbornness and she shall yet be mine."

Inez declined to go down to supper that night on the plea that she was not feeling well, but her true reason was that she did not wish to meet Sir Edward. During the remainder of their stay in Rome she shunned him more than before and took precautions never to go out alone when she thought there was any possibility of meeting him.

The middle of October they bade farewell to the holy city of martyrs and returned to the gay fashionable city of Paris. Here Inez soon became a belle in some of the most fashionable circles of the city which she had entered very unwillingly. Balls, receptions and operas occupied the greater part of her time for Sir Edward was well known in some of the most select circles and a friend of his could not find other than a hearty welcome especially as she was the daughter of an English lord. Inez's sweet, sad face always won for her friends wherever she went but here she was almost an idol. Her manner which was almost cold on account of her dislike for the fashionable world was mistaken by many for a modest dignity and it won for her scores of friends instead of driving them from her. Others there were who being jealous of her tried to make their friends believe that she was void of all feeling for any one, and cared for nothing but to draw admiration upon herself, then treat her admirers with contempt. Happily those who held this opinion were very few and they belonged to a class not worth her notice. Her parents heard only the complimentary remarks about her and they were overjoyed to see how many admirers she had. Their greatest thought seemed to be of her dress which was the most beautiful, and they joined their friend Sir Edward in trying to draw admiration upon her.

"How can we ever thank our friend enough for all the kind interest he takes in our daughter?" the lord would sometimes say to his wife returning from some ball where Inez had appeared to enjoy herself, "for I think he was right in saying Paris would do her good. I already believe that she has forgotten her sorrow and is happy as of old."

[To be continued.]

A NEW ARCHBISHOP.

Very Rev. C. H. Gauthier Appointed to the Historic See of Kingston, Ont.

Very Rev. C. H. Gauthier, vicar general, Brockville, has been appointed Archbishop of Kingston in succession to the late Archbishop Cleary. Father Gauthier was the choice of the clergy of the diocese, and his appointment by His Holiness is received with great joy.

Father Gauthier was born on the 13th of November, 1845, in the parish of Alexandria, in the historic county of Gleggarry, which has justly been termed the cradle of Catholicity in Ontario. He received the rudiments of his education in the Brothers' school, and in 1859 entered the Regiopolis college, Kingston, then under the presidency of the late Dr. O'Brien. In 1863 he graduated with marked success and highest honors. He was afterwards appointed professor of rhetoric. The old students of those days remember well his kindly manner, the great interest he took in them, the untiring diligence with which he sought to impart knowledge and love of literature. Having completed his course in theology, he was ordained priest in St. John's church, Perth, on August 24, 1867, by the Right Rev. Edward John Horan.

Father Gauthier labored in a half dozen parishes, building churches, schools, etc., until 1886, when he was made dean and appointed to the important parish of Brockville. A new hospital with all modern appliances and every convenience, at a cost of \$25,000, has since been provided. The old church edifice which had served for years as a school saw the days of its usefulness pass away. Accommodation for the Sisters of Notre Dame, who had charge of the schools, was also needed. The new convent, costing \$7,000, and the new separate school, \$24,000, are ornaments to the town as well as monuments to the energy and zeal of the archbishop, who has prudently provided for whatever debt remains. In 1888 Very Rev. Dean Gauthier accompanied Dr. Cleary to Rome, and they visited many noted places and devotional shrines in Italy, France, Germany, England and Ireland. His Grace, the Archbishop, at the delight of Dean Gauthier's many friends, appointed him vicar general of the diocese on August 17, 1891.

The Most Rev. Archbishop is a man of prepossessing appearance, rare talents and remarkable attainments. He is one of the best linguists in the country, and as a speaker in English, French or Gaelic has but few equals. He is always clear, impressive and convincing. He never allows the ornament to overshadow the substance of his discourse. His sermons are always instructive, and every one who hears him admires not only his well modulated tones, but also the beauty of his language and the grace of his style.

The Diocese of Kingston was erected by Pope Leo XII. on January 18, 1826. It is the second oldest see in Canada, Quebec being the oldest. The first bishop was the Hon. and Right Rev. Alexander McDonnell, who was succeeded by Right Rev. Remigius Gauthier, and whose successor was the Right Rev. Patrick Phelan, who was Bishop of Carleton and Apostolic Administrator of the Diocese of Kingston. The next incumbent of the see was the Right Rev. Edward John Horan, who was followed by the Right Rev. John O'Brien, at whose death the Most Rev. James Vincent Cleary was appointed bishop. In 1890 the diocese was created by Pope Leo XIII. into an archdiocese, with Dr. Cleary as first archbishop. It is the metropolitan see of Ontario. The cathedral church is St. Mary's, Kingston. To the diocese of Kingston belongs the honor of having the first cardinal in America in the person of Cardinal Weld, who was appointed coadjutor to Bishop McDonnell.

MONSIGNOR MARTINELLI IN TOWN.

Monsignor Sebastian Martinelli, the apostolic delegate to the United States, was in the city for a short time last Friday. He arrived on the 4 o'clock train from Ogdensburg and was at once driven to Bishop McQuaid's residence, where he spent about three hours before proceeding to Washington.

The distinguished prelate will return to participate in the bishop's anniversary celebration on October 6th.

When you are in need of job printing of any description, kindly leave your order at the **Catholic Journal** office, 334½ East Main street.

FIRST ZULU PRIEST

Educated by the Trappists in South Africa—The Trappistine Mission.

The first Zulu priest is now journeying from London to South Africa to enter upon the work of his sacred ministry. He is known as Rev. E. K. Muller, Ph. D., and was ordained in Rome in the Lateran basilica on Trinity Sunday, June 5, 1898. He, as a boy, accompanied Father David Bryant, of the Trappist abbey, Pinetown, Natal, to Rome at the time of the Papal jubilee, and remained to study at the college of the Propaganda. He is now returning to the Zulu mission, accompanied by Right Rev. Lord Abbott Franz. Though he began his studies for the priesthood under the Trappists, Father Muller is on the list of secular clergy. He is clearly one of the fruits of Trappist missionary work, however, and a few details concerning the work of this order in South Africa will prove of great interest at this time.

The Trappistine monks went to Natal in 1882, and a year later, after having completed the building of a temporary monastery at Marianhill within view of the Indian Ocean, although twelve miles distant therefrom, they commenced the work for which, upon the application of a Bishop of South Africa and with authority from Rome, they had originally left Europe. Their plan was to purchase as much land as their means would allow, and before two years from the commencement of their mission had elapsed they had bought land to the extent of 7,000 acres surrounding their monastery. This mission had evangelized alone with wonderful success for two years before a look was given elsewhere. At that time, through the charity of a German lady, another estate of 8,000 acres, situated at the Poles river, some 120 miles south of the monastery, was purchased and a mission begun. This foundation was quickly followed by others at Einsieden, 42 miles from the monastery, and Blitsberg, 75 miles, both on the Poles road. These were followed by another purchase at Pine-town, a European village about three miles north of the monastery, and a further purchase at Indhlokosi hill, also in the Poles direction, and 20 miles from Blitsberg.

In 1887 there were two Trappistine schools in South Africa, giving education to 200 children. To-day the Trappists are educating, clothing, boarding and lodging 14,000 native children, all of whom are taught trades entirely gratis. Those natives residing on estates belonging to the monastery rejoice in a rent only half, and sometimes a third and quarter as much as is demanded by outside landowners. The monks have also fine string, reed and brass bands, which are a great attraction for the natives. Their religious services are all carried out upon the most gorgeous scale, which they are the better enabled to do from the fact of their abbot possessing the privilege of using Pontifical insignia. They have also, besides the usual trade shops, erected a large polytechnic, fitted up with all the best European machinery and comprising departments for arrow root making, pressing table oil from ground nuts, iron turning, wood sawing, photographing, as well as one of the largest and most complete printing and book-binding establishments in South Africa. Several prayer books have been translated into the Zulu tongue by the Rev. David Bryant, formerly a Trappistine, but now a secular priest. A set of these books has recently been presented to His Holiness, Pope Leo XIII. All these missions have been founded and all these works carried out in the main by the charity of Continental, chiefly German, benefactors. There are now in all 600 monks and nuns of the order in South Africa at 23 stations.

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ST. MONICA'S CHURCH.

CORNER STONE TO BE LAID TOMORROW AFTERNOON.

Description of the Seventeenth Catholic Church in Rochester.

To-morrow afternoon at 4 o'clock the corner stone of St. Monica's church will be laid by Rt. Rev. Bishop McQuaid, assisted by all the priests of the city.

The Knights of St. John will attend in a body accompanied by Minerva band. The Knights will form at St. Mary's hospital and march to St. Monica's rectory where they will receive the bishop and act as a guard of honor to the bishop in the procession to the new church. The Knights of Columbus are also to attend. Music will be furnished by a choir of 500 voices under the direction of Prof. Eugene Bonn, of the Cathedral. During the ceremony "Heart of Jesus" will be sung and after the ceremony the people will all unite in singing "Holy God."

St. Monica's church is the seventeenth Catholic church in this city. It is located on Genesee street. The building will be 96 x 45 feet and will be of brick, trimmed with Medina stone and will cost about \$12,000. The school which will occupy the ground floor contains four large classrooms and the ventilation will be of the most approved plan.

The parish of St. Monica's which was formerly a part of the Immaculate Conception and St. Peter and Paul's parishes, begins at the corner of Magnolia street running to Forest street thence to Elm street up Elm to Columbia avenue thence to Genesee street, down to West avenue and includes all streets north and west of these lines. There are about 250 families in the parish.

Rev. J. P. Murphy, the pastor, was born in Shortsville, N. Y. He was ordained June 8, 1890, and was appointed vice-president of St. Bernard's Seminary by the bishop at his ordination. His previous assignment to the seminary was recognized by the bishop and his appointment to St. Monica's followed.

OBITUARY.

The angel of death, which for some long weeks hovered over the home of James Curran, at last entered on Friday, August 13th, and took from their midst the fond wife and loving mother to her heavenly home. She bore her sufferings patiently, and never ceased to murmur or complain. For thirty-eight years she fulfilled duty as a faithful wife and mother. Her life had been a happy one, with the exception of the last few years, which time has been filled with trials, and no stranger could have thought that so much suffering had been endured. Her death was a relief to all who loved her.

No one knew her better than her husband, who was a man of great courage and a ready to undertake for his family. She was one whom we could not but admire; one who understood different dispositions; one who was in spite of all our faults, give counsel in the day of trouble, and to comfort and cheer in the day of tribulation and sorrow.

The deceased leaves to her husband, a husband, seven daughters, three sons, two sisters, Mrs. Barry of Rochester, Mrs. John J. Nelligan of Henrieville, and no loss to her, she has left a reward, the reward of a life of blameless living, the loss to her husband, the loss to her family, and beyond the power of words to describe.

Our mother has gone, but her memory will live on in the hearts of all who loved her. We are left with the memory of her goodness and her love, and we are left with the memory of her goodness and her love, and we are left with the memory of her goodness and her love.