

The Catholic Journal.

Vol. X, No. 16.

Rochester, N. Y., Saturday, January 14, 1899.

\$1.00 per Year, in Advance.

ABOUT THE GLOBE.

WHAT THE CHURCH IS DOING IN THIS AND OTHER CONTINENTS.

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

Extraordinary preparations are being made by the Paulist Fathers for the celebration of the feast of the conversion of St. Paul the apostle, the patron saint of their church. The feast will occur on January 25, but the celebration attending the event, which also includes the anniversary of the opening of the church fourteen years ago, will occupy a part of the preceding day, January 24. It is proposed that the celebration will be accompanied by all of the old-time splendor of the ritual, and the occasion will call together the most noted prelates of the church in America. The exercises will begin on Tuesday, January 24, at 8 o'clock in the evening, when the first vespers of the feast of the conversion of St. Paul will be solemnly chanted in the presence of Archbishop Martinelli, the Apostolic Delegate to the United States. Mr. Martinelli will give the Benediction of the Blessed Sacrament. On Wednesday Archbishop Martinelli will sing the Solemn Pontifical Mass at 10 o'clock in the morning, in the presence of Archbishop Corrigan, visiting prelates and dignitaries of the church. A feature of the occasion will be the musical service by the choir of more than one hundred men and boys, all of whom are drilled in the liturgical song of the church to a point of perfection seldom attained. The church and altars will be beautifully decorated with flowers.

Mr. F. E. Harris writes to the editor of the Looker On, of Port Elizabeth, South Africa: "On visiting some of the small-pox patients recently discharged from the Lazaretto I was much surprised to learn that the only Christian ministers who visited the institution were Bishop MacSherry and his lieutenants. The former has stood by the bedside of those who were in the worst and most repulsive stage of the disease, speaking cheery words of hope and comfort, and afterwards visited their unhappy and often penniless relatives and materially assisted them. I am not a Catholic myself, but I think such a noble example of true Christian charity should be made public, especially in a town where Protestant paupers are sometimes buried with only an undertaker to read the burial service. On reading the weekly edition of the Cape Times I see that funds are solicited for the purpose of erecting a new cathedral (Protestant) at Capetown. When we hear of acts of self-devotion on the part of the clergy of the church of England similar to that of Bishop MacSherry, we shall no doubt gladly support the movement, but in the meantime it would be well if our spiritual guides were to carefully study the 25th chapter of Matthew, especially verses 42, 43, 44, 45."

The Rev. Alexander V. Ascheberg, S. J., of the church of the Holy Trinity, Boston, has just been made the recipient of a medal from the Emperor of Germany for faithful devotion to duty in the Franco-Prussian war of 1870. Father Ascheberg, while a fearless chaplain, is also a very learned man and a priest of great zeal and piety.

Bishop O'Dea of Nesquehly; Right Rev. Alexander Christie, Bishop of Vancouver's Island, and Right Rev. George Montgomery, bishop of Los Angeles, Cal., are mentioned in connection with the succession in the see of Oregon City, made vacant by the death of Archbishop Gross.

Cardinal Gibbons has announced the appointment of Rev. M. F. Foley as pastor of St. Paul's church, Baltimore, to succeed Rev. Joseph A. Galien, who died recently.

The most important of all the prizes awarded by the Academy of Moral and Political Sciences in Paris, the 15,000 franc Audifred prize for remarkable acts of devotion, was given to Sister Augustine, the superior of the Little Sisters of the Poor.

The highest of the secretaryship of state officially appointing Very Rev. Father Rodriguez, O. S. A., to the post of director of the Vatican Observatory, has been published.

The German government has offered a prize of £4,000 for the best work, to be written in four years, on the Sistine chapel.

Right Rev. Bishop Donahue of Wheeling, W. Va., will start on his "ad limina" visit to Rome during the coming month.

FARMER CARSON'S SONS.

BY MARY ROWENA COTTER.
Author of the "Two Cousins" and
"A Heroine of Charity."

(Continued from last week.)

CHAPTER IV.

Sometimes he would bring with him a small Bible, which he could carry in his pocket, so that he could take it from the house without having it noticed, and talk over passages which had puzzled him most when reading them for his family, as his wife had always insisted upon him doing every Sunday afternoon or evening. For an hour or two, and sometimes three, he would listen to his son talk or read from some book in which he was interested, and while he realized it not, he was fast becoming a Catholic in his belief.

This had gone on for many months, and one day after he had been listening with more than usual interest to explanation of a passage from the Bible, over which his wife and himself had many arguments, and which one understood no better than the other, for it was one of the proofs of a Catholic doctrine which they did not care to admit was true, Mr. Carson said while the tears almost glistened in his eyes: "How grand your religion is and how happy you must be as a member of such a church."

"We Catholics are indeed happy," answered the priest.

"The life of a Catholic always seemed hard to me," said his father, "but it don't any more, and if—" he paused.

"What is it father?" asked the other.

"I was going to say if I wasn't so old I believe I would join your church myself."

"Too old father?" said the priest reproachfully.

"Yes," said Mr. Carson, "I never joined any church, although your mother used to beg me to, but it is too late for a man of my age to think of it now. I have always tried to do right by everybody, and I think I will be saved just as much as some of our strictest church members who call themselves Christians."

Father Bristol shook his head. "Father," he said in tenderest voice, "It is never too late to think of the salvation of your soul; old age is the time when we should give our whole hearts to God if we never have before, for then the time that we must meet Him is near at hand, and He alone can help us in that hour when the world is ebbing away. It is not for life that we belong to the church and live up to its rules, but as a preparation for death. What better preparation could we make than to follow the rules which Jesus Christ has given us in His church? We have no right to make rules for ourselves and disrespect the ones He laid down for us, for He not wiser than we and did He not know what was best for us when He gave them?"

Mr. Carson was silent for some time, for the words of his son had sunk deep into his heart and a new light had crossed his path. At last he said, "My son you have convinced me and I will join your church. I am ready now to be baptized."

"Not yet father," said the other, "for you do not understand the Catholic religion and you must know it and believe in it before you can embrace it."

"I do believe in it now," said his father, "and as for knowing it, what more is there for me to learn? Haven't you answered every question I have asked you and explained many other things besides?"

"Yes," answered his son, "but there is still much more for you to learn before I can receive you into the church."

"I am satisfied with what you have already told me," said Mr. Carson, "and I ask to know no more, for I am certain that there could not be anything in your religion that I would ever object to if I knew it a thousand times better."

"It is not that I think that knowing more about the Catholic religion than you do there would be any possibility of your changing your mind," said the priest, "on the contrary, the more you know of it the more you will admire it."

"If that be the case," said Mr. Carson, "why not be received into the church now and learn more about it afterwards? Would not that do just as well?"

The priest shook his head. "Would you wish," he said, "to take such a

step as this—a step upon which the eternal salvation of your soul depends—without first knowing and considering well what you are doing?"

"No," said Mr. Carson after some reflection "but I can never change my mind, it matters not how long I may think of it. What a difference between you and the Protestant ministers I have known! They are ready to receive anyone who wishes to join their church at any time when they find that they are sincere in their intentions and with hardly any preparations, while you require so much from a convert."

"We require no more than is necessary for them to know in order to become good and faithful Catholics," answered his son, "and we do not want to bring anyone into our church in ignorance of what it teaches."

Mr. Carson was silent a few minutes, then said, "Teach me my son, teach me all that I should know in order to become a good and sincere member of your church. I am willing to wait any length of time if I can only die a Catholic, for I feel that none but the true church of Christ could use such caution in admitting strangers into its communion."

"The sacraments entrusted to our care are too sacred," said the priest, "to be given indiscriminately to those who know not the greatness of them."

"I think you are right my son," said Mr. Carson, "in being so cautious, and I feel more than ever that yours is indeed a sacred office. I can never tell you what a happiness it is to me, your father, and not yet a member of your church, to have you where you are, and I am happy to know that my son, Charlie, is one of your number. How I wish that his brothers and sisters might follow his example, but I suppose they never will."

Do not worry about them, father," said the other, "we can only pray for them and God in His infinite goodness and wisdom; will yet bring all things right."

"I will trust Him," said his father, "and not cease to pray for my wife and children."

It was in early autumn that the foregoing conversation took place and the following Holy Saturday after the baptismal waters had been blessed, the head of him who often declared that he would never join any church was bowed to receive the regenerating stream, which he accepted with the pure faith and simplicity of a child.

Although age had already begun to show itself on him in more than one way, he had the alertness of youth this morning, and had never seemed any happier. He had arisen long before any of the rest of the family to get ready to go to mass, which was at an early hour, and he was the first one in church. It was with the greatest pride he walked up the aisle and stood before a large number of friends, some of whom were Protestants, to receive the sacrament of Baptism, and all the rest of the day he was as light hearted as a child. His son, had from the very first, found him to be a most apt scholar in the truths which he taught him and Mr. Carson promised to be a most severe and devout convert.

Mrs. Carson had, as might be expected, strongly rebelled when her husband first told her of his intentions to become a Catholic, but afterwards, when she saw that he was determined, she let him have his own way without further comment, but not until after she had given him a good talking to about setting such a bad example before the children; first by being careless all his life and refusing to join the church she was bringing them up in, and second, by joining another church in his old age. On the morning he was baptized she would not go to see him, but she allowed the children to go and everyone who was at home went, some of them more out of idle curiosity than from any other motive but they were all deeply impressed with the depth of their father's devotion, which was so much greater than what he had ever shown in his own church, but most of them soon forgot it after leaving the church and going home to their mother, who was extremely sad to-day and would not be comforted.

Father Bristol realized it not, but in his family he had another admirer, who ever watched him with more jealous eyes than his father; it was with the eyes of a child, who, in an older brother had found an ideal of perfection whom he wished to copy. It was his youngest brother, Daniel, the baby of the family, who was never so happy as when he was with "Father Eddie," as he called him.

To be continued.

A NOBLE ORDER.

SISTERS OF ST. JOSEPH OF NAZARETH.

Brief History of an Apostolic Religious Order.

Among the many pious orders of religious women that have added to the glory of God and of His church, the Congregation of the Daughters of St. Joseph of Nazareth stand foremost. Born at a time when the church of Jesus Christ was sorely tried and in need of religious auxiliaries, its career has since been one of widespread usefulness.

The Congregation was founded in LePuy, France, in the year 1650, at the suggestion of a saintly missionary of the illustrious Society of Jesus—Rev. John Paul Medaille, the Apostle of Velay. In his apostolic journeys, this holy priest had met many pious widows and young girls anxious to retire from the world in order to devote themselves, in a special manner to prayer, the practice of virtue and their own sanctification, while at the same time, consecrating their lives to the service of their neighbor.

The establishment of a community, whose object would be to unite the exterior works of charity with the repose of contemplation, had been the first conception of Saint Francis de Sales. The idea of a mind so great, of a saint so perfect as the gentle Bishop of Geneva, could have been but the inspiration of Heaven, and must in time prove successful. Consequently, we find that only a few years after his death, his ideas were fully carried out in the pious Congregation of St. Joseph of Nazareth, a community of Sisters destined for the solace of human misery and the Christian education of youth, uniting prayer and contemplation with the external works of charity, and thus adding another jewel to that glorious crown of the religious life, which is at once the ornament, the honor and the strength of the church. The composition of that essence, so strong and yet so delicate, which renders those sublime virgins brave as soldiers, tender as mothers, pure as angels, with hearts as immense as misery, as strong as love, is communicated by Heaven to Catholicity alone.

Previous to the foundation of this Congregation many holy and learned persons were unable to conceive that the flower of virginity could be preserved secure and inviolate without the safeguards of solitude and the cloistered life. The saintly Jesuit, on the contrary, thought with St. Francis de Sales, that the fear and love of God were infallible antidotes against temptation and worldly seductions; and that, wanting this holy love and fear, the closest grates would prove but feeble barriers. Instead, then, of devoting the new Congregation of Sisters to a life wholly cloistered, their Founder placed them in hospitals and schools and in charge of works of charity in general. He sent them as mothers to the bedside of the sick, the sick, the attic of the poor, into isolated huts and garrets, on far distant missions; among savages, even to the soldier's camp "with the city streets and highways for their convent, obedience for their enclosure, the fear of God for their grate and holy modesty for their veil." To such work the Sisters of St. Joseph of Nazareth are marvelously available, for our Blessed Saviour, in His infinite and ineffable goodness, having willed to leave us His representatives on earth, the afflicted, the sick, the hungry, the naked and homeless poor, declaring that whatever is done unto the least of the unfortunate is done unto Himself, it follows that it is He whom His children tend in the suffering members of humanity.

The advent of this Congregation began a new epoch in the history of female religious communities. The world never before had seen such an order, never dreamed of such a mission as theirs until it sprang into sudden existence from the divine inspiration of an humble son of Loyola, at the very moment when its services were most needed. So admirably fitted for the task before them, so well versed in all human science, yet so simple and so humble in their religious character, so full of the loftiest and most ethereal devotion and so utterly detached from earthly things, those Sisters appear before the world, that its dazzled vision can scarce comprehend what manner of women they are. It was for the purpose of propagating the Faith that the Congregation was called into being and as instruments of that chosen work the members were from the first endowed with every quality that might insure success. They conquered the

fox with his own arms, and the world saw that those humble Sisters were the true enlighteners and friends of their own race; for the light which their angelic genius cast on human learning and moral reform among the women of France came direct from the great sources of Truth.

The Rule of the Congregation is that of Saint Francis de Sales, while the constitutions are those of Saint Ignace Loyola. Their object is to train each religious to the highest possible degree of virtue and learning. The members are to be those who in every thing pertaining to human knowledge do not remain behind their age, but are able to follow or even to aid its advances. They are alive to every change in the popular phase of education; they hold to nothing simply because it has the sanction of antiquity but are ever ready to adopt what stands the test of experience.

The Sisters annually, for a period of seven years, make the customary vows of poverty, chastity and obedience. Only those, who after years of faithful labor and strict observance of the Rule, have proven themselves worthy and reliable members, are permitted to take perpetual vows. The professed religious has been molded to such an extent, drilled in the exercise of that wonderful prudence, sound reasoning, and self-control so characteristic of members of the Congregation, that the state of her soul invariably casts a special and unmistakable reflection upon her countenance, she has especially acquired an unbounded love for God, for His church and for the Daughters of St. Joseph of Nazareth.

The Congregation was formally approved by a Decree issued by the Holy Father, Pope Leo XIII, on the 20th day of November in the year 1895.

The Mother House, Nazareth House of Studies is located in LePuy, France, but the community is scattered through several countries, numerous establishments, which are self-supporting, and which are blessed by God since it is blessed in Nazareth itself. The members are accomplished in good among all classes of society.

The Congregation of St. Joseph of Nazareth is a cosmopolitan in membership; its subjects are mainly drawn from the following nations: United States, America, Canada, Ireland, Germany, England, France, Italy, Bohemia, Belgium, Poland, Austria and Spain. It makes no distinction whether aspirants to the order be rich or poor; all that is required is piety, signs of a religious vocation and good health. Saintly virgins are naturally preferred, but pious souls, fulfilling religious duties; will be accepted. The community is to be without young girls whose intellectual has been neglected, provided evince talent, are naturally making the prescribed studies, which is not very hard, and are sincerely persevering in the Congregation. Sisters who aspire to become teachers are obliged to pass a preliminary and normal examination, before they will be permitted to instruct others; hence the high grade of scholarship amongst the teachers of the Congregation. If a novice shows decided talent for a special branch of education, she is provided with the best instruction obtainable, and encouraged in every way to thoroughly perfect herself in her particular work.

All young girls are not called to become school teachers, but the community will conduct works of charity in general, dressmaking, millinery, stenography, typewriting, domestic, etc. etc., are received into the order and placed suited to their individual tastes and capacity are found for each member in the various convents.

From sixteen to thirty years is the most appropriate age for the admission of candidates into the Congregation. Educated ladies or women are received at a more advanced age.

Catholic girls, unfortunately, are little if any attention to the fact that every person has some special mission, and yet, it is a subject of vital importance to them, both here and in the great hereafter. They seldom ever think of the fact that there is a divine calling for every state of life. St. Paul says, "Every one has his proper gift from God, one after this manner, and another after that. Again, he says, 'If in the above state of life we wish to secure eternal salvation, we must submit that state to which God calls us, which alone He promises us eternal life.'"

neglecting to do so, they are in great danger of losing their souls. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.

The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.

Two points are especially to be noted in the religious life. The first is the state of the soul, which is the foundation of the religious life. The second is the state of the body, which is the foundation of the religious life.

The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.

The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.

The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.

The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.

The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will. The religious life is a fixed state, and one which cannot be changed at will.