

# 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.

Dr. Cos, who is Archbishop of Madrid, has been nominated by the government to fill the Spanish vacancy in the Sacred College, and at the next consistory will be called by His Holiness to take his seat in the Supreme Council of the church.

His Eminence Cardinal Vaughan has received a message from Rome intimating that his choice of assistant bishop had been approved and that Father Brindle had been created a domestic prelate to His Holiness. The new prelate will be titular Bishop of Heliopolis. The consecration of Mr. Brindle will not take place in Rome, as was expected, but in London.

A Gibraltar telegram to the London Mail says that the Rev. J. Bellord, Catholic chaplain to the Catholic forces at Gibraltar, is to be vicar-apostolic at Gibraltar, vice Mr. Canilla, titular Bishop of Liria, deceased. The Rev. J. Bellord served in the Zulu war of 1881, and was present at the battle of Ulundi. He went through the Boer campaign in 1881, and afterwards he served in Egypt, being wounded in the battle at Tel-el Kebir. Father Bellord is a chaplain of the first class and ranks as colonel.

A touching ceremony took place recently in the chapel of the Convent of the Assumption, Rome, when three young German ladies, sisters, abjured the errors of the Protestant religion and were received into the Catholic church by Most Rev. Mgr. Grassano, Archbishop of Palermo and Commissary of the Holy Office.

English exchanges announce that Miss Winifred Mary Chapman, daughter of Mr. Arthur Chapman, Victoria parade, Ramsgate, was recently received into the church by Father Fox of Ramsgate. Subsequently she was married by the same priest at the Benedictine church, Ramsgate, to Mr. Brandon J. Long, journalist and son of Mr. J. J. Long, Colonel, editor of the Nationalist.

Father Francis B. Dougherty, who was staff chaplain to Gen. Merritt in Manila talked on the Philippines at the Catholic club in New York recently. He referred to the Astor battery as "asteroids or shooting stars." He described Dewey's victory and Cavite, with its looted churches and inhuman insurgent hospitals. He described a visit to Aguinaldo as follows: "A small man entered, preceded by a native dressed in native garb, with pins shirt, worn Chinese fashion, outside his trousers. A clever conic, I thought, coming to arrange the chairs, when he turned coolly, took the seat of honor, and Aguinaldo, stolid as a statue of Buddha, sat before us."

The organization of the Eighth session of the Champlain Summer School of America has begun. A grand reunion of its friends is to take place in New York on the 10th of April. Many improvements have been made on the Summer School grounds at Cliff Haven since last season, and many more will begin and be completed before the 8th session opens. The dining hall and restaurant departments of the grounds are to be enlarged and various cities throughout the country are preparing and building cottages for their representatives. Quite a number of New York families are building private cottages to accommodate their families and friends. All in all the housing and boarding capacities of the present buildings on the assembly grounds will be doubled and thereby grant ample room and facilities for all. The number of eminent lecturers being engaged for the coming session is very large. New features are to be added, among which a sun dial, which Rev. Father Woodman of the Paulists, is preparing. James E. Sullivan, secretary of the American Athletic Union, and associated with the athletic clubs of New York city, is preparing a schedule of field and water sports. This athletic course will be as complete in its thoroughness as the educational curriculum of the Summer school and prove as valuable as well. The college camp, under the personal direction of Rev. Dr. Talbot Smith, will be certainly enlarged. From the present enthusiastic outlook among college boys the camp will surpass its success of last session.

There Are Others

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## THE BROWN CURL.

BY MARY ROWENA COTTER.

Author of the "Two Cousins" "A Heroine of Charity," and "Farmer Carson's Sons."

### CHAPTER I.

[Continued from last week.]

"Please, Sister, let Laura remain with me, said Melissa, 'for I am so lonely without her; but Sister objected, saying I could not loose the time."

"Tears filled her eyes as she said pleadingly, 'Please, Sister, do not send her away from me,' but it seemed to be of no use for one look from Sister was enough and I started to go out. The doctor told me to wait a few minutes in the hall, so I walked down to a window in the hall and waited for them to come out. I had noticed that he looked very much troubled when he saw Melissa and this made it harder for me to think of being separated from her, even though I could hear from her every day. I might as well have been in a distant part of the city as in the same building with her when I could not see her."

"For some time the doctor and Sister Superior stood a little distance from me, talking in a low tone. I heard him say that Melissa's condition was worse than yesterday and he looked very grave as he added that there was some doubt as to her recovery. My heart sank within me and it was with difficulty I kept from betraying that I was listening, but I felt happier when I heard him say that if Melissa insisted upon me remaining with her, it would be better for me for a few days, at least, even if I did have to give up my studies for a while. I felt like thanking him for his kindness, but I dare not, Sister rather reluctantly consented and from that time until my little friend was able to sit up I scarcely left the infirmary either day or night. I occupied a little cot next to Melissa's bed and in the night I was always awake at the slightest sound she made. I often marvel now how my strength held out so well when I lost so much rest, but I kept up and felt none the worse for it."

"The first night and several days following, she was so much worse that nearly all hope of her life had been abandoned. She was prepared for death on the second day, and no one can know the grief I felt as with the nurse and her mother I watched over her—waiting for the end and unwilling to part with her. I almost felt that to her mother could not feel much more grieved than I did. Part of the time she was in a sort of delirium and seemed to recognize no one. I felt that I was in the way at these times, and would have left the room, but even then she seemed to miss me if I were not at her bedside. When at the end of the fifth day a slight change for the better came and the dear little invalid was pronounced almost out of danger, I believe that no one but her own mother could have been as happy as I, and even she could not have been more so."

Aunt Laura glanced again at the brown curl and continued: "It was during this sickness that Melissa's hair was cut off. I was with her when it was done and it grieved me sorely to see her bitterly she wept for the loss of her curls, for she said she would not be half as pretty when they were gone. We tried to console her by telling her that her hair would soon grow out thicker and prettier than before, but she would not listen to us. 'I know I shall look so ugly without them,' she said, and it will be so long before they grow again.' I noticed that after she returned to her room she avoided looking in her mirror for several weeks and then my proud little lady began to grow quite conceited over her short curls that were not so unbecoming, after all. When she looked at them she would sometimes laughingly call herself 'mama's boy.' Her mother kept all of the short curls excepting this one, which Melissa said I should keep to remember her by."

"It was about three weeks before Melissa was able to sit up for any length of time or leave the infirmary, and she was only the mere shadow of that rosy-cheeked girl of so short a time ago, but she regained her strength quite rapidly. When she was again in her classes, her companions welcomed her as though she had been absent for months. I think I myself seemed little less than a stranger to the girls. I was able to resume my studies with my class for I had all my books with me during Melissa's illness and by studying while she was asleep had not missed a lesson, which fully satisfied my teachers for the time they had worried about my loosing."

"After this we two were more attached to each other than ever, and Melissa often said that she feared that she would never have recovered had it not been for my kindness to her, but this, of course, was all imagination on her part. As the close of school drew near, we began to wish that it were farther off, for as I lived in central New York and Melissa in Detroit, we did not expect to meet again until school re-opened in the fall, and what a long time it seemed to us children, who, although entire strangers only a year ago, seemed more like own sisters now. I invited her to come home with me for a few weeks, but her mother thought she could not spare her after being separated from her all the year."

"The day of parting came and it was even harder for us both than we had anticipated. I had hardly realized until that day what a sisterly attachment had sprung up between us. Many loving good byes were exchanged and with a promise from me to write as soon as I reached home, we parted at the front door of the Academy. I shall never forget how sweet Melissa looked that morning, when about half way down the walk, I turned around hoping to get another glimpse of her. She was standing on the veranda, watching me out of sight, robed in a white dress and her head covered with short brown curls, while her face was still almost as colorless as her dress. There were tears in her eyes as she waved me a last farewell, but she smiled and tried to hide them. What a pretty picture of childish innocence and simplicity she was. That is the picture of my Melissa which remains with me until this day as the most perfect picture of her. Although it has been over twenty years since that day, I can almost see her now. I did not dream how long it would be ere we would meet again, and how changed she would be from that fair child who looked more like a spirit from the other world."

Each week for the first seven weeks brought a letter, and sometimes two from Melissa. Long affectionate letters they were, and in each she spoke of the time we would be together again. The last three weeks of the vacation I spent with friends in the country some distance from home, and as I visited different places I could not have my mail sent to me, so I did not get any until my return home the latter part of the first week of September.

Among other letters which had been received during my absence was one from Melissa written the day after I left home. It said that her mother had decided upon taking her to New York to be educated, but they did not know when they would go. Another letter from her, dated two weeks later, spoke of her first letter which was still unanswered, and which she thought might have been lost in the mails. Her closing words were, 'I shall be at the academy the day school opens, and I hope you will be there, as we will probably start the next day and I wish to see you before I go.' I could see in both letters that Melissa greatly regretted leaving our school. She said that she did not wish to go among strangers and be obliged to make new friends, when she was leaving so many behind her, but her mother thought it would be better for her to attend the school she had selected for her in New York, as it might give her the chance of an entrance into better society after her school days were over. I hardly knew why it was, but I shed many tears over these letters, and I thought her mother was very imprudent in taking her from the school where she had been so happy."

School opened two days before I reached home, and Melissa had undoubtedly left the city before this. Had I known it in time, I would have written to her stop at our home on her way. I tried to content myself with the thought that she might possibly have been delayed for a few days and I might see her, but when two days after receiving the letter I was again in school, I found her gone."

"Melissa had called at the academy the day school opened, again the next day and just before her departure the third day, hoping to see me. The girls, with whom she had left many messages for me, gathered around me and told me that she had been both puzzled and disappointed because I had neither written to her nor returned in time to see her. She was certain that I had received one of her letters, if not both, and she thought that she might have offended me, but did not know how. I obtained her address from one of the girls and wrote her a long letter that evening explaining everything."

To be continued.

## POPE LEO'S LETTER.

THE HOLY FATHER'S VIEWS ON "AMERICANISM."

Full Translation of the Papal Documents—Things to be Avoided—The Catholic Rule of Life—The American Church Commended.

[Concluded from last week.]

From this disregard of the evangelical virtues, erroneously styled "passive," the step was ashortone to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take. They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both, but that this is as false as possible from the practice and the doctrine of the church is clear, since she has always given the very highest approval to the religious method of life; nor without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but, going forward to the evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life?

Those who so bind themselves by the vows of religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the church, besides being injurious to the religious orders cannot be the opinion of anyone who has read the annals of the church. Did not your country, the United States, derive the beginnings both of faith and of culture from the children of these religious families? to one of whom but very lately, a thing greatly to your praise, you have decreed that a statue be publicly erected. And even at the present time wherever the religious families are found, how speedy and yet how fruitful a harvest of good works do they not bring forth! How very many leave home and seek strange lands to impart the truth of the gospel and to widen the bounds of civilization; and this they do with the greatest cheerfulness amid manifold dangers! Out of their number not less, indeed, than from the rest of the clergy, the Christian world finds the preachers of God's word, the directors of conscience, the teachers of youth and the church itself the examples of all sanctity."

Nor should any difference of praise be made between those who follow the active state of life from those others who, charmed with solitude, give themselves to prayer and bodily mortification. And how much, indeed, of good report these have merited, and do merit, is known surely to all who do not forget that the "continual prayer of the just man" avails to placate and to bring down the blessings of heaven when to such prayers bodily mortification is added."

But if there be those who prefer to form one body without the obligation of the vows let them pursue such a course. It is not new in the church, nor in any wise censurable. Let them be careful, however, not to set forth such a state above that of religious orders. But rather, since mankind are more disposed at the present time to indulge themselves in pleasures, let those be held in greater esteem "who having left all things have followed Christ."

Finally, not to delay too long, it is stated that the way and method hitherto in use among Catholics for bringing back those who have fallen away from the church should be left aside and another one chosen, in which matter it will suffice to note that it is not the part of prudence to neglect that which antiquity in its long experience has approved and which is also taught by apostolic authority. The scriptures teach us that it is the duty of all to be sollicitous for the salvation of one's neighbor, according to the power and position of each. The faithful do this by religiously discharging the duties of their state of life, by the uprightness of their conduct, by their works of Christian charity and by

earnest and continuous prayer to God. On the other hand, those who belong to the clergy should do this by an enlightened fulfillment of their preaching ministry, by the pomp and splendor of ceremonies especially by setting forth that sound form of doctrine which Saint Paul inculcated upon Titus and Timothy. But if, among the different ways of preaching the word of God that one sometimes seems to be preferable, which is directed to non-Catholics not in churches, but in some suitable place, in such wise that controversy is not sought, but friendly conference, such a method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the bishops and let them be men whose science and virtue has been previously ascertained. For we think there are many in your country who are separated from Catholic truth more by ignorance than by ill-will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way."

From the foregoing it is manifest, beloved son, that we are not able to give approval to those views which, in their collective sense, are called by some "Americanism." But if by this name are to be understood certain characteristics of mind which belong to the American people, just as other characteristics belong to various other nations, and if, moreover, by it is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name. But if this is to be so understood that the doctrines which have been advanced to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn it as being most injurious to themselves and their country. For it would give rise to the suspicion that they are among you some who conceive and would have the church in America to be different from what it is in the rest of the world."

But the true church is one, as by unity of doctrine, so by unity of government, and she is Catholic also. Since God has placed the center and foundation of unity in the chair of Blessed Peter, she is rightly called the Roman church, for "where Peter is, there is the church." Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus: "I acknowledge no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the church was built upon him as its rock, and that whosoever gathereth not with you, scattereth."

We have thought it fitting, beloved son, in view of your high office, that this letter should be addressed specially to you. It will also be our care to see that copies are sent to the bishops of the United States, testifying again that love by which we embrace your whole country, a country which in past times has done so much for the cause of religion and which will by the Divine assistance continue to do still greater things. To you, and to all the faithful of America, we grant most lovingly, as a pledge of Divine assistance, our apostolic benediction. Given at Rome, from St. Peter's the 22nd day January, 1898, and the thirty-first of our pontificate."

LEO XIII.

"Don't Tell Them Where You Found Me."

The above is the name of a new song issued on the following incident: The Rev. Thomas Delaney, when chaplain of a large state penitentiary, while passing through the hospital ward, was called to the bedside of a dying convict. The last words of the unfortunate youth were: "Father, I see you do not know me, but you know me well, and my family. I will die to-night." I prepared my soul's exit into eternity, and while his hands were clasped in mine, his last request was made: "In my dying moment promise me what I will ask." I gave him, my word; he then revealed his parentage, who thought him dead. "Now give me your word that you will send my body home, but don't tell them where you found me." I sent his body home to another state, but they never knew where I found him. The Groene Music Publishing Co., 32 E. Fifth street, Cincinnati, Ohio, will send the above song to any address for 20 cents in silver stamps, regular price 50 cents.

Hood's Pills cure biliousness. Mail for 25c by C. L. Hood & Co., Lowell, Mass.

CONVERTED BY THE HOLY SPIRIT.

Interesting Facts Concerning the Conversion of the Holy Spirit.

The Paris correspondent of the Liverpool Catholic Times gives an interesting information concerning Father Tuckwell, an English priest who is now laboring successfully in France.

"At six years of age, a little Protestant boy amid Protestant surroundings, he was charmed by the recitation of the Hall Mary. Being told by his mother that it was superstitious and being forbidden by her to say it, he came across the angel's salutation in St. Luke and showed it to her. At thirteen he was equally charmed by the 'Magnificat' which he came across incidentally in the New Testament. On one occasion about this time he ventured to point out to some full grown Protestants their inconsistency in the matter of the devotion to Our Lady, since they believed in the Bible and would not practice what it taught on this subject. For this he drew upon himself a sound reprimand from his mother in the presence of company. When he was of an age to be independently he embraced the Catholic religion. His great wish then was to convert his mother. She was, however, pointing to her children and said: 'I know how I love them. I would rather see them dead than Catholic.' A storm of heaven intervened. The children were stricken down with droup and their death was imminent. The Catholic brothers said: 'Let us say the 'Hall Mary' together. I entreat you to say it with us.' Conquered by her anguish and the maternal instinct, she consented to the Protestant children, who humbly joined in the prayer. It was a fervent prayer. The children recovered and their mother followed. Father Tuckwell's mother can now say: 'I am a Catholic. I am both converted by the Holy Spirit.'"

THE CATHOLIC RELIGION IN THE UNITED STATES.

We Can Supply, Now and Then.

The sublime, spiritual, and comparative character of the Catholic religion.

The Divine perfection of the Catholic religion.

The morality of the Catholic religion.

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His language, which is divine.

The number and evidence of the miracles, recognized by His apostles.

Testimonies.

The power of His Church.

The events of His Church.

His glorious resurrection.

His glorious ascension.

His glorious return.

His glorious reign.

His glorious kingdom.

His glorious glory.

His glorious honor.

His glorious power.

His glorious wisdom.

His glorious love.

His glorious mercy.

His glorious grace.

His glorious peace.

His glorious joy.

His glorious hope.

His glorious faith.

His glorious charity.

His glorious holiness.

His glorious purity.

His glorious innocence.

His glorious virginity.

His glorious widowhood.

His glorious old age.

His glorious death.

His glorious resurrection.

His glorious ascension.

His glorious return.

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