

The Catholic Journal.

Vol. X, No. 30.

Rochester, N. Y. Saturday, April 22, 1899.

\$1.00 per Year, 50 per Copy

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 fiftieth anniversary of the foundation of the London Oratory will occur on the last day of May.

The cathedral of St. Mary, Killenny, the completion of which was begun eight years ago under the present bishop of Ossory, was reopened on Low Sunday. St. Mary's is now one of the noblest ecclesiastical buildings in Ireland, a magnificent monument of the enduring faith and self sacrifice of the city of St. Canice and the diocese of St. Kieran. It was first opened for public worship in 1857, and its completion was begun in 1891 under the direction of Mr. Hague. Many of the Irish bishops and a great number of ecclesiastical dignitaries from other dioceses and provinces were present at the reopening.

On Monday, Feb. 20, the Right Rev. Hildebrand de Hemptinne, abbot primate of the Benedictine Order, was summoned by telephone to the Vatican, and on his arrival the secretary of state, Cardinal Rampolla, informed him that the Holy Father wished to mark the anniversary of his election to the Supreme Pontificate by conferring upon the present abbot primate and his successors in office the privilege of wearing the *cappa magna* in all the churches of the Benedictine Order throughout the world.

Death, so busy of late among the members of the French episcopate, has struck down another prelate in the person of Mgr. Fonteneau, Archbishop of Albi. The deceased archbishop was in his seventy-sixth year. His death occurred after a long and painful illness borne by him with exemplary courage and fortitude. He died surrounded by his clergy and assisted by them until the last moment. Mgr. Fonteneau was count of the Roman empire and assistant at the pontifical throne before being raised to the bishopric of Agen in 1874. He was raised to the archbishopric of Albi in 1884.

The Sovereign Pontiff has sent the sum of 80,000 francs to the chapter of the Lateran Basilica. The object of this generous gift is to enable the chapter to enlarge and embellish the sacristy of the church, "the mother and the head of all the churches of the city and the world." Leo XIII. has, since the beginning of his reign, shown a special affection for this great church. When he came to the throne the repairs for the enlargement of the apse was begun, and he carried them out and finished them—a labor which lasted nine years and cost 7,000,000 francs. Then he repaired the cloisters, which are, with those of St. Paul's beyond the Walls, the finest specimen of this special kind of art to be met with in Rome. A residence, now occupied by Cardinal Satolli, was made for the archbishop of the Lateran. Now the sacristy comes under the improving hand of Leo XIII.

On occasion of the recent visit ad limina of Cardinal Goossens of Belgium, His Eminence presented to the Holy Father a sum of 100,000 francs subscribed by the Catholic journalists of Belgium. The Holy Father was deeply touched by this testimony of filial affection on the part of his children in Belgium, thanking and blessing the generous donors. At the close of the cardinal's audience, which lasted a quarter of an hour, the ecclesiastics who accompanied him were introduced, and after they had paid their homage to the venerable Pontiff, His Holiness addressed them in French, speaking of the illness he had just passed through. "I really thought," said Leo XIII., "that my end was come. My longevity is exceptional, and I attribute the cure of a poor old man, such as I am, to the special intervention of Divine Providence. At a certain moment in the course of the operation I felt myself growing faint, but I invoked the assistance of the Mother of God and I regained full consciousness. I had that tumor for a long time. Some years ago Mgr. de Croix advised me to have recourse to M. De Baisieux, a Louvainian professor, and knowing the skill of the Louvainian professors, I was inclined to follow his advice and submit to an operation. But my Roman physicians were of a different opinion. Perhaps," added the Pope, jestingly, "they were somewhat jealous."

WHAT CATHOLICS BELIEVE.

A USEFUL SYNOPSIS WHICH WILL ANSWER MANY INQUIRIES.

Not Controversial, but a Mere Statement of Facts Prepared by Rev. P. A. Baart.

Under the caption of "Father Baart's Easter Ad," the "Marshall Statesman," of Marshall, Michigan, publishes a short exposition of Catholic doctrine prepared by Rev. P. A. Baart, of that city. Father Baart is one of the best known priests in the country, being authority on canon law and the author of several works on the subject. His "Legal Formula" has now reached its third edition.

A remarkable feature of this edition is a letter from Leo XIII. to Father Baart approving of the book, "especially in the direction of making canon law more known in your country, and that the ecclesiastical affairs may be better regulated according to it."

The synopsis of Catholic doctrine referred to above is as follows:

All Catholics believe that there is one God in three divine persons, Father, Son and Holy Ghost; that God by His Word only and out of nothing created heaven and earth and all things; that angels and men are the chief creatures of God; that some of the angels sinned and were punished. That Adam and Eve, the first man and woman, disobeyed the command of God and were punished by the loss of justice and innocence and by sickness and death; that this deprivation of justice is original sin and all men are born with this defect of sin; that through the merits of her Divine Son and because she was to be His Mother, the Blessed Virgin Mary was preserved free from this original sin, which privilege is called her Immaculate Conception.

Catholics believe that God the Son, the second person of the Blessed Trinity, by the power of the Holy Ghost, assumed human nature of the Blessed Virgin Mary and is called the God-Man, Jesus Christ; that for this reason the Blessed Virgin Mary, although a creature, is called the Mother of God, and is deserving of a very special but not divine honor—divine honor is paid to God alone.

Catholics believe that Jesus Christ by his suffering and death redeemed men and obtained for them grace or supernatural help, whereby they may be saved; that the chief channels of grace are the seven sacraments, all of which were instituted by Christ, viz., baptism, in which original sin and actual sins committed before it is received are forgiven; confirmation, which makes those baptized strong and perfect Christians; Holy Eucharist, which is the sacrament of the body and blood, soul and divinity of Jesus Christ, really present under the appearance of bread and wine; penance, in which sins are forgiven which are committed after baptism; extreme unction, which is for the help and comfort of those in danger of death by sickness; Holy Orders, by which bishops, priests and other ministers of the church are ordained and receive the power and grace to perform their sacred duties; matrimony which unites a Christian man and woman in lawful marriage and gives them grace to live happily together.

Catholics likewise believe that Jesus Christ, the true son of God, instituted a church or society and that to certain ones, i. e., the priesthood in this church. He intrusted the administration of the sacraments and the teachings of His doctrine divinely revealed; that the divinely appointed visible head of the church, the Pope of Rome (the invisible head is Jesus Christ) is, by the aid of the Holy Ghost and must be infallible, i. e., he cannot err when officially teaching the whole church a doctrine regarding faith or morals. This in their belief does not imply that the pope cannot sin or make a mistake in other matters as some non-Catholics have been led to suppose.

Catholics also believe the will of God is that all are bound to belong to the church, and he who knows the church to be the true church and willfully remains out of it cannot be saved. Such a person willfully disobeys God and refuses the divine assistance necessary for salvation. Reasons of convenience, of prejudice or of human respect God will not accept, nor will a sincere and intelligent man offer. While believing this in regard to salvation, which finally depends on their interior disposition known only by God and themselves.

Catholics also believe that as Jesus Christ, is God, He can do all things, and particularly that He can forgive sins and that He can change the substance of bread and wine into the substance of His body and blood. They believe, moreover, that if He wishes He can appoint men to do the same things in His name and by His power. They finally believe as a matter of fact He has given this power to certain men, viz. to the priesthood of the church and they prove this from Scripture and tradition.

Catholics believe that a man must be truly sorry for his sins, otherwise they will not be remitted, even though absolution be given, and they repudiate as an insult the charge that money or any consideration is received by the priests for the forgiveness of sins.

According to the Catholic doctrine an indulgence is a remission in whole or in part of the temporal punishment due to sin. It is not a pardon of sin nor a license to commit sin and one who is in mortal sin cannot gain indulgence.

Catholics believe that the marriage of Christians is a sacrament and cannot be dissolved by any court, but only by the death of either husband or wife. The church forbids the marriage of Catholics with persons who have a different religion or no religion at all because such marriages generally prove unhappy and lead to contentions or indifference, to loss of faith and to the neglect of the religious education of the children. The removal of this prohibition is called a dispensation.

Catholics maintain we are bound to believe the revelation of God and keep his commandments. They believe in heaven, a state in which the good are rewarded eternally; they believe in hell, a state in which the wicked are condemned eternally; they believe in purgatory, a state in which those suffer for a time who die guilty of venial sins or without having satisfied the temporal punishment due to their sins; they believe in a general resurrection of the dead followed by a general judgment, after which purgatory will cease and the souls of the just reunited to their bodies will be rewarded forever, and the souls of the wicked also reunited to their bodies will be punished forever. They, therefore, believe that the salvation of their soul is the most important affair of life.

Catholics maintain that all the doctrines of the church, of which the above is a synopsis, are contained in the revelation of God; that this revelation is found in the unwritten and the written Word of God or in tradition and Scripture; that tradition finds its infallible expression in the teaching church; that both are of equal value in as far as they transmit the divine revelation; Scripture, because it contains and is the Word of God inspired by the Holy Ghost to the sacred authors; tradition, because it is preserved from error by the assistance of the Holy Ghost. While, therefore, the members of the Catholic church reverse and use the Bible, still they believe that the Scriptures alone do not contain all the revelation of God. They maintain, moreover, that the proximate rule of faith given by God and accessible to every one is the teaching of the church or the whole Word of God, both written and unwritten, and this as taught and explained by the church through the organ of the successors of the Apostles; that such is the establishment of Christ, and the practice since the first ages.

As a teaching body in consequence of her articles of faith the Catholic church it opposed to secret societies in which religion is travestied and belief in its supernatural quality destroyed or endangered, or in which conspiracies against civil and ecclesiastical authority are conceived or assisted directly or indirectly. She forbids her members joining them.

The church believes in the religious education of children, and hence in the United States, because circumstances are such that religion is not taught in the public schools she has private and parochial schools where both secular and religious instructions are given. She does not oppose the public schools, but on the contrary willingly acknowledges their opportuneness for the instructions of children whose parents are not of the Catholic faith.

That temperance in all things is a cardinal virtue, is a part of Catholic doctrine. Hence as a teaching body the church can adopt neither extreme. She decries the great evils of intemperance and the saloon element on the one hand, but on the other she admits the licit use of both food and drink.

Kind and thoughtful reader, this is the belief of over two hundred and fifty millions of Catholics; a belief which has remained unaltered for nineteen centuries amidst all the changes of science and government. Is it not therefore worthy of attentive examination in Catholic books? In reading this short exposition of Catholic doctrine you no doubt have been surprised to realize how much of Catholic truth you believe. Then why cannot there be a more extensive belief, a closer reunion with that old and ever new church; that church which harmonizes so thoroughly with our American institutions and whose record has ever proved so true and beneficial to our country; that organization which, though unchangeable in doctrine, can accommodate itself to all governments, to all nationalities, to all temperaments, to all minds?

NEED A REVIVAL.

RELIGIOUS CONDITION IN PORTO RICO.

Father Sherman Says the Island is a Catholic Country Without Religion.

Rev. Thomas Ewing Sherman, S. J., son of the late General Sherman, has given his views on the condition of religious and political affairs on the island of Porto Rico. Father Sherman, after he had been commissioned as chaplain of the Fourth Missouri Volunteers, was sent by special order of Secretary Alger to Porto Rico to inquire into the religious condition of affairs on the island. He remained there since last August, studied the situation carefully and is, consequently, competent to judge of the future of the island. After his regiment had been mustered out at Camp Thomas, on February 5, his official connections in Porto Rico ceased and he returned to this country. He is now stationed at Holy Cross church, Chicago. When asked the impression gained by his stay on the island Father Sherman said:

"I was for several months at Porto Rico, and think it the most beautiful country in the world. The people are with us in political sympathies and have great faith in our institutions. They hated Spain and the Spanish rule as fiercely as did the Cubans, and welcomed our coming as saviors. They hate military rule, and have been under its sway for 400 years. What they wish is civil government, and I am in favor of making Porto Rico a territory immediately, and eventually a state. The higher classes are as refined and as intelligent as any people I have ever met. The great political problem to me is Hayti. I predict that island will cause much bloodshed in the future. It is in a state of anarchy. The negroes are in the majority, and they have the power in their hands. The race war of 1861 will be repeated here in a few years."

"Speaking of our war of the rebellion reminds me that Grant, Sherman and Sheridan were at Porto Rico together. Col. Sheridan, Fred Grant and myself met together at San Juan. The great problem in Porto Rico, to my mind, is not so much the government as it is the religion. The people are Catholics. They have always been Catholics and they can never be anything else. They are too logical to become Protestants. I scorn the idea of Protestant missionaries introducing religion into Porto Rico. It would cause confusion. If they go there, they must do practical work, such as clothe the naked and feed the hungry, but they must not tackle theory. The grand dogmas of the Catholic church can never be perverted in the Latin races. I must say, as a friend of mine said to me, 'Porto Rico is a Catholic country without religion.' The people believe in Catholic principles, but their intense hatred for anything Spanish has led them away from the church. They connect Spain with the church because the church has been under the Spanish government rule."

"I cannot indorse the act of the government in cutting off the salaries of the clergy at this time. They neglected to change many other un-American laws in force in Porto Rico, such as special taxes for lawyers and doctors. The only law they changed in this direction was the cutting off the salary of the priests. Of course no one cares to have his salary taken away, and this is the only act which has aroused the wrath of the Porto Rican clergy against Americans. The people are not used to contribute to the support of the pastor, and find it a disagreeable tax. Do not misunderstand me; I am a firm believer in the separation of church and state, but I think the clergy of Porto Rico should be allowed their salaries by the government until different arrangements can be made."

"Fifty Spanish priests have left the island and no one regrets their departure. The bishop did a cowardly thing, in my opinion. He returned to Spain as soon as we got there and nothing has been heard from him since. I do despise Spanish methods; I care not whether in ecclesiastical or governmental matters. The poor natives are without religion. They need a revival, and I would suggest that an American seminary be at once established in this country where Spanish would be taught and the best of the coming generation of Catholic priests be fitted for the purpose of taking up the work of bringing the people of these islands back to the faith. At present American priests would be of no use there. To reach the people the priest must know Spanish and be able to speak it fluently. There is a seminary at San Juan where 25 native Porto Ricans are preparing for the priesthood. This is the only immediate hope I have for the cause of religion on that island. The young priests there are in sympathy with the United States, and will be able, I believe, to make the people understand that the church is not a Spanish institution. There is a distinctly Spanish religious order, the Escapularios, who have a college at San Juan, but they are unfitted for their work, and education has not advanced under their supervision. I would be pleased to see the Jesuits take charge of this college, and I believe they will do so in the near future. An aged Spanish priest at Ponce seemed to be impressed with the idea of progress in the world. He said to me in speaking of political freedom: 'When children get old enough to leave their father's home they are privileged to do so, particularly if they are not comfortable in that home. Porto Rico and Cuba are now large children.'"

"I would advise any young man with a small capital to go to Porto Rico and buy a coffee plantation. They raise the best coffee in the world down there, and as soon as we get free trade with Porto Rico I think we will use their coffee. Forged Bros. of Boston have opened a large bank at San Juan and have inspired the inhabitants with confidence. I became much attached to the island and to the people in my short stay, and would very much liked to have remained there. I can speak Spanish fluently now. I learned it readily because I can carry on a conversation in Latin. I received orders from the governor of Missouri that my regiment was mustered out the first week in February. I spent a month in Havana on my return to the United States. There is a great deal of travel between Havana and the United States. All the steamers were crowded. I think Porto Rico will be a great winter resort for the people of the United States. The temperature never falls below 75, nor goes above 90 degrees. There are no frosts, as we have in Florida or California. The fruit, produce and crops are always reliable. I will not return to Porto Rico, as I would like to do but I will watch with interest the future of the natives, and hope the people may become one of us."

The founder of the Jesuit order, Ignatius Loyola, is a Spaniard, and so is our present head, and I regret to be obliged to say anything derogatory of the Spanish people, but I believe that the Spanish government richly deserved to lose these islands, and I hope Americans will prove better and more faithful to their charge than have the Spaniards."

DEDICATION OF MONTHS.

Each month in the year has been dedicated by Catholic piety in the following manner:

January, the month of Holy Childhood.

February, the month of the Passion.

March, the month of devotion to St. Joseph.

April the month of Resurrection.

May, the month of Mary.

June, the month of the Sacred Heart.

July, the month of the precious Blood.

August, the month of the Heart of Mary.

September, the month of the Pilgrim Orders.

October, the month of the Angels and of the Rosary.

November, the month of devotion of the souls in Purgatory.

December, the month of the Nativity of Our Lord.

SISTERS OF SILENCE.

RELIGIOUS NEVER SPEAK AND NEVER LOOK INTO A HUMAN FACE.

Queen Victoria and Princess Beatrice Love to Visit the Secluded Home of These Mortified Nuns at Biarritz—Many Persons at Biarritz Visit There.

"When you are staying at Biarritz, mind you walk out one day and visit the humble retreat of the self-sacrificing Bernardines, or, to put it more plainly, the 'Sisters of Silence,'" says Clement Scott in London Sketch. "They live close by the convent of Notre Dame du Refuge, amongst the sands and the dunes and the scattered fir trees on the wild coast of the Bay of Biscay, half way between Biarritz and Bayonne. You will doubtless be staying at the Hotel du Palais, which as you know, was once the summer residence of the Empress Eugenie, and you may take it from me for I happen to know, that her majesty the empress of the French took no greater interest in any religious order than in her favorite penitents who are bound by their order to mortify the tongue and the eye, who never speak, and who never look into a human face."

All this was whispered in my ear by an old friend before I left London for my winter holiday, which was to be spent under the shadow of the Pyrenees, close by the border-line between Spain and France. I confess that I had never before heard of the Bernardines, or knew that there was any religious order of women which observed the laws of silence and abstinence. Of course, I know the Trappist monks, who never speak and who dig their own graves, and I have seen them at their dumb and isolated work in more than one country, but I had yet to become acquainted with "La Solitude," near Biarritz, where, under the very hardest and strictest conditions of life, women rescued from the world—as in the case of the Penitents of the Good Shepherd, at Mill Hill—seek pardon in self-denial and good works. But do not believe for a moment that, however bitter their task, however humble their dwelling, in the lonely "dunes," however lowly and unadorned their chapel, their refectory, and their "cellules"—which almost resemble a prisoner's cell, with nothing but sand for the floor—these solitary and silent women are never idle. They till the barren soil and make it fertile; they cultivate flowers and grow vegetables in abundance, which are freely sold in the markets of France as well as of Spain; they make lace, they make shoes, they paint cards with exquisite taste—all of which produce is sold for the benefit of the convent of the Refuge, with its sister and adjacent home, "La Solitude."

All they cannot do, by the rules of the severe order to which they have bound themselves for life, is to speak or to lift up their eyes to look into a human face. Speechless, and with ever-drooping eyes, they meditate hour by hour, and day after day, on the life that is past and the life that is to come, tilling working and praying. So, one bright, sunny morning I set forth to discover the Convent of the Bernardines, or Sisters of Solitude. As I passed along the pasture and the fields, instead of rough peasants and laborers, I saw silent women in their sombre habit of black and white, and with large white crosses on their "barbaric" mantles, hoeing the turnips, tilling the soil, gathering the fir-cones, guiding the cattle, all speechless, all with eyes cast down to the ground. Suddenly a bell rang out from the convent. Down went these silent workers as their knees they had taught the cattle to do the same, or at any rate to kneel in sleep when the good sisters indicated in a few seconds of silent prayer. Every quarter of each hour, day and night, this bell on the convent clock strikes out its ominous message, bidding a moment's meditation to those and women who, no way loose from their previous trouble, are at last at peace with the world. You approach the lowly edifice by a sandy lane with small hedges on each side starred with small white and flowering laurel-trees. It is the sunset hour, and a light rain is peeping as the Bernardines are rounding the tender plants and are able with matting, and are on the top of the glass thermometer, rolling down pouring rain. For them in the refectory will be a prayer on behalf of the souls in purgatory, and every day.