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A GOOD LAYMAN.

MONTREAL'S EX-RECORDER PASSES
HAPPILY TO HIS ETERNAL REWARD

As is noted for his Christian virtues—A
Chevalier of the Military Order of Pius IX
—Dies on Lady's Day—Clauses of His
Will.

Montreal is mourning the death of a good and great man, His Honor B. A. T. De Montigny, ex-Recorder. The deceased was born at St. Jerome, Que., October 6, 1838. Educated in Joliette College, he was called to the bar in 1859, and not long after went to Europe, where he was the first French-Canadian to take service in the Pontifical Zouaves, organized for the defense of the Pope. For two years he served as a private, refusing the promotion which was offered him for his gallantry and good conduct. In 1863 he returned to Canada and resumed the practice of his profession. He was appointed District Magistrate for Terrebonne in 1872, and Recorder of Montreal in 1880. It was in that position that the late Recorder won a lasting name and fame. He did his duty with almost universal satisfaction. His good judgment was frequently demonstrated by appeals to higher courts resulting in confirming his decisions. His philanthropy was directed to "helping others to help themselves." His benevolence and broad-mindedness was shown in his leniency in dealing with hopeful transgressors and his uniform fairness in dealing with those of other religious opinions than his own who came before him. Greek, Hebrew, Syrian, Anglican, Methodist or Salvation Army were all alike to him, or if there was any preference shown for any, it was to the humblest and weaker.

In May, 1884, by a Papal decree, he was appointed a chevalier of the Military Order of Pius IX.

His will is a document full of Christian and noble sentiments. In the opening sentence he placed his soul in the hands of his Maker, expressing the wish that he should die on a day set apart to honor the Blessed Virgin Mary, for whom he had the greatest devotion. That wish of the regretted Magistrate was realized, as he died on the feast of the Assumption. The testator gave formal orders that his funeral be of the most humble kind, that his body be gown with the robe of the Third Order of St. Francis and covered with a pall bearing the crucifix and his Papal Zouave kepi. There is also a special request that no flowers be sent.

The following clauses of the will read as follows:

"I recommend to my children, as the secret of their happiness, to govern themselves according to the rules of the Catholic religion.

"God submitted me during my life to sufferings in body and soul; I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who may have contributed or wished to make me suffer, because they were but the instruments of the God of mercies, who granted me the signal privilege of never having been wanting in my duties without being severely punished therefor.

"I die comparatively poor and my heirs will have to submit necessarily to the laws of labor, which become light and even agreeable when religiously accepted, as are all burdens when properly borne.

"Let them remember the lesson given by the Master on Calvary, that with the same cross one may lose or save himself, according to the spirit in which it is accepted.

"To assist them as best I can to support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death, the best possible Christian education, in keeping with the means which I leave."

The testator then asks those who may write something about him to mention the religious societies to which he belonged, adding this remark: "My children and my friends, if they love me sincerely, will have more consolation in learning that I belonged to those phalanxes of prayer rather than to clubs of amusement, which, however, I do not all blame."

After asking that prayers and pardon for any offense which he may have committed towards his fellow-men be asked for him from the pulpit and through the press, the will concludes as follows:

"I pray to God that the small inheritance that I leave my children shall not be for them an occasion of discord. Let love continue to unite them and lead the whole twelve of them to heaven, where I hope to meet them with their alliances."

The Mother Church of colored Catholics in America is St. Francis Xavier's in Baltimore. The building itself is historical. During the war it was used as a hospital where many of the wounded from Gettysburg were attended. After the war Rev. Michael O'Connor, S. J., once Bishop of Pittsburgh, bought it for a colored church. In December 1871, it passed into the

hands of the Fathers of St. Joseph's Society. There are now two other churches for colored Catholics in Baltimore, one dedicated in 1883, the other in 1888.

Colonel Charles Denby, ex-United States Minister to China, now on the Philippines peace commission, has said: "There are supposed to be 40,000 Protestant converts in China, and at least 500,000 Catholic converts." The population of China proper is estimated at 385,000,000.

ARCHBISHOP CARR.

What the Melbourne, Australia, Prelate Thinks of America.

Archbishop Carr, of Melbourne, who visited this country recently gives expression to his views of America, its people and customs in an interesting interview published in the New Zealand Tablet. He says:

"I have traveled pretty well round the world since I left Melbourne. I have been through the continent of Europe, England, Ireland and America. I was particularly anxious to visit the United States, because being a young country like Australia, I desired to see in what direction political and religious developments were tending. I made some stay in each of the great cities of America. I also went into the interior of the country and observed country life and rural manners and customs. I paid particular attention to the action of the Church in the States. I inquired about the condition of education both secular and religious, and I tried to form some idea of the results of the political constitution of the country. I have come from America deeply impressed not only with the vastness and richness of her territory, the energy and courtesy of her people, the vast strides that the Catholic religion is making in every State, but also the great sacrifices willingly made to provide religious education for the Catholic children. Of course nothing human is perfect, and particularly in a new country some defects must be expected. The chief defects—to which the Americans themselves are not blind—appear to be found in the administration of the law. The delays, the uncertainty, and the consequent opportunities afforded to criminals to escape punishment, it is to be feared, encourage those disposed to violate the law, and withhold from the law-abiding that protection which they have a right to expect. I have been to Washington and have paid a visit to the Catholic University there. The material buildings are large and admirably equipped for the purposes of higher education. The University is already highly and permanently endowed. Within the next two years, it is hoped the University will have such an endowment as will render it perfectly independent of all adventitious aid. Many of the faculties are already in full operation. I was fortunate in being present on a day when the monthly meeting of the staff of the University was held, and on being introduced to them individually, I had thus an opportunity of making inquiry regarding the working of the University in its various departments such as does not occur to many strangers. I have no doubt that the religious and intellectual life of the Catholic people of America has already been affected, and will be more largely affected as time goes on, by the institution of the Catholic University at Washington. I was proud to meet a fellow-countryman—Monsignor McMahon—to whose enlightened generosity in great part is due the present magnificent pile of buildings amongst which the 'McMahon Hall' forms a splendid centre. When visiting the College of Maynooth, in Ireland, I had reason to admire the evidence of the same generosity which was afforded by another 'McMahon Hall' which forms the 'Aula Maxima' of the college."

"Excuse me, sare, but a-r-r-r-e you not a Fr-r-renchman?" "I am not a Frenchman." "Excuse me once more, I am so sorry. I was about to ask if you would not so kindly undertake the job of forming a new cabinet. Bon-jour, sare."—Cleveland Plain Dealer.

In many instances—"Mrs. William Jennings Bryan," said the free silver man, "thinks that woman should thoroughly understand our system of government." "In that case," replied his sound money wife pointedly, "she would have a distinct advantage over man."—Chicago Post.

"Women are very hard to understand," he remarked sentimentally. "Well," she answered, "men have their curious ways, too. I have known some of them to agree perfectly about how the Alaskan and Venezuelan boundaries ought to be settled and then get hopelessly irascible over a party wall."—Washington Star.

The French are making prodigious efforts to build warships as quickly as their British rivals, and it seems that they have already surpassed them, for they have twice built a battleship within a period of six or seven months. As, however, these ships have to wait a year after being built before they undergo their steam trials, and another year before they can receive their guns, England is not worried.

ORDER APPROVED.

BROTHERS OF CHARITY'S RULE CONFIRMED BY THE POPE.

grace of the Angel Guardian, Boston, Mass., Directed by Them—The Community was Founded in the Beginning of This Century by Father Pierre Triest.

Subjoined is the full text of the two decrees of the Sacred Congregation of Bishops and Regulars announcing that the Holy Father has deigned to approve and confirm by his apostolic authority, the Institute of the Brothers of Charity and the constitutions of their congregation. Copies of both decrees have just been received at the House of the Angel Guardian. The decree approving the brotherhood itself runs as follows:

"On April 10, 1888, Our Holy Father, Pope Leo XIII, vouchsafed to bestow an evidence of the highest esteem upon the Institute of the Brothers of Charity, a community founded at the beginning of this century in the diocese of Gand, by Father Pierre Triest, of happy memory. The brothers of this institute aim, first of all, at making their own salvations sure by observing their three vows of obedience, poverty and chastity, and by obeying the approved constitutions of their order. Their next aim is to advance the spiritual and temporal welfare of their neighbors, and they endeavor especially to do that by giving assiduous care to aged men, sick and insane patients, and also by promoting the Christian instruction and education of youth, especially of poor boys, orphans, the blind and deaf-mutes. All the members of the brotherhood wear the same habit and live in community, under the direction of a Superior-General, and after their novitiate is ended, they take the aforesaid simple vows, temporarily at first, and afterwards, for life. Events have shown that the Papal praise was worthily bestowed upon this brotherhood. In fact, since it was given, the number of the institute's establishments has considerably multiplied; and what is more gratifying, the fruits of the brothers' labors for the glory of God and the salvation of souls show an abundant increase; which facts have won for the brothers the esteem and admiration both of the ecclesiastical and civil authorities and of the public.

"When recently the Superior-General and his companions humbly asked His Holiness to deign to approve by his apostolic authority the institute and its constitutions, the Bishops of the diocese wherein the brothers are located did not hesitate to write in support of that request. Wherefore His Holiness, after careful consideration of the matter, and after taking into account, especially, the Bishops' letters of recommendation, vouchsafed, in an audience granted to the undersigned Cardinal-Prefect of the Sacred Congregation of Bishops and Regulars, on April 17, 1889, to approve and confirm the aforesaid institute as a congregation of simple vows, under the direction of a Superior-General, without prejudice to the jurisdiction of ordinaries, in accordance with the Sacred Canons and the Apostolic Constitutions. And the present letter grants that approbation and confirmation of the institution, reserving for an opportune time the approbation of its constitutions, regarding which there are some observations to be made.

"Given at Rome, at the secretariate of the Sacred Congregation of Bishops and Regulars April 22, 1889.

"S. Cardinal Vannutelli, Prefect. "A. Trombetta, Secretary."

The opportune time referred to above was not long in coming. For on July 4, 1889, the following decree announcing that the Pope had approved and confirmed the constitutions of the Brotherhood of Charity was made public in Rome:

"Our Holy Father, Pope Leo XIII, in an audience granted July 3, 1889, to the undersigned Cardinal-Prefect of the Sacred Congregation of Bishops and Regulars, having taken due cognizance of the letters and recommendations of the Bishops in whose diocese the Institute of the Brothers of Charity is represented, benevolently approved and confirmed the constitutions of the said institute, as they are contained in the copy (of the constitutions) before him, the original of which is preserved in the archives of the same congregation. And the present decree accords that approbation and confirmation without prejudice to the jurisdiction of ordinaries in accordance with the Sacred Canons and the Apostolic Constitutions.

"Given at Rome, from the secretariate of the Sacred Congregation of Bishops and Regulars, July 4, 1889.

"S. Cardinal Vannutelli, Prefect. "A. Paniel, Secretary."

Don Jaime, the only son of Don Carlos, has just won \$10,000 as the first prize in a lottery at Warsaw, where he is stationed as an officer of a Russian cavalry regiment.

A PROTESTANT PLEA.

The Convolving Doctrine of Purgatory Held by an Episcopal Clergyman.

After defining the Protestant doctrine of the alternative of heaven or hell immediately after death, to the exclusion of an intermediate place or state of purification for those who are not pure enough to enter heaven and not guilty enough to deserve the eternal torments of hell, the Rev. G. J. Low, an Episcopal clergyman, in his pamphlet on Eschatology, says:

"Now, compared with this, the Roman doctrine is infinitely more humane, viz., that there is a purgatory where the bulk of mankind goes; where all those who are not wholly saints or wholly incorrigible, hopelessly wicked (and does not all experience teach us that either class is extremely rare?), shall pass through a term of purgation—some being beaten with more stripes and some with less—until they all reach that state of purity or holiness which various causes prevented their achieving on earth. Now, when we remember that all these imperfect beings whom Roman Catholics sent to purgatory the Protestant solely sends to hell, we must see how much more amiable, how much more winning, and how much more consonant with our rational sense of justice and right, is the Roman doctrine than the ordinary Protestant one.

Suppose the case of two men who are suddenly killed by a railroad or other accident. One has led a good Christian life, a good neighbor, a kind friend; a law-abiding, God-fearing man, who, just before the accident, gave way for a moment to an impulse of anger. The other, who has led a wicked life, in disregard of the laws of God and man, who is many times a cold-blooded murderer, an oppressor of the poor, a defiler of his Maker.

The sudden death made repentance impossible to both; they go into the next life, the one with the sin of momentary anger on his soul, the other with a whole life of sin on his soul.

Those who deny the existence of purgatory leave no power to the Almighty to discriminate after death between the degrees of guilt of these two men. The murderer and prodigal of a lifetime must go to heaven with the just man who fell but once into a venial sin, or the just man must go to hell with the prodigal and murderer to suffer there for all eternity; as must also the child who stole a penny or a lump of sugar from its mother. This doctrine is shocking to our natural sense of justice and incompatible with our conception of a just and merciful God. To vindicate the ways of God to man, reason requires a third place where those not wholly given over to evil may be purified and perfected for heaven.

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Bishop Becker's Will.

The will of the late Bishop Becker was filed in the Court of Ordinary recently. He appoints as his executor Very Rev. Dr. B. J. Kelley, V. G. His library is bequeathed in trust for his successor, to be transmitted successively to the future Bishops of his see. His insurance of \$2,000 in the Catholic Knights of America is bequeathed to a niece in Germany. Three thousand dollars is given to his successor as a donation to the fund for freeing the interior of the Cathedral. Fifteen thousand dollars is left in trust for the education of worthy and deserving young men for the priesthood. The trust provides that they shall be either total abstainers from all intoxicating beverages and drugs or of such high character and fitness for the vocation as to commend them to the consideration of the then-Bishop and to convince him that they will be a credit to the Church and to the clergy.

They must have been born and raised in the United States and must have received from some reputable Catholic college or university a classical degree of graduation and must agree to devote their energies to the parishes of Savannah. Only the income is to be used for this purpose and at the end of twenty-five years the principal and any interest that may remain unexpended are to be applied to wiping out any debt that may exist on the Cathedral. If there is no debt, the money is to be used at the discretion of the Bishop of Savannah for the benefit of the Cathedral parish.

It is a well known fact in Irish history that the natives of the Emerald Isle cultivate a great devotion to St. Martin at Tours, the uncle of St. Patrick, and in many places throughout Ireland may be found churches dedicated to St. Martin and St. Patrick almost side by side. In the north of England were some of St. Patrick's biographers would fix his birthplace, two contiguous villages preserve this tradition in their names—Fatterdale and Mutterdale, supposed, as many think, from Patrick's tale and Martin's tale.

Paul Aubrey, M. J. Emmert and Mary a church at St. Louis in the same town. They have obtained a license to preach in the same town. A man named "Joe" had preached at St. Louis at the same time.

THE OLD, OLD HOME.

When I long for distant memories,
Like angel troops they come,
If I fold my arms to ponder
On the old, old home.
The heart has many passages,
Through which the feelings roam,
But the middle aisle is sacred
To the old, old home.

Where infancy was sheltered,
Like a bird from the blast;
Where boyhood's brief asylum
In joyousness was passed;
To that sweet spot forever,
As to some hallowed dome,
Life's pilgrim bends his vision—
To the old, old home.

A father sat, how proudly,
By that hearthstone's rays,
And told his children stories
Of his early manhood's days;
And one soft eye was beaming,
From child to child "would you,"
Thus a mother counts her treasures
In the old, old home.

His blithering glaze and festivity,
The blithering reaper hymn
(One dear one who was swelling it
Is with the Sarahs),
The fond "good-night" at bed time,
How quiet sleep would come,
And hold us all together,
In the old, old home.

Like a wreath of scented flowers,
Close intertwined each heart,
But time and change in concert
Have blown the wreath apart;
But scented memories,
Like angels, ever come,
If I fold my arms to ponder
On the old, old home.

ALECK'S DREAM.

The parting rays of the sun were preparing the earth for its night. The cloudless sky of the morning had changed into a resplendent mass of vari-colored shapes, and the air tremed as warm was becoming with every minute.

Lying on the grass watching the scene was an urban, clothed in a gaily Sunday dress of the city, a boy. He was one of the many, less waits of the metropolis, who went out for a day in the country, at the expense of the French Air Force.

Aleck or Alexander, for such was his name, was dreamily gazing at the day and merrily whistling, he might remain there for the rest of his life.

Awakened from his reverie by a foot-step, he perceived a boy about his own age dressed in silvery white in a fashion far different from the boys of to-day, his face radiant with gentleness, and his eyes beaming with love and purity.

Aleck was too astonished to utter a word and before he was able to cover his speech, the stranger, tall and, walking with an air, beckoned him to follow him. He followed a small distance to a brick building, the colored structure which were glittering with light, and in the doorway the stranger appeared.

Aleck stood still in awe and wonderment. At last he seemed to drive him forward, and here what a sight met his eyes! A multitude of the most distinguished personages of the presence of an important event.

Suddenly the bells rang out, a sweet music fell on his ears. With the chiming a stately procession entered a retinue of pages attired in red and black and lace overalls preceded a group of princely looking ladies in rich costumes who each wore a crown or prince vested in silver, garments glittering with precious stones.

He stood surrounded by the courtiers in front of a low door which resembled and was in reality a prison. He opened this and out stepped a youth who had accompanied him to the building. He followed him across the bridge over the canal and the King extended his arms and the people, who were all kneeling, bowed heads in veneration.

All but Aleck. He was attracted by the light from the eyes of the stranger, who gazed directly at him with the sweetest expression on his countenance. Then descending from his throne he re-entered his prison. The door was closed and with a joyous burst of music the visit of the Emperor's Prince of Kings was over.

Aleck remained in the building and long after it was empty, wondering how a monarch could be imprisoned in six own subjects and still be paid his honor.

Aleck long felt the benefit of that day in the country, but it is sad to think he remembered with pleasure his dream of the night.

But we know that the monarch will not be imprisoned in six own subjects and still be paid his honor.

Philadelphia, Pa. The following is the text of a letter from the Rev. Dr. J. H. Johnson, rector of the Episcopal Church of the Holy Trinity, New York, to the Rev. Dr. J. H. Johnson, rector of the Episcopal Church of the Holy Trinity, New York.

Those who are interested in the appeal made by the Rev. Dr. J. H. Johnson, rector of the Episcopal Church of the Holy Trinity, New York, to the Rev. Dr. J. H. Johnson, rector of the Episcopal Church of the Holy Trinity, New York.

The Rev. Dr. J. H. Johnson, rector of the Episcopal Church of the Holy Trinity, New York, has been elected to the position of rector of the Episcopal Church of the Holy Trinity, New York.

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