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A TRUE LOVE STORY.

Translated from the German for
the Pittsburgh Observer by
George L. Meyer.

Gilbert, a young but valiant knight, was in charge of the fort that bordered on the kingdom of Jerusalem. While in command of this important post, he distinguished himself for extraordinary deeds and exploits of valor. The sallies made by him against the barbarous Mussulmans were mostly crowned with success. Hence his very name became an object of extreme hatred to his enemies.

One day, while he, with several guards, was out on an expedition to reconnoitre the surrounding country and to discover, if possible, the plans of the enemy, he was overtaken by night before he could return to the fort. The darkness was so intense that he went astray. Thus he wandered about the whole night, not knowing whether he was going. At the approach of dawn he discovered that he was quite near to Damascus. The beautiful appearance of that city almost dazzled him. The magnificent palaces sparkled like diamonds in the beautiful horizon. Indeed, the scene was such as he had never before been permitted to behold.

As he advanced he noticed a number of slaves who were diligently watching their masters' horses and camels.

Gilbert seemed to be completely overcome with the beauty of the scene and before he had half satisfied his eyes his attention was called to another troop of slaves who were guarding herds of the most valuable camels. They were conversing with one another, apparently unconscious of impending danger.

"Richard," said Gilbert to one of his soldiers, "this is a most fortunate opportunity to show these dogs (the Mussulmans) the strength of a Christian's arm. As soon as these slaves have descended the hill make haste in that direction and prevent them from returning to their homes. Perhaps we may capture their herds before they can call the assistance of those in the valley."

Richard did as he was ordered, and hastened into the midst of the slaves, exclaiming: "Stop! The curse of the prophet be upon him who dares to utter a word! Drive these herds whether I command or I will bathe my sword in the blood of your black hearts."

The poor slaves were amazed. Willingly would they have fallen upon Gilbert's sword, but his immense stature and the fierce gaze of his eye kept them in check. "Forward!" was the command now given. Overcome with fear, the terrified slaves did as ordered.

But while Richard was beginning to congratulate himself on his success, soldiers from the valley nearby happened along and soon became acquainted with the situation. "You thieves! you robbers!" they cried out. "The wrath of the prophet be upon you!"

Gilbert and his followers fought like tigers, but were soon overcome by superior numbers. They were taken prisoners, bound and taken before the hostile prince, Cozalde.

The prince was struck with the many features of his captives and, therefore, decided to lead them in person to the Sultan, thinking that he would thus win the favor and confidence of his sovereign. He accordingly commanded his soldiers to bind them again and to prepare them for the journey.

This prince had an only daughter, Rose, whose fair countenance it was a pleasure to behold. As soon as she heard that her father was coming home with a number of captives she covered her face with a thin veil and in spite of the customs and laws of her land, she went to meet him. As soon as the prince saw his daughter, he became enraged with fury on account of the impropriety of her conduct. All her pleas for forgiveness were in vain. He resolved to cast her off forever and henceforth to ignore her very existence.

Gilbert was filled with such compassion that for a moment he desired to kill the cruel father. Suddenly there arose a cry from the thickets of the jungle, a cry that inspired terror in everybody. It was the roar of a lion, the most dreaded beast of the wild plains. The animal rapidly approached and in another moment it was upon them. The prince's soldiers were like nothing before its prowess. One after another was torn to pieces as they vainly fled. The prince, who himself had been wounded, at last thought of his discarded daughter, and promised her hand to him who should save her from the lion.

"Remove these bonds," cried Gilbert, "and I shall ask no further reward for the liberation of your daughter." No sooner were the cords taken from his wrists and a sword given to him, when, with almost a superhuman courage, he rushed towards the blood-thirsty lion, and with one blow from his weapon smote it to the ground.

instantly the fair prince's daughter fell at his feet and tears of gratitude rolled down her cheeks.

The ungrateful Cozalde ordered his slaves to bind Gilbert again, saying: "We can not afford to return such a brave soldier to the Christians."

Rose was deeply moved by the ingratitude of her father. Many were the tears that flowed from her eyes and many were the entreaties for the freedom of him who had rescued her from the lion. But all was in vain.

After she had returned home to her palace, her only thoughts were about Gilbert. At last, when she was almost in despair she gained the sympathy of an old servant, who promised to accompany her to the prison in which her benefactor was shut up.

Gilbert appreciated her gratitude very much and promised to call down the blessings of the true God upon her.

"Do not invoke your God," she said, "for he can not even release you from my father's hands. Trust in the prophet Mahomet, who has been sent to convert Islam and her people. If you do this your chains will drop off and you shall receive greater honors than were ever allotted to any English prince."

"Shall I deny my God?" exclaimed the brave knight. "Oh! if you only knew my religion you would regret having given me this advice, even with your last breath. I willingly suffer these pains for my God, and am prepared to suffer the most cruel death for Him. You wish to save my life; I wish to save your soul. Listen and I will tell you something about my God."

The poor girl suddenly emitted a cry that almost equaled that of the lion in the desert. Her father had unexpectedly come upon the scene. His eyes blazed with anger. His voice trembled with rage. "You miserable wretch," were his words, after he had somewhat calmed himself. "How do you dare to fall down before this Christian dog? You shall leave my castle to-morrow. I will take you to the next village and there you shall marry the prince of the tribe of Zerkul. And you base scoundrel (saying Gilbert) and all your followers shall be put to death before the Sultan."

The next day an exceptionally large caravan set out from the village and went through the desert between Damascus and Palmyra. Prince Cozalde was the leader. At his side rode his daughter Rose, whose countenance was completely covered with a heavy veil. The tears were flowing down her cheeks. The deed of her father prevented her from sobbing aloud. At the time she was secretly praying not to the prophet Mahomet nor to Allah, but to the God of the Christians to Gilbert's God. She realized that now was the time to pray with all possible fervor so that through the intercession of the Blessed Virgin she might be saved from the dreaded fate that awaited her.

Suddenly there arose a fierce storm. The heat became so intense that it could scarcely be endured. The wind carried away the sand in immense quantities. Nothing could be seen but sand, driven to and fro by the wind. The camels fled, as if cognizant of the impending danger. Their cries intermingled with the moanings and lamentations of the unfortunate members of the caravan, were almost heart-breaking. No earthly power could save them from certain death. Rose was already beginning to doubt the truth of Gilbert's religion, though the fear of death did not allow her to cease praying. When about to despair, she observed that her camel bowed down its head and filled its nose with sand. This she recognized as an indication that the storm was coming to an end. She again mustered up what little courage she still had and then became unconscious. When she recovered her senses the normal temperature had again set in. But alas! when she opened her eyes, no sign of life could be discerned. She and her camel alone had survived.

After a diligent search she discovered the lifeless body of the prince, her father. Having buried it in the sand to protect it against the ravages of the wild beast, she mounted her camel and followed the course of the sun. Before nightfall she again beheld the domes of the palace of Damascus. Soon after she was again in her father's palace.

Her first thought now was about Gilbert. To his cell she hastened to tell him about her miraculous escape and of the death of her father. While the attendants at court were busily engaged appointing new officers Rose bribed the prison guards and thus secured the release of Gilbert and all his followers. Gilbert bade her an affectionate farewell and departed for his home in England.

A few years elapsed during which Gilbert heard nothing from the prince's daughter. But unexpectedly one day Rose set out for England to visit her Christian friend to whom she had become attached. Accordingly she set out and through the assistance of her many slaves and her well-armed guards she soon reached the metropolis of Great Britain.

But now her difficulties began. She

was not familiar with the English tongue. The only English words she had learned were "Gilbert" and "London." Her Oriental dress and the peculiar customs of her servants became objects of great derision for the children. Even men and women ridiculed her. Some went even so far as to declare that she was a witch.

While roaming through London in this way for several weeks, she fortunately met one of Gilbert's followers who had also been imprisoned by her father. He threw himself at her feet and explained to the assembled multitude the history of this good woman. Suddenly everything changed. Those who had ridiculed her now admired her, and those who had scorned her most grievously now triumphantly escorted her to Gilbert's residence.

Gilbert was completely overcome by the sight of this Oriental lady. He could scarcely believe his eyes. For several moments neither could utter a word. Then he gave her a great welcome, as the one who had saved him from slavery and death.

Rose was instructed to the care of Gilbert's mother and sisters, who taught her English and instructed her in the Catholic religion. She learned rapidly. Love and faith aided her. Thus she was soon prepared for the sacrament of Baptism. She took the name of Matilda. She gladly embraced all the pious practices of the Church and soon became a devout Catholic.

Gilbert soon after led her to the altar in the Cathedral at Canterbury and there made her his beloved wife.

On the 28th day of December, 1170, the Archbishop of Canterbury attended Vespers in his cathedral, when, without any warning, the hirelings of Henry II, who was then king of England, violently forced their way into the sacred edifice. The clergy at first wished to oppose the intruders, but the Archbishop protested, saying: "The Church of God should not be defended like a military fort."

Thereupon the staunch upholder of right sank down on his knees, committed himself to God, the Blessed Virgin, and the patrons of the cathedral. While he was still praying, the soldiers fell upon him with their swords and did not desist until the walls were besmeared with the blood of the saintly Archbishop who expired before the altar.

This Archbishop was St. Thomas a Becket, the son of this Gilbert and Matilda, the most zealous defender of the Church in Great Britain. England and France have since proclaimed his praise in song. His Feast day, the day of his death, the 29th of December is celebrated throughout the civilized world.

THE IRISH PEASANT.

Father Walworth's Reminiscences Reveal Touching Traits in the Exile's Character.

In Father Walworth's "Reminiscences of a Catholic Exile in England and Fifty Years Ago," in the Catholic World Magazine, he gives his personal experiences as a young missionary priest among the peasantry of England. He has some fond remembrances of this class, and speaks strongly of the importance of reckoning them in the welfare of the nation, both religious and political.

Then of that large class of famished emigrants from Ireland wandering through England during the famine of 1848-49 he gives some curious recollections, which reveal another touching trait in the character of these poor exiles and the strong bond of fraternity among them. He says:

It is not probably known to many that there was a certain secret intelligence prevailing among this multitude of petitioners for alms by which, although constantly separating from each other, they knew how to find each other again, and by which they kept open a way of communicating among themselves. There was no Freemasonry about this, no binding together by means of constitutions or by-laws or mysterious gripping of hands. It was something that grew up out of ties both natural and supernatural, and could be depended upon better than potato crops or anything that can grow out of that sort of philosophy which goes by the name of social science. Will it be believed that these simple-hearted people, when kindly received, were accustomed to leave a little chalk mark near the door, a very little mark indeed, and yet sufficiently observable to be a guide to some other eager eyes whose circumstances of want were similar? This kind of mark was enough to say: "Rap here. It is a good place," or, on the contrary, "Go by; no use." Sometimes the marks made in this way must have carried the authority of an autograph, and could be recognized by friends who did not know how to read or write and were by no means expert in proving signatures.

Convent Garden, London, has been in the possession of the Bedford family for 300 years.

English locomotive exports last year amounted to \$7,400,000, as against \$5,000,000 in 1897.

GRAND SISTERHOOD.

THE SISTERS OF CHRISTIAN CHARITY
FOUNDED FIFTY YEARS AGO.

Pauline von Mallinckrodt, a Noble German Lady the Foundress—Several Houses of the Order in New York State—Establishments in Syracuse and Albany.

It was way back in the early '40's that a noble German lady, Pauline von Mallinckrodt, sitting in her ancestral castle in the quaint old town of Paderborn, Germany, felt her heart touched to tears at the sight of several poor blind children begging in the streets of Germany. It grieved her to think that in all the great length and breadth of the Fatherland there was then no institution for the care of the poor and blind, and she asked herself if she could not remedy the distress that she knew must exist everywhere among the helpless dependent blind of her native land.

With Pauline von Mallinckrodt to think was to act; she was wealthy in her own right; her castle was her own. She went to the Bishop of her city and told him the noble motives that animated her heart and how she felt for these helpless, stricken blind. She was so good, so pious, so exemplary that all her life she had determined, when the opportune moment came, to enter a religious order. The Bishop knew this and he said to her: "Why not found an order devoted to works of Christian charity?" That was the keynote she sought—Christian charity. With this name for her community there would be constant inspiration to other helpful works, "especially," said the Bishop, "the work of Christian education."

Pauline von Mallinckrodt gathered about her three pious young women like herself, and on August 21, 1849, she founded in the old town of Paderborn the Congregation of the Sisters of Christian Charity, whose special works should be the Christian education of youth and the care of the blind. It was very difficult in those days to found a religious order in Germany—the consent of the government had to be obtained. This noble lady received the governmental approbation and faithfully set to work. She founded the asylum of the blind in Paderborn and a few weeks later a convent for the education of young ladies. The standard was high, for she required that each candidate should pass first the government examination for teachers before she would permit her nuns to enter upon the work of teaching.

The Sisters of Christian Charity spread over Germany. Besides the asylum and numerous convents, Pauline von Mallinckrodt founded one of the largest free kindergartens in Germany. Then she crossed into Denmark and founded four large convents in Copenhagen and five free kindergartens. Austria called her to come to the people there with her band of Sisters of Christian Charity, and in a few years she had the satisfaction of seeing three large convent schools, an asylum for the blind and several free kindergartens in the city of Prague. In Belgium she founded a large convent, when the war between France and Germany recalled her to her native land. Those were troublous times for the religious orders in Germany. Bismarck demanded their expulsion, and as a result the May law was enacted. Together with the Jesuits, the Benedictine nuns and other orders, the Sisters of Christian Charity were ordered to leave German soil.

Upon the invitation of the Archbishop of New Orleans, the noble foundress came to that city with forty or fifty of her nuns in 1878. The remaining members of the order had found refuge in other cities of Europe, where the order had houses. The Benedictine nuns arrived as exiles in New Orleans about the same time. The Sisters of Christian Charity received a cordial welcome from the Archbishop and were located in a humble home near the site of the present handsome convent. They were given charge of the parochial school of St. Henry's parish.

Mme. Von Mallinckrodt was invited to the Diocese of Pennsylvania, and she located the mother house of the order in the United States at Wilkes-Barre. From this humble beginning she lived to see her Sisters scattered all over the United States. They have now fifty-six convents and schools in this country, twenty-one being in the State of Pennsylvania alone. The principal houses are located in Wilkes-Barre, Reading, East Manchu, Chunks, in New Jersey they have convents in Newark, Jersey City and Elizabeth. The order has seven convents in the State of New York, the principal ones being in New York city, Brooklyn, Poughkeepsie, Syracuse and Albany. There is a fine convent in Baltimore and Cincinnati, and three in Michigan, three in Chicago, five in Minnesota, three in Iowa, four in St. Louis, two in New Orleans and one in Kansasville. The Sisterhood in America numbers 1,300 souls.

In 1885 the May laws were repealed and the Sisters were called back to Germany and again began the work of building up their convents. The old asylum of the blind founded by Pauline von Mallinckrodt had become a State institution by order of Bismarck. But none could attend the blind with the patience and care of the good Sisters; the asylum was again placed in their charge, though it remained a State institution.

Bishop Hanlon writes from Uganda that seven thousand natives have been converted to the Catholic Church during the last four years.

CHURCH OF THE POOR.

What a Protestant May Learn From Roman Catholicism.

"What a Protestant May Learn from Roman Catholicism" was the subject of a sermon preached by Rev. William Redheffer at the Wesley M. E. church, Belleville, N. J., on Sunday night. He said in part:

"The Catholic Church is the church of the poor. Within its walls there is no distinction between the poor man and the one blessed with the world's goods, such as we so often see in our churches. At their altar rail every man is treated alike. In a God-like, Christian manner. There is much to emulate in this regard. Another point that stands to the fore with these brethren of ours is their loyalty to their faith and to church discipline. They arise at daybreak and go out to early services in all kinds of weather, often fasting from midnight. And, again, when they have some dispute with their pastor, they do not forsake their church. They bear it nobly and let it make no difference with their attendance, while Protestants in a like case, throw everything to the winds and refuse to have anything more to do with the clergyman or his church.

"The ministers of that faith do not strive to make gains to their parish or congregation at the expense of their neighbors. They do not coax people to leave their home church and go to another, as I have seen done right here at our own doors in the Protestant denomination. Their discipline is thorough, and their priests walk according to a definite measure. They refuse to marry couples from visiting parishes without sufficient explanation from the pastor there. This is a wise precaution, and if we had something like it in our churches, much trouble and annoyance would be saved."

CATHOLIC NOTES.

The death occurred last week of the Rev. J. J. Dooley, rector of St. Lawrence's church, Washawken, N. J. Father Dooley was thirty years of age and was ordained to the priesthood in 1895.

Archbishop Keane has started from Rome for this country, but he will proceed slowly, making frequent visits on the continent, and will not reach Washington before October.

According to Peruvian Catholic journals, Mgr. Soler, Archbishop of Montevideo, contemplates building a chapel and hospital in Palestine, near Jerusalem, for the benefit of Latin American pilgrims to the Holy Land.

A Catholic journal of Lima, Peru, states that the Portuguese Sisters of Charity at Oporto, Portugal, are receiving victims of the plague into their hospital, although to do so is almost certain death.

One of the addresses before the Cincinnati workmen on Labor day was delivered by the Rev. Thomas McGrady, pastor of St. Anthony's church, Bellevue, Ky., and author of "The Mistake of Ingeroll" and the much-talked-of "The Two Kingdoms." Father McGrady's address was on socialism.

Bishop Schmitz, of Cologne, Germany, who recently underwent a severe operation, in which his leg was amputated above the knee in order to allay the sufferings occasioned by a disease of the knee, has succumbed.

The czar has authorized the foundation of a new French church at St. Petersburg, and the priests who are to have charge of it will be selected by the French government.

Mexican papers announce the reception into the Catholic Church of Miss Mary Heimke, daughter of one of the secretaries of the United States embassy. One of her sponsors was a noble Diaz, wife of the president of the Mexican republic.

Fifteen years ago, last July, Franciscan Sisters went from Lafayette, Ind., to Cleveland, on the invitation of Bishop Gilmore. They rented a frame house and on Aug. 11 their first two patients were admitted to what is now St. Alexis Hospital. In 1887 a large new hospital was erected at an expense of \$40,000. Up to date there have been 12,000 patients cared for in the institution, while the work of nurses has increased from two to thirty, with an attendance of 100,000.

The parochial schools and Catholic high schools of Chicago opened Monday, the 11th inst., for the new school year. It was said that fifty thousand children were in attendance.

The congregation of the Holy Trinity, New York, of which Rev. J. H. Bigler is rector, is about to erect a new church at a cost of \$10,000. The church is to be located on the north side of Fifty-second street, just west of Amsterdam avenue.

Right Rev. James McGoldrick, Bishop of Duluth, called from Queenstown for home on September 1 on the Oceanic, of the White Star Line. He finished his European tour in Ireland, the land of his affection.

A London correspondent reports the conversion of the Rev. A. W. Glenhill, Anglican curate of Hooton, to Roman Catholicism. Mr. Glenhill, a well-known author, has been received into the Church, together with his wife and children.

The Fathers of the Order of Mercy have elected the Very Rev. F. Bandolin as their superior general in succession to the late Pater Passella.

Rev. Michael Muller, of the Benedictine Order, died in Ann Arbor, August 20, aged seventy-four years. He was born in Bruch, Prussia, in 1824, and was admitted to the religious profession in 1848. He was ordained to the priesthood in 1850 in Philadelphia.

The Pope will hold another consistory in October, when Mgr. Della Volpe, who was created a Cardinal in 1896 at the last consistory, will be formally invested with his new dignity. The office of master of the Papal chapel, vacated by his elevation, will be conferred on Mgr. Steyer, titular Archbishop of Trondheim.

In New England a man who has been much for his own good, and who has numbered before him many of the most prominent of his countrymen, has passed on to the other side. His family or other persons interested in his welfare are then heard, and it is proved that he was a most upright and honest man, and that he was a most devoted and faithful member of the Church. His death is a great loss to the Church and to the community. He was a most devoted and faithful member of the Church and to the community. He was a most devoted and faithful member of the Church and to the community.

The latest news that ever came from all had an ominous and frankness, and a sense of certainty, and a capacity.

CATHOLIC NOTES.

Considerable surprise was expressed in Glen Cove, L. I., when it was learned that Miss Margaretta Duran, the assistant postmistress, who had resigned her position recently, had been named the world and international convent of the Sisters of the Holy Family in Brooklyn. Miss Duran is twenty years of age and has been a leading spirit in Catholic circles.

Rev. F. Tesley, C. M., and Father Ryan, C. M., newly ordained priests in Rome, arrived in New York Sunday and went to St. Louis, their native city, where they begin their ministerial work.

The Daughters of Mary, one of the first societies organized in Catholicism for Irish women and which flourished in late years from the original efforts for which it was established, is being reorganized by Miss Margaret O'Grady. The original charter was closely followed and a new feature will be introduced, which will be the most and very best of members.

One of the Speakers of the House of Representatives, John G. Thompson, another Speaker, and three of the Senators (Balt and Blaine) were nominated for the Presidency.

The oldest practicing Englishman in New York, John H. Newcomb, died at his home in New York city, Sept. 10, at the age of 100 years. He was born in 1799.

It is not an ordinary case that has been reported from the city of New York. The Grand Jury has just returned a verdict in a case of unusual interest. The case is that of a man who was found dead in a room in a hotel. The man was found dead in a room in a hotel. The man was found dead in a room in a hotel. The man was found dead in a room in a hotel.