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BEATIFICATION.

THE SAINTLY CAREER OF VENERABLE FRANCIS REGIS CLET.

Priest of the Congregation of the Mission Who Suffered Martyrdom in China in the Year 1820. Leo XIII Places Him Among the Blessed.

In the life of Venerable Francis Regis Clet, priest of the Congregation of the Mission, the beatification of whom was scheduled to take place in Rome last Sunday, says the Church Progress, there is presented the career of one who has added glory to the Church and to France, and who has made the name of his family illustrious for time and eternity.

Born in Dauphiny, France, on the 19th of August, 1748, of an honorable family, his parents, Césaire Clet, a well-to-do cloth merchant, and his mother, Claudine Bruguier, were pious, virtuous people, who eagerly led their son into the path to the sanctuary. They were blessed with fifteen children, the tenth of whom became a priest and a martyr. Educated by the Fathers of the Oratory, he proved one of their brightest pupils, and early showed a great inclination towards the priesthood, which was not surprising, as religious vocations were not new in the family for his sister was a Carmelite Nun, and one of his older brothers became a carthusian. When twenty-one years old he entered the novitiate of the Congregation of the Mission, founded by St. Vincent de Paul. He joined the Lazarists at Lyons and after two years' probation was received into the Congregation. On June 13, 1772, he was made sub-deacon, received the diaconship six months later, and was ordained to the priesthood March 27, 1773.

He was then sent to teach moral theology at the seminary at Annecy, and was soon made superior. After fifteen years' service he was sent as a delegate from Lyons to the mother house in Paris, where he pleased his superior that he was retained there and was appointed master of novices at St. Lazarus. This house was one of the first attacked by the French revolutionists, and the novices were obliged to flee. Though Father Clet soon gathered them around him he did not feel secure, and turned his attention to the Chinese missions, but recently opened by the Lazarists.

Francis Regis Clet had long desired to labor for the faith in China, but his superiors refused to grant his request when a way was unexpectedly opened for him. Three missionaries were selected to go to China, and preparations were begun when one of them was unavoidably detained at home. Father Clet volunteered to take his place and was accepted. He steadfastly held to his purpose and would not listen to the objections of his family, telling his sister if they did not meet again on earth their joy would be greater in meeting again in Heaven.

On April 8, 1791, he set out for China, and after six months navigation he and his two companions arrived at Macao. He was the first sent to Kiang-Si, one of the poorest and most abandoned missions in all China. He immediately began to study the manners customs and language of the people. God blessed his labors and the fruit was abundant.

In 1792 he was sent to Hon-Kongang, where he labored incessantly for 27 years. His greatest trial was to know that he could not attend to the multitude who needed his ministrations. Some Chinese conferees were sent to his assistance, and in 1810 a French Lazarist, M. Dumazel, joined him.

In 1812 a persecution broke out against the Christians because of a revolt against the government, for which the Christians were blamed. Father Clet had to assume a disguise and go into concealment to escape from the mandarins.

The mob visited the house where Father Clet lived, and not finding him burnt the church, the school and the rectory. Providence preserved our Martyr upon this occasion.

The venerable servant of God enjoyed a great reputation for sanctity, and both Christians and pagans had recourse to him in all their misfortunes. An eye witness relates that once when Father Clet was returning from a mission three men waited for him intending to seize and rob him, but they did not dare touch him because he was surrounded by a bright light and raised some inches from the ground.

Having prayed daily for the grace of martyrdom his prayers were at length heard. Another persecution broke out in Hon-Kongang, where the venerable servant of God lived. This persecution was caused by a pagan who had great hatred toward a Christian. Having burnt down his own house he accused the Christians of doing it at the instigation of the venerable Clet. This accusation could not be proved, but the mandarins had great prejudice against Europeans. Three or four hundred men scoured the woods and mountains to find the missionary, for whom a reward had been offered. The martyr was hidden in a cavern eleven days when he heard voices saying that a stone had been moved from the opening and enable him to escape to Honan during the night.

When hidden in the neighborhood of Nan-Yang-Fou venerable Clet felt perfectly secure, being lodged with Christians. On June 18, 1819, the house was surrounded by a mob led by an unfortunate Christian, who had already received pay for the betrayal of

the Chinese Lazarist Father Chen. The soldiers immediately seized the servant of God and loaded him with chains. His host and the other Christians were also taken into custody. The prisoners were brought to Nan-Yang-Fou, a first-class town, and were harshly treated by the mandarins there. In Honan venerable Clet several times received thirty lashes and was kept for three or four hours in iron chains. Often he spent the whole night in prayer, which inspired the more humane of his goalers with much respect. He spent a whole month in prison at Khat-Poung-Fou, the capital of Honan, where, besides the privations and sufferings common to all Chinese prisoners, he was chained to his pillow, and could only turn his head with great difficulty.

In July he was sent to Ou-Chang-Fou to another prison, where all the convicts were pagans, but Providence favored him for the goalers would not receive him and he was removed to one near his conferees, Father Chen, and ten good Christians, who were, like himself, awaiting trial. They all assembled in one room and recited prayers and the divine office in common, which gave them great consolation.

Whenever he was brought before the judges he made no effort to save his own life, but was full of solicitude for his conferees.

On January 1, 1820, his first trial took place. Two other priests and twenty-three Christians were exhorted to apostatize, but they refused. M. Lamiot, a French missionary, was discharged, and the Chinese Lazarist M. Chen, and twenty-three Christians were sent into exile, while Father Clet was condemned to death. This sentence could not be carried out until ratified by the Emperor. This was soon accomplished, and on February 18, 1820, Father Clet was put to death by strangulation.

His noble example was soon followed by Blessed John Gabriel Perboyre, of the Congregation of the Mission, who was martyred in China September 11, 1840.

Both these martyrs were declared venerable by Gregory XVI. in 1843, and Blessed Perboyre was beatified in 1881.

TOLD BRIEFLY

Sixteen young ladies of the junior class of the Georgetown Visitation Convent made a trip to Norfolk, Va., on Sunday on the Norfolk and Washington Steamboat Line to witness the eclipse of the sun in the path of totality. The young ladies were chaperoned by Miss Lynch.

The Apostolic Delegate has just returned from Portland, Oregon. While at Portland Archbishop Martinelli assisted at the ceremony of conferring the pallium upon the Most Rev. Archbishop Christie. After the ceremony the Delegate celebrated Solemn High Pontifical Mass.

Dr. Shaheen, of the Catholic University, will go to Montreal, where, on June 11th, he is to deliver a lecture on "A Century of Catholicism." Dr. Shaheen's lecture will be held under the auspices of the United Irish Societies, and the proceeds will be devoted to the Montreal Catholic High School.

The second congress of the Priests' Eucharistic League will be held next year in St. Louis.

St. Joseph's Church, Philadelphia, celebrated the 167th anniversary of its dedication, and the 62d of its consecration, last Sunday week.

It is announced that the Rev. P. M. O'Leary, Catholic chaplain of the first Canadian contingent to South Africa has been recommended for the Victoria Cross, the reward of distinguished valor.

St. Peter's parish, Haverstraw, N. Y., lost one of its oldest parishioners Thursday night or last week, when Thomas Flynn died at the age of 108. He was a native of Ireland and came to America in 1822.

New York Knights of Columbus are arranging a pilgrimage to the grave of the founder of the order, the late Rev. M. J. McGivney, at Waterbury, Connecticut on June 10th.

A Protestant society of New York has completed the census of churches, and non-churchgoers in the metropolis, and finds that about half the population is outside the "sphere of church influence." The attendants and adherents of the Catholic Church outnumber those of all other religions and sects combined by over 3 to 1. There are 103 Catholic Churches in the district, and they have 543,164 members, while all the other churches together have a membership of but 180,000. The Protestant denominations are rated as follows: Episcopal, 121 churches, 65,900 members; Presbyterian, 70 churches, 28,766; Lutheran, 24 churches, 21,167; Methodist, 67 churches, 15,511; Baptist, 50 churches, 16,610; Congregational, 14 churches, 3,018 members. The Hebrews have 44 churches, with a membership of 10,592.

The Rev. James T. Canavan, pastor of St. Mary's church, Milford, Mass., has offered the free use of part of St. Mary's parochial school building to accommodate the Milford public high school, which was burned the other day.

The famous church of St. Anne, at Selbrook, Canada, was destroyed by fire the other day. It contained many relics of early missionary times, three statues that cost immense sums and a ciborium formerly used by the well-known Abbe Sigogne.

Over in Porto Rico the new secular press apparently is aiding our Protestant Episcopal friends to befuddle the simple natives. Recently the Mercantile Bulletin announced that Bishop Whipple of Minnesota, celebrated Mass, assisted by the Rev. Pratt.

SALUTATIONS OF THE IRISH.

The Gael is Pious by Nature—His Greetings.

A pious race is the Gaelic race. The Irish Gael is pious by nature. He sees the hand of God in every place, in every time, and in every thing. There is not an Irishman in a hundred in whom is the making of an unbeliever. The spirit and the things of the spirit affect him more powerfully than the body and the things of the body. In the things he does not see, he does not believe the less for not seeing them, and in the things he sees, he will see more than a man of any other race; what is invisible for other people is visible for him. God is for him a thing assured, true, intelligible. He feels invisible powers before him, and by his side, and at his back, throughout the day and throughout the night. It is from this feeling that the ordinary expressions and salutations of the Irish language come. When one meets a neighbor instead of saying "bon jour" or good morning, like other races, he says—"God salute you." If he sees a person at work he says—"Prosperity from God on you." If you are parting from him he says—"May God prosper you sevenfold." If he is blessing you he says—"May God life-lengthen you." If you sneeze he will cry—"God with us;" and when you salute him saying, "God greet you," his answer is "God and Mary (I. e., the Virgin,) greet you." When he takes snuff from you he will say—"The blessing of God be with the soul of your dead." If a sudden wonderment surprises him, he will cry—"A thousand laudations to God." If he be shown a young child or anything else for the first time he will say—"Prosperity from God on it." If there come sudden trouble upon him he will say—"The Cross of Christ upon us." When the cock crows what he hears in its note is "moe na ho-ya-slaun," the Son of the Virgin is safe. If he makes complaint, what he says is—"O Wistrathue," I. e., "O Mary, it is a pity." There is no other race in the world, as my friend, Father O'Grove, once observed, which has two names for "Mary"—"Maurya" when the name is given the baptism to a woman; "Mwrya" when they speak of the mother of our Saviour. God is, then, in his mouth and before his eyes day and night; he is the true son of those old saints who spread the light of Christ throughout the world. He is now by nature a Christian from the day of his birth to the hour of his death. His mind on the subject may be summed up in those two sayings, that of the early Church, "let ancient things prevail," and that of St. Augustine, "credo quia impossibile." Nature did not form him to be an unbeliever; unbelief is alien to his mind and contrary to his feelings.—Dr. Douglas Hyde, in New Ireland Review.

At Trenton, N. J., on the morning of May 30, fifty convicts, including one woman, were confirmed by Bishop McFaul of the Catholic Diocese of Trenton at the State Prison. The services were held in the prison chapel, and all the other prison inmates of the Catholic faith were present. Bishop McFaul was assisted by Chancellor Norris and two other priests. The chapel altar was handsomely decorated with cut flowers. The men of the confirmation class were allowed to wear white shirts. Otherwise they were clad in the regulation prison uniforms. The woman was dressed in gray. Twenty-four little girls from the parish of the Church of the Immaculate Conception, wearing wreaths of white flowers, sang the mass preceding the Confirmation. Bishop McFaul preached a brief sermon.

The Westminster Gazette hears that The Rev. Edward Bryan, the late vicar of Henley, Yorkshire, who resigned his living rather than discontinue the use of tobacco at the Protestant Archbishop of York's desire, has been received into the Catholic Church.

Sister Alphonsa, mother of the Sisterhood of St. Francis for the United States, died on the night of May 18, at Saint Elizabeth Hospital, at Lafayette, Ind., of heart trouble. She was one of the original six sisters that came to this country in 1875.

Sister Mary Innocent of the Carney hospital, Boston, who died last month, had been a Sister of Charity more than 50 years, entering the order at the age of 15.

The new Catholic chapel at the West Point Military Reservation is about completed. Very elaborate preparations for the dedication, which is to be held on June 10th, have been made by the Rev. J. C. O'Keefe, who will be the pastor of the new church.

His Holiness, Pope Leo, has received a lengthy letter of congratulation upon the attainment of his ninetieth birthday, from the Emperor of China.

At Mobile, Ala., recently, Rev. Bishop Allen laid the corner-stone of the Bishop O'Sullivan Boys' Orphan Asylum in the presence of a large audience.

The Catholic Indian girls from the Lincoln Institution, Philadelphia, Pa., were confirmed with the last band at the Church of the Nativity, Philadelphia, by Archbishop Ryan.

There are only fifty-six Chinese newspapers in China.

Although sixty years of age, Father Conrardy, until lately filling Father Damien's place at Molokai, has become a missionary to the great leper colony in the province of Canton, China. He is the first white man to enter the field.

FATHER CONRARDY

WILL ESTABLISH A MISSION IN CANTON, CHINA AMONG THE LEPROS.

The Self-sacrificing Priest has Concluded a Medical Course at Portland Oregon. He is Engaging in His Great Work of Succoring Christ's Suffering Ones.

During the past week there has been in this city, says the Washington Church News, the Rev. L. L. Conrardy, who was for many years an assistant of the great leper missionary, Father Damien. Father Conrardy's personal history is full of more than ordinary interest. Though he is of the advanced age of sixty years, he purposes entering into the labor of alleviating the unbearable sufferings of the thousands of miserable lepers in the greatest colony of these unfortunates in existence. Notwithstanding his extreme age, worn though he is by a life spent among barbarous and semi-civilized peoples, he intends to establish a mission at Canton, China, where there is a colony of more than 50,000 of these wretched outcasts. Father Conrardy will be the pioneer white man in this grand work in the Canton settlement.

Father Conrardy is a man of small stature, with a long flowing beard slightly tinged with gray. His forehead is of a distinguished type, broad, high, and intellectual. His large luminous eyes beam pleasantly out on the humanity which he loves so well. The whole air of the man bespeaks the missionary and apostle and suggests the type of the early martyrs.

In order that he might be the better equipped for the work which he intends to prosecute Father Conrardy has for the four years past diligently pursued the study of medicine at the University of Oregon, where only a few weeks ago he graduated and received the degree of M. D. Of his work among the lepers and his future operations the Portland Oregonian, in a recent number, says:

"In 1888 Father Conrardy went to Molokai, in the Hawaiian group, where there are 120 lepers confined. One year after he arrived there Father Damien, the world-known spirit that devoted his life to this loathsome work succumbed to leprosy, leaving Father Conrardy in full charge. For eight years this dauntless priest challenged the fate his heroic predecessor had met, but he escaped the dreaded disease. Father Conrardy proved practically immune, and although daily coming in contact with the disease infected, there was not an hour, except when he was sleeping, that he was not exposed to conditions popularly regarded as fatal. As a result of his experience, Father Conrardy believes leprosy infectious rather than contagious.

"In 1896 he took a trip to Japan and China, after being relieved at Molokai by Father Damien's brother, to study the leprosy colonies of those countries and through the influence of the American consul at Canton was permitted to enter the great leper colony of the province of Canton, where no other white man had been. There are between 50,000 and 60,000 lepers in this colony, which is noted for being the most loathsome on earth. Canton's vast population is so dense that fifth breeds this dread disease at a startling rate. In the city of Canton alone there are 1,800,000 people, and the streets are never more than six feet; often only three feet wide.

"Each leper is allowed by the government only one cent a day for sustenance. Father Conrardy says the lepers of the colony are inclined to be industrious, and with the pitance of the government he hopes to enable them to provide for themselves quite plentifully compared to the wretched state they are now reduced to, as a result of misguided efforts or lack of co-operation.

"Before going to his work Father Conrardy expects to canvass the East for assistance to place the leper colony in fair condition. If he secures enough money he will buy a tract of land, build houses on it which are no more than verandas, and commence systematic work to organize and develop the colony's producing capacity. In their present habitations the Cantonese have no soap, bandages, chemicals of any kind to treat their afflictions, which makes the pain much more intense than it otherwise would be. All of these articles the good priest hopes to provide, that the unending suffering of such a large part of humanity may be mitigated as far as possible.

"There is a Cantonese Chinaman here in Portland who wants to return to his native province with Father Conrardy, to lend whatever aid he may to the work. He has the confidence of the people there, and will be quite useful. Father Conrardy goes as a Good Samaritan, in the interests of humanity. These unfortunates, in his eyes, are men and women whose welfare justifies sacrifice of those more favorably born. Should he find these desiring to embrace Christianity he will administer to them spiritually, but his crowning ambition is to illustrate practical Christianity.

"The aged priest's mission is one so forbidding to the ordinary mind that it seems difficult to grasp the depth of his sacrifice. A much younger and more vigorous mind might stand appalled before even the preliminary work of this undertaking. While men have had nothing to do there. All the difficulties of racial isolation and Chinese stubbornness must be met. But St. Father Conrardy, whose life has been a struggle with strange, vile people, these hindrances are not

headed. He feels confident that as soon as his work is indicated by first results there will be abundance of official aid to promote and further his plans. His age he thinks but a small handicap. His health is yet good, and he has no fears of leprosy. The simple element of climate is what causes him most apprehension, as the colony is in a damp, hot zone. Father Conrardy thinks that by the time he has spent five years in the colony it will be in such a state of progress that the eyes of men will be drawn, until a qualified successor may be found to take up the burden and relieve the pioneer, that he may spend his few remaining feeble years in rest.

"Since commencing his medical course in Portland Father Conrardy has not been idle in other respects. Variegous priests have been assisted in their churches, and any work of the diocese that he may attend to has found him ready and willing. It is novel for one of fifty-six to commence a medical course, which involves a vast amount of work, often overtaxing young and more virginal minds. His studies have been followed faithfully in every respect. Dr. Joseph, dean of the college, attests that the usual faculty memory of sixty was not evident in the examinations, even in the long list of difficult terms found in anatomy. Now that he has received his degree of M. D., nothing interferes with Father Conrardy commencing immediately plans for his great undertaking in Canton."

MANY IMMIGRANTS.

Irish Girls Coming to America in Vast Numbers.

Rev. M. J. Henry, rector of the mission of Our Lady of the Rosary for Immigrant Girls, New York city, and his assistants are extraordinarily busy these days for thousands of immigrants are arriving from the Emerald Isle. Many nationalities were represented in the great influx of immigrants last week, but the Irish numbered over 3,000 and more than one-half of these were Irish girls. It will thus be seen at a glance what remarkable work is necessary for the priests of the mission—Fathers Henry, Brown, and Cahill—and Agent Patrick McCool, to attend to the wants and answer the questions of the newly arrived, and see that they are properly provided to reach their destination.

All of the immigrants had sufficient money to maintain themselves until they reached their friends or secured good positions. Most of the immigrant Irishmen say they have come to America because England is trying to press a great many of them by conscription into the South African war. They sympathize, they say with the Boers and rather than fight against them they prefer to leave their native land.

All of the Irish girls had their passage money sent to them from friends or relations in this country, and this, says Father Henry, indicates a degree of prosperity among the Irishmen over here, which accounts for the large increase of immigrants. About 150 girl immigrants were fed at the Mission of Our Lady of the Rosary and 40 were lodged there on a recent Saturday night. They are handsome, robust-looking girls, dressed with the red cheeks and deep blue eyes which are always a striking characteristic of the race. Their ages ranged from 14 to 25, and all of them are apparently happy and contented.

We left Queenstown over six days ago," said Mary Mulhall, a bright-eyed lassie from County Wick, Ireland, "and for four days I was in trouble with myself. Every one of us was crowded, and what the sea was pitching us about, such adventures never had. One girl just got tired out and died. The rest of us lived because we couldn't help it. After four days of terrible misery, I got better, and the rest of the trip was pleasant. I've got just one friend in America, and he's a second cousin of mine. I left my father and mother and two sisters in Ireland. I'm here to earn my living, and I think Americans are high-class people. They are so high-class, she continued drily, pointing to the Ninth Avenue L, "that you put your railroad on stilts."

All of the party are noticeably pleased to be in America. This was rather aptly illustrated the other day by the quick reply of an Irish lad to a question put to him by one of Father Henry's assistants. "He had observed that most of the newly arrived sons of Erin had their hair cropped very close, excepting a forelock which dangled down in their eyes. 'Why did you leave that little bunch of hair on your forehead?' he was asked. 'Because Father Henry said I was in such a hurry to get to America that I failed to give my barber time enough to finish the job.'"

The Trappist Fathers at their new monastery on the Diamond Hill road Valley Falls, R. I., are busy in getting things in readiness for their brothers in Nova Scotia, who will come there as soon as the accommodations for them are completed. At the present time a monastery building is being constructed and is now about half finished. It is expected that it will be completed about July 1, and then all the members of the brotherhood will come on from the land of Evangeline. The one or two monks who are now at the farm have already planted several acres and have the farm pretty well cultivated.

Again comes the dismal story of Catholic missionaries being slain in China. Surely all the martyr blood that has been shed in that infernal land will yet be the perfume of God's altar as a precious offering.

CATHOLIC NOTES.

A \$25,000 monument is to be erected at Mackinac in memory of Father Marquette.

The number of pilgrims who went to Rome this year up to the 30th of April was 110,000. There were forty-five distinct pilgrimages.

Two hundred thousand persons applied for tickets for the canonization ceremony, held last week at St. Peter's, Rome. Only 60,000 could be accommodated.

The Columbian Catholic Summer School's session opens July 10, and closes on August 1.

By the will of the late Julius Adams of South Boston, \$35,000 is bequeathed to the Carney Hospital.

Patrick J. Durkin won the gold medal at the annual prize debate at Holy Cross College, Worcester, last week.

St. Mary's College, Belmont, N. O., connected with Mary Help Abbe, a Benedictine institution, was burned last week.

The Catholic congregations in the Archdiocese of Montreal have given about \$15,000 to the sufferers by the Ottawa-Hull fire.

The Marist Fathers connected with the church of Notre Dame de Jéru, Cambridge, Mass., are making preparations to erect a parochial school near the church building in Harvey street in that city.

At the annual state convention of the Connecticut A. O. H., which was held in Norwich, Ct., recently, the delegates voted a per capita donation for the benefit of St. Thomas' Seminary, Hartford.

The corporation of Harvard University has given the use of Soldiers Field for the annual outdoor sale and holiday in aid of the Holy Ghost Hospital for incurables, Cambridge, Mass., to be held on June 14.

The Catholic population of Germany has increased by 1,400,000 since 1880. It now stands 20,000,000.

The ancient palace of the pope at Avignon has been purchased by the state from the city and is to undergo restoration. The work will extend over ten or twelve years. The palace has been used as a barracks.

The Catholic Truth Society in England has restored the tomb of Cardinal Pole.

A Benedictine priest, at Maria Theresia, Switzerland, was recently elected a deputy to the grand council of the Canton of Solothurn. It is the first time a monk became a member of that assembly.

June 7 will mark the fourteenth anniversary of the concurring of the red hat upon His Eminence Cardinal Gibbons.

In the Diocese of Natchitoches, a number of new churches are being erected, several new parishes are being organized, and convents are being commenced.

Minor Alphonsus of the Sacred Heart, one of the first foundation religious of the Monastery of Immaculate Heart, Boston, died recently, aged thirty years.

It is said that Archbishop Connolly supported in his diocese, and in the audience, that most Italian, who went to America. The British ambassador, it is to be hoped that some sympathy devoted to the welfare of souls, and not too much affected with the plague of persecution will volunteer for the work.

Brother John Baptist, the oldest Christian Brother in America, was buried May 11th, in the cemetery of St. Joseph's Institute, Ann Arbor, N. Y. He was born seventy-seven years ago in Montreal, Canada, and spent no less than fifty-nine years in the Society of the Brothers of the Christian Schools. He was one of the first to plant the foundation of the institute in that walk, where he spent his last eighteen years of his long religious life.

Some idea of the results accomplished since the foundation of the Association of the Propagation of the Faith may be gathered from the fact that in 1870 alone, 12,000 converts were officially reported.

A rumor is abroad stating that the Winbourne, sister of Lord Beauchamp, and favorite aunt of the Duke of Marlborough, has entered the True Church.

It is understood that Catholicism in Chicago, that Rev. Alexander McGavock, coadjutor bishop, archdiocese of Chicago, from his recently appointed long illness is said to be recovering for the performance of his duties.

An ambassador of the Holy See and a Catholic priest, the Protestant minister of the Protestant church in New York, his reply was more than satisfactory.

And a Catholic priest, the Protestant minister of the Protestant church in New York, his reply was more than satisfactory.