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# The Catholic Journal.

Vol. XI, No. 40.

Rochester, N. Y., Saturday, July 7, 1900.

\$1.00 per Year, 3c per Copy.

## INTERESTING TOPICS.

### PRACTICAL QUESTIONS OF THE HOUR COMMENTED ON BY AN OBSERVER

#### Marriage Among the Descendants of Irish and German Emigrants Why Catholic Marriages Grow Less High Thinking and Plain Living Needed.

A question, which the report of the last census raised, will be answered by that now in progress. Are marriages among the descendants of Irish and German emigrants growing fewer? The Statistical Atlas of the United States, (Eleventh Census) shows that eighty per cent. of the native white people of foreign parents were in 1890, unmarried, while only thirty-six per cent. of the foreign white children of the Poles, Swedes and Italians, as well as the children of the Irish and Germans. Observation shows that the children of the Poles and Italians marry young, and I am told by a friend in Minnesota, that this is true of the Swedes. It is impossible to get at the proportion of the marriages of Catholics of any nationality, for there is no Catholic Bureau of Statistics, as there will be in time.

It is startling, however, to find the proportion of marriages among the descendants of foreign born whites so low. And how far this affects the growth of the Catholic population we have no exact means of knowing, although Catholics have, in the parish system, one of the most efficient ways of gathering statistics on the subject possible. What is badly needed is a central place for the analysis of such statistics by experts. If these existed our church almanacs would be more serviceable, and our exact condition be apparent. As it is, we sometimes make vain boasts, unsupported by figures. Statistics may be made to lie in inexpert or prejudiced hands; but there is nothing so satisfactory as statistics furnished by trained men. "The Atlas of the Eleventh Census," arranged by Dr. Carroll Wright, is, notwithstanding all the difficulties which the census man meets, one of the most interesting books ever published. New York led, in 1890, with a Catholic population of 1,100,000. Massachusetts came next with over 700,000. Pennsylvania followed with nearly 500,000. The Catholics are the largest religious body in the country. The Methodist come next, their greatest strength lying in the Southern States; the Baptists come third; they, too, are strongest in the Southern States. In New Mexico everybody seems to be a Catholic. This State has, by all odds, the largest proportion of church members in comparison with the population of the State.

But to return to the matter of the apparent falling off in marriages. I have heard it asserted that marriages among Catholics of foreign descent, especially those of Irish descent, are growing fewer every year. Miss Elder, of New Orleans, seems to think so. It is the vague, but general impression among many persons who live in the older cities. But how is one to know? Statistics, carefully gathered and expertly arranged, would decide this. There are no such statistics bearing on this question, so important to the progress of the Church in this country.

Some years ago the cry was raised that Catholic boys were not so well educated as Catholic girls. The report came, from the West, that this was true only of the Irish American population; that the German people educated their boys much better than the girls. Then came the counter report, the German-American girl can cook and sew, but she is not "cultured"; the Irish-American girl is so "cultured" that she will not marry a man who is "uncultured." Your German-American girl is a drudge; your Irish-American girl is a fine lady and, as a rule, much above her position in life, since she finds men of the same class and of the same religion "uncultured!" As your obedient servant had begun the controversy in a series of syndicate articles, they began to whistle about his head from all quarters; and as, on this subject, in the absence of statistics, he could come to no conclusion, he retired from a discussion which bid fair to become a combat.

Time works great changes in ten years. The young Catholic men in the great cities seem to be as well informed as their sisters. At least, they look so. The demands—the educational demands—are higher, and they answer to them. They do not yawn so much as they used to, when their sisters play musical encyclopedias by Raff or Grieg, and the evening coat is more in evidence. There seem to be more common interests in families; there are certainly more luxuries than there used to be everywhere and much more comfort. In the last twenty years the style of living has changed, not only in this country, but in England and Ireland.

Old New Yorkers recall with regret a time when a man who did not keep a butler was looked on as entirely respectable. Old Philadelphians remember when dinner came very near the middle of the day, and everybody did his own marketing, and M. de Bacourt, in his "Memoirs," insinuates that, when he was Minister from the court of Louis Philippe, the Washingtonian

had simply to wade through the mud in Pennsylvania avenue, secure his own pig, and get the material for dinner for killing it. M. de Bacourt was a pleasant old man; he was related to Mirabeau.

Although all the unmarried persons, who help to make statistics, do not hesitate to have the banns published because they cannot keep butlers, yet it seems as if the more luxurious style of living has a deterrent effect on marriage in certain classes. I do not know what Miss Elder thinks now, but there was a time when she thought there were too many old maids, and she thought, to that the frugality of country life would promote marriage. There is no doubt that "high thinking and plain living" is out of fashion. Poverty is the only crime which society never forgives. And young married people are thought to have great courage, if they begin life after the manner of the fashion fifty years ago. I sympathize entirely with certain Kansas farmers who mortgage their farms to buy planes for their daughters, though I think that a man who would mortgage anything to buy a parlor organ ought to be restrained by law. Farmer life has little brightness in it; many young people hate it, and drift to the cities because of its monotony, and any attempt to relieve that monotony is good, even if it does mean a mortgage on a few sunflowers; but, when a man has to mortgage his farm to give his daughters a smart wedding reception, the end is near. This sort of extravagance is not limited to Arcadian country places. It is almost the rule everywhere.

It seems, then, that, with us, the more a man is educated, the more wants he has, while his earnings are not always equal to supplying those wants—some of them artificial. It seems that if a young woman can earn a few hundred dollars a year, she prefers to go on earning it rather than lose it, to divide a man's income with him. In the cities, amusements are plenty; there are clubs and meeting places for men of all incomes. If you cannot live as your neighbors expect you to live, why marry? the young girl asks. And the young man echoes it. And opinion, among Catholics—though you would not think so, to hear our public utterances—tacitly accepts this conclusion.

There is a marked tendency to object to the fervor of the new devotion to St. Anthony because people expect temporal favors from him. And, though, personally, I think St. Joseph is much more practical—he certainly had experience in taking care of a family—it seems to me that any devotion which does away with the prevailing heresy that God does not trouble Himself about our temporal welfare ought to be encouraged. Distrust of God and selfishness are the roots of very great evils in social life.—Maurice Francis Egan, in Catholic Transcript.

### GENERAL ROSECRANS.

#### The First Spark of God's Grace That Finally Led to His Conversion.

General Rosecrans told Mother Russell, the pioneer Sister of Mercy of California, the following as to his conversion to the Catholic faith. Rosecrans and a brother officer were one day walking; the road was in a horrible condition, and, at one point where it was particularly bad, a plank had been laid for foot passengers. Just as he and his companion got on it they perceived a poor man coming towards them and nearly half-way over; but, as soon as he saw them, back he walked to allow them to pass.

The general turned to thank him for his politeness, and, seeing he carried a peddler's pack, asked what he had. The man replied: "I am selling Catholic books." It seems that the general had often heard that Catholics had some dark secrets which they kept to themselves, so he said to his companion:

"We have heard awful things of the baptists, let us see what they have to say for themselves." So saying, he bought the "Catholic Christian Instruction" for himself and some other book for his friend, and you will say they studied their lesson well when I tell you the second officer is now a Paulist Father and Superior-General of his society, Very Rev. George Deshlon, and General Rosecrans was until his death a practical Catholic, and brought up his children the same; his eldest son died a Paulist Father some years ago, and two daughters joined the Ursulines. He was married at the time he became a Catholic, and his wife felt his change of religion deeply and seemed determined to supply or rather atone for his defection by increased zeal; but before many years she, too, opened her eyes to the true light.

The Catholic societies of Boston are planning to aid in the reception of the Cubans coming to the Summer School at Cambridge, by establishing bureaus of information on the lower floors of Harvard Hall and Phillips Brooks House, where all information of interest to Catholics may be obtained.

Representatives of St. Joseph's hospital, Deadwood, S. D. have purchased the building known as the "Cottage," opposite the Union depot, and will shortly open a well-equipped hospital. The building will be thoroughly overhauled and remodeled and supplied with the latest approved medical and surgical appliances.

### LONESOME IRISH LASS.

#### Had Only the Gaelic Language and a Shilling to Begin Life in America.

A lonesome, blue-eyed little Irish girl from County Galway landed the other day at the barge office in New York from the White Star line steamship Teutonic. She would not have been so lonesome if she had not been the only person in the ship's company who had no English. There was not a soul among all the Irish immigrants who could talk the Gaelic with her, and she made herself understood by signs and smiles. She had so many of the latter that she made friends of all the Irish aboard, who all regretted for her sake that they were not of the stock that have regained a knowledge of the language of their fathers.

All the baggage the child had was a big valise, and all the money she displayed to the inspectors was a bright shilling piece. The interpreters tried to make out what was her object in coming to America. None of them succeeded. Then somebody recalled that Peter Groden, the barge plainclothes cop, was an expert in Gaelic. He was sent for and came in a hurry. There is nothing delights Peter more than talking Gaelic.

The girl opened her eyes when Peter began crooning to her in her own tongue. Then her smile broke out like a sunburst, and she clasped her hands about Peter's neck, greeting him as a cousin. Peter is not her cousin, but she considered that anybody who could talk her language in America must be at least a cousin.

Peter was much impressed with the girl. She told him between smiles that she was Bridget Coughrey, and that she was the eldest of five children. Her parents rent a farm at Clifden, County Galway, for which they pay \$30 a year. She had learned from letters in Gaelic written by her uncle, Patrick Coughrey of Pittsburg, that there was a chance in America for an energetic girl to make a good living, and she had persuaded her father and mother to let her come to her uncle. They said they would and the uncle sent her a ticket entitling her to passage from Queenstown to New York, aboard the Teutonic. She told Peter she expected to make enough by working in Pittsburg to pay a good part of the yearly rental of the Galway farm.

Peter took her over to the Mission of Our Lady of the Rosary at 7 State street and Father Henry took care of her. She said that the buildings in the lower part of the town were much bigger and finer than any at Clifden or Cork. Her uncle has been asked to send her fare to Pittsburg. He probably will, but if he does not, Bridget will be sent to Pittsburg at the expense of the mission.

### A RACE WITH DEATH.

#### Father Breslin of New York did it.

It was a race with death, and Father Breslin won. While the ambulance tore up Second avenue in New York City on a recent night with Mary Schloven as its burden the good priest holding his crucifix, administered Extreme Unction to the dying girl. She breathed a sigh of relief when it was done, for she could die in peace, says the New York World.

The girl is employed by William Sumnering, who lives in an apartment at No. 323 East Fourteenth street in that city. Mary went out on the fire-escape to catch a breath of air. She stood on one of the boards that cover the ladder openings and it gave way. Down she plunged to strike the rail on the floor below and topple over and down to the street. There she lay, cut, bruised, her skull fractured, her limbs contused.

Dr. Lyman on a Bellevue ambulance responded in a twinkling, but he wasn't as quick as Father Breslin, from the Church of the Immaculate Conception in East Fourteenth street. He was kneeling by the girl's side when the doctor arrived.

"She can't live," whispered the physician after a hasty examination.

"May I go with you?" asked Father Breslin.

"Jump in!" cried Dr. Lyman, nodding to the driver for full speed. "I'm afraid we can't get her here alive," he added.

Then came the race with death. Father Breslin was kneeling by the young girl's side. The driver was lashing the horse to his highest speed. The ambulance, dodging trolley cars and vehicles, rocked like a ship in a storm as it clanged its way up Second avenue.

But inside by the dim light of the ambulance lamp, Father Breslin administered Extreme Unction to the girl. Her face lighted up when she saw the crucifix and she murmured a word or two despite her cruel hurts.

And before the foam-dripping horse drew up in front of Bellevue Father Breslin had administered the last rites of the Church.

The injured girl was placed in a ward, where the doctors said there was one chance in a thousand of her recovery.

### THE EARLY LIFE OF ST. JOHN OF GOD.

Nothing in John's early life foreshadowed his future sanctity. He ran away as a boy from his home in Portugal, tended sheep and cattle in Spain and served as a soldier against the French, and afterwards against the Turks.

When about forty years of age, feeling remorse for his wild life, he resolved to devote himself to the ransom of the Christian slaves in Africa, and went thither with the family of an exiled noble, which he maintained by his labor.

On his return to Spain he sought to do good by selling holy pictures and books at low prices.

At length the hour of grace struck. At Granada, a sermon by the celebrated John of Avila, shook his soul to its depths, and his expressions of self-abhorrence were so extraordinary that he was taken to the asylum as one mad.

There he employed himself in assisting the sick. He had found his vocation. On leaving he began to collect homeless poor, and to support them by his work and by begging. By degrees help flowed in; the Bishop became his patron, and gave him the name of John of God.

When his hospital was on fire John was seen rushing about uninjured in the midst of the flames until he had rescued all his poor.

One night St. John found in the streets a poor man who seemed near death, and as his wound he carried him to the hospital, laid him on a bed and went to fetch water to wash his feet.

When he had washed them he knelt to kiss them, and started with awe; the feet were pierced, and the print of the nails bright with an unearthly radiance. He raised his eyes to look, and heard the words:

"John to me thou doest all that I should do to the poor in my name; I reach forth my hand for the alms thou givest; Me dost thou clothe; Mine are the feet thou dost wash."

And then the glorious vision disappeared, leaving St. John filled at once with confusion and consolation.

After ten years spent in the service of the suffering, the saint's life was fitly closed. He plunged into the river Xentil to save a drowning boy, and died in the year 1550 of an illness brought on by the attempt, at the age of fifty-five.—The Holy Family.

The will of George Huhn, died in Washington, D. C., leaves \$5,000 for the establishment of a scholarship in the Josephinum College at Columbus, Ohio.

The mission in the Jesuit Fathers' Milwaukee church resulted in the baptism of 18 non-Catholics. There were 6,000 Holy Communions.

### AN IRISH PALACE.

New York is to have an Irish Palace, designed as a meeting place for Irish societies. A site has been purchased at the southwest corner of Lexington avenue and 114th street, and the Irish Building Association has been organized and duly incorporated. It is announced that the Irish women will hold some more great fair to raise money to lift the small encumbrance on the property, and also to pay for the proposed palace.

More than \$60,000 has been paid for the site so far, but the purchase price agreed upon is \$45,000. There are now eleven houses on the land, and all of them are rented. The income will be sufficient to pay all interest charges and taxes, leaving the principal intact.

The \$40,000 was obtained by putting out at interest the \$35,000 earned by the Irish fair held three years ago. Former Judge Edward Browne, who drew up the incorporation papers said: "For the first time in the history of the Irish race in America a fund has been set aside and kept for the use for which it was intended. This is a herculean task to accomplish this."

Rev. C. R. Chase, late Anglican vicar of All Saints' Plymouth, England, was received into the Church recently by Father Vassall, C. S. R. Mr. Chase was on the council of the English church union until he resigned his position before being received, and some years ago he was for a time master of the well-known High Church "Society of the Holy Cross."

A Sister of St. Joseph received from Washington appointment as census enumerator, and has already fulfilled her new duties at the two houses in Buffalo, N. Y., devoted to the improved instruction of deaf-mutes.

### CATHOLICITY IN AUSTRALIA.

The Catholic population of Australia, according to the latest tables, is as follows:

Province of Sydney	300,000
Province of Melbourne	215,000
Tasmania (Island)	28,000
Province of Adelaide (I. P.)	13,000
South and West Australia	13,000
Province of Brisbane	30,000
New Zealand	92,000
South Sea Islands	60,000
Total	858,000

The Catholics are about one-sixth of the entire population. Of course, they are mainly of Irish extraction.

The John Boyle O'Reilly cottage at Guil, Mass., will be purchased by the friends and admirers of the late poet, and added to the town as a public library.

### AMONG THE BLESSED.

#### VENERABLE MARIA MADDALENA MARTINENGO DA BARCO, O. S. B. C.

Some of the remarkable incidents in the life of this illustrious servant of God—Brooklyn Pilgrims in Rome During the Period of Her Beatification.

Yet another beatification ceremony has taken place in St. Peter's, when the Venerable Maria Maddalena Martinengo da Barco, O. S. B. C. This servant of God was born at Brescia, on October 5, 1687, her father being Francesco Martinengo, Count of Barco, and her mother the Countess of Barco, nee Secchi d'Aragona. As her mother died while the child was yet very young, Maria Maddalena was educated in two convents, first in that of the Holy Spirit, until, against her father's will, she was enrolled in the Capuchin Order in the Convent of Santa Maria della Neve on September 8, 1705. In the course of time she was offered the abbatical chair by the Sisters, but refusing it persistently and constantly, she was finally compelled to accept it by Cardinal Quirino, Bishop of Brescia. She filled it piously and ably until her holy death on July 27, 1737.

Not a few incidents of her life lend themselves to art, writes W. J. D. Croke to the "Standard and Times." Truly St. Cremenont has painted a truly magnificent picture of her reception into religion. Again, her acceptance of the abbacy has been vividly portrayed in a painting in St. Peter's. When her head was removed after death, the nuns found hidden beneath it a crown of needles which the holy woman had made and worn in memory of the Saviour's crown of thorns. This will be the mystic symbol in art of the new Beata, just as St. Rita's being transfixed by a thorn from the crown while she contemplated Jesus crucified.

Outside the Basilica of St. Peter on June 8 was the ascending glory of the Venerable Maria Maddalena. Another glory picture faded, covered with diaphy, in the center of the space. The basilica was festively decorated and resplendent with lights as for the beatification of the previous Sunday. In the side arches of the apse were paintings representing the miraculous cure of blindness procured to the child Grappa-Toni by the Venerable Maria Maddalena and the miraculous and instantaneous cure of consumption granted to Isabella Grappelli-Groni. Over the central doors, those of bronze, was a painting of the blessed one's acceptance of the abbatical charge from Cardinal Quirino, and over the side doors inscriptions.

It is pleasing to be able to note that the Brooklyn pilgrims have been in Rome during the period of the canonization of Saints John Baptist de la Salle and Rita of Casca, the beatification of the seventy-seven martyrs of China, Tonquin and Cochinchina and the beatification of the Blessed Maria Magdalena (Maddalena) Martinengo da Barco. As a diocesan pilgrim the party has been so numerous and with regard to the clergy, as representative, at the diocesan pilgrimage, which have come from Spain, France and Austria. And the pilgrimage has remained longer in Rome than any other that I know of.

Many of the pilgrims have now left Rome, carrying away with them the pleasantest and most consoling remembrances, the assurance that they could not have chosen a better period of the holy year for the jubilee tide and the pride of having formed the first American pilgrimage to a centennial for it is certain that there was no American pilgrimage to a centennial jubilee ever before. The example is a good one, and it may be followed with profit. The pilgrims not only saw the Pope at the public ceremonies mentioned above, but also in an audience at the Vatican, when they were specially and more intimately favored with his paternal blessing and a personal reception.

I have spoken in previous letters of the large number of American private pilgrims who were in Rome during the jubilee, and I mentioned that from these facts it will be deduced that informally the United States has shared in the jubilee. The number of Archbishops and Bishops visiting Rome at present is considerable. The Archbishop of New York left Rome recently, and on the same day the Bishop of Erie arrived with a party of friends from Philadelphia. The Archbishop of St. Louis is still in Rome, and one day last week the Pope granted private audiences to His Grace and to the Bishops of San Antonio and Saint-Sauve-Marie. The Bishops of Brooklyn and Ogdensburg are still in Rome.

The Rev. John T. Sheehan, of Weymouth, Mass., who celebrated his silver jubilee on Tuesday of last week, has recently added to the parish as parish property the set of golden vestments given him by the clergy of the diocese on that occasion. The vestments are valued at \$300.

An ecclesiastical court has been appointed by Bishop Phelan of Pittsburgh to inquire into the proposed beatification and canonization of the Rev. Francis Xavier Seelos, C. S. R., a priest of whose priestly life was given up to St. Philomena's church in Erie, Pa.

### THE CHURCH ABROAD.

France has 7,746 priests and 9,134 nuns in the foreign missionary field.

Catholic priests in the Russian empire are henceforth to be allowed to visit Rome without special permission from the Russian government, which hitherto has been required.

The Catholics of Ceylon have added a new wing (built at a cost of \$10,000) to St. Joseph's College, Colombo, and have formed a Catholic club, also in the capital.

The Reverend Prince May of Saxony has published a little work in German, called "Defense of the Moral Theology of St. Alphonsus Liguori Against the Attacks of Robert Grosvenor."

There are two hundred ecclesiastical students in All Hallows' College, Ireland, who are studying for the foreign missions. In Maynooth and All Hallows, 260 are preparing for the priesthood.

The Rev. John Edwards, permanent rector of the Immaculate Conception church in New York, has been made a monsignor by Pope Leo.

### FOOD FOR THOUGHT.

There are in the National House of Representatives and fifty-five Representatives and nearly eight Senators. Of all this number there are among the Representatives twenty-four Catholics, and in the Senate two Catholics. Judging from the public reports that come to us from Washington there is but one man in the whole National Congress that deserves to be recognized as Catholic on account of his labors. Of recent dates we hear his voice protesting against the culpable neglect to formally resolve the status of Marietta, donated to the National Gallery of the Capitol by the State of Wisconsin. He causes a military officer to be recommended for his indignity to a prison in the discharge of his duty towards a dying soldier. He appeals to the President in behalf of the Catholic sailors and soldiers in our army and navy for the appointment of more Catholic chaplains. He recommends almost alone, against the urgent protest of the Catholic laity, the introduction of a bill to amend the Intemperance regulations prohibiting the sale of Catholic newspapers in Cuba.

What we would like to know is this: Why are there so few Catholics in Congress? And of those who are there, why is it that there is only one of them to be heard raising his voice in defense of the interests of twelve million Catholics?

We suggest that the interests of the inhabitants in our newly acquired year, the interests of our Catholic Indians, the interests of our children all over the land, the defense of the home and the family is the greatest need of the nation. The need of the nation is the need of our criminal and pauper classes, the recognition of our equal rights and privileges, with all other citizens, and the maintenance of our Catholic religion and its rights.

### CATHOLIC NOTES.

Second has been named in Pennsylvania. N. J. for a church and the place.

Twenty-two young men were ordained to the priesthood in the Diocese of St. Louis, Mo., June 17.

The Rev. Thomas M. O'Sullivan, of the Ford City, Pa., was ordained in England.

The Rev. Henry Woods, S. J., of St. Ignace College, San Francisco, Cal., has gone to Alaska, to give a course of lectures and to conduct spiritual retreats.

The corner-stone of the new Franciscan monastery at Mt. Adams, Wash., was laid June 17 by the Most Rev. W. H. Wood, D. D.

The alumni of the Washington Academy of Geography, D. C., decided to give \$100 to the Washington College, Washington, for the purchase of the library of that institution.

A sister of St. Ignace's monastery has been elected superior of the convent at St. Ignace, Md. She has been in the convent more than fifty years.

The corner-stone of a new church in Seventh street, N. Y., of St. Stanislaus, the old church was recently laid for the corner-stone. The new church is to be built on the site of the old one, and the old one is to be preserved as a museum.

The Brothers of St. Mary, who are in charge of the orphanage in Honolulu, by some means have been able to secure a large sum of money. The attendance at the orphanage is now 100.

Father Lambert, of the St. Ignace Seminary, Hartford, Conn., died every Sunday in the last week of his life.

The Rev. John T. Sheehan, of Weymouth, Mass., who celebrated his silver jubilee on Tuesday of last week, has recently added to the parish as parish property the set of golden vestments given him by the clergy of the diocese on that occasion. The vestments are valued at \$300.