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Head of Newport's Naval War College.
Captain French E. Chadwick, the recently appointed president of the Naval War college at Newport, R. I., is well



Photo by E. Chickering, Boston.
CAPTAIN F. E. CHADWICK.

known and well fitted to supervise the institution. He is a close student of naval affairs and a fine strategist.

DOVE OF THE CHURCH

WORK OF ST. COLUMBA IN IRELAND AND SCOTLAND.

One of the most illustrious of Britain's Missionaries—Great Success in Scotland and the Hebrides—Laborer in Iona.

St. Columba, popularly known as St. Columcille, or "Dove of the Church," was one of the most illustrious and zealous missionaries whom Ireland in the sixth century sent forth to preach the gospel in heathen lands and to spread broadcast a knowledge of the faith transmitted to them by the great apostle, St. Patrick. The date of his birth, which took place in Gartain, in the present county of Donegal, is said by the best authorities to have been the 6th of December, A. D. 521, says The Irish World.

Being of the royal house of Niall, which then held sway over the northern half of the island and not infrequently furnished monarchs to the entire country, his education, from the beginning, was an object of special solicitude. He was, therefore, at an early age sent to the celebrated school of Clonard and placed under the care of St. Finnian. Here he distinguished himself for his great application to study, intense devotion and wonderful powers of divination.

Having arrived at the proper canonical age, he was ordained priest and was forthwith sent through the country to teach and preach the truths of Christianity. This he did with such marvelous success that before he had attained the age of 25 years he had founded no less than 37 monasteries in various parts of the island and formed them into a regular order under his personal government.

At the age of 42 he, with 12 companions, set sail from Derry in a coriack, or open boat made of wickerwork covered with leather, and landed at Iona, an island on the west coast of Scotland. This island, which has ever been remarkable for its barrenness and gloomy aspect, was found to be uninhabited, and here St. Columba resolved to establish the base of operations for his mission—the conversion of Scotland.

He therefore erected huts of boughs for the shelter of himself and compan-

succeeding generations and his community so efficient in imparting to the barbarians of North Britain the beautiful truths of Catholicity.

But this did not satisfy the ardent spirit of St. Columba. As soon as he had established his spiritual colony on Iona he passed to the other islands of the Hebridean group and to the mainland, everywhere attracting the attention of natives, everywhere making converts and breaking down the superstitious of the Druidish religion. Wherever he went he gained souls to God and left behind him pious and trusted men to continue his good work.

After 11 years spent in converting the Scots St. Columba turned his attention to the original inhabitants of Caledonia. In his time, as for centuries previous, the people of Scotland were divided into two classes, or races. The primitive inhabitants occupying the north and east, known as Picts, were a fierce, warlike and uncouth race, utterly ignorant of the arts of civilization and thoroughly pagan. Though not acquainted at first with the Pictish language, he contrived to make himself understood by the rude mountaineers and in every instance gained them over to the faith.

In this manner our saint victoriously carried out the object of his mission to Caledonia, shedding the blessings of civilization and the light of the gospel wherever he went. About 100 churches, with monastic institutions attached, were founded by him, of which the ruins of 63 still remain.

But he soon returned to Iona and the scenes of his early labors, organizing new institutions, making converts everywhere and consolidating and perfecting the work he had formerly initiated. He died there June 9, 597.

In person St. Columba was remarkably tall and possessed, it is said, of great masculine beauty. In mind he was farseeing, comprehensive and highly practical. But it is in the greatness of his soul, purified and chastened by prayer, discipline and mortification, that we must look for the secret of his success as a valiant servant of his Divine Master and no unworthy companion of the saints of the early ages of the church.

Edison's Latest Invention.
The groundwork of Thomas A. Edison's investigations is the fact that with present methods of consumption 20 per cent or more of the energy stored



in coal is lost, carried off in the form of smoke or gases. Mr. Edison believes that he has discovered a plan whereby all this energy can be preserved and utilized.

Ornithologists have been much interested during the past few weeks by the appearance of the quail in Donegal county, says The Freeman's Journal. The bird has been unknown in that part of Ireland for many years. The disappearance of the quail from Ireland is one of the standing ornithological puzzles of our islands. In the early part of the century it was plentiful, and no satisfactory reason has been discovered for its departure. Numerous attempts have been made to induce it to return, but the imported stock which has been turned out has always got away within the season. If quails should now come back of their own accord, we should have an ornithological mystery of the most interesting kind.

Floods in Kildare.
Owing to the continuous downpour of rain for some time past considerable tracts of land in and adjoining Monasterevan are flooded, many places to a depth of four feet. Derrylea suffered very much, some of the inhabitants being forced to leave their homes. Derrylea, which had not recovered from the previous flooding, is in a lamentable state, and portions of the road leading to Athy are covered by nearly two feet of water. All the land adjoining the Barrow between Monasterevan and Athy is inundated.

A Relic of the Boer War.
An interesting relic of the war in South Africa has been sent by an officer at the front to his mother, Mrs. Donegan of Monkstown, County Cork. It is in the form of a rosary. The 65 beads are of shrapnel bullets, with five Mausers as paternosters. The copper wire on which the beads are strung is part of a driving band of a 96 pound shell, as is also the rough cross. It makes a most interesting memento of Pieter's hill, where so many Irishmen lost their lives.

A GRAND TRIBUTE.

A CHICAGO MINISTER EXPRESSES ADMIRATION FOR MOTHER CHURCH

Catholicism Has Made Vast Strides in swelling the Volume of the World's Reverence—All Creeds Are Forced to Acknowledge the Church's Power and Influence.

"The History and Place of the Roman Catholic Church," was the theme of a sermon preached Sunday by Rev. Dubois H. Loux at Crear chapel, Chicago. He said in part:

"Catholicism has made vast strides in swelling the volume of the world's reverence. The seven sacraments—Baptism, Holy Eucharist, Penance, Confirmation, Holy Orders and Matrimony—carry to a fault the deepest natural springs of devotion in the human heart. Nor are we aware to what extent our emotional nature has been deepened by Catholic institutions.

"How much Sir Walter Scott, Nathaniel Hawthorne, and the numerous writers of the present day have done by mere description to bring the Protestant mind in touch with the beauty and grandeur associated with the Catholic Church! Art, architecture, Raphael—because human genius and its creations belong to all by right of our common-ty, and because the symbol does awaken the thirst and quicken the conception of final glory, therefore the Church universal is greatly indebted to Catholicism even for the enrichment of its ideals.

"Protestantism recognizes Catholicism as a true Church. The Presbyterian Church, by the authority of its supreme court, receives the Catholic into full membership without Baptism. Historically, neither Luther nor Calvin denied the true Communion of the Church. The age of bigotry passed, Protestantism no longer refuses fellowship with Catholicism on the ground of former persecutions, for did not Calvin burn Servetus at the stake, and did not the Congregationalists hang Quakers on Boston Common, and did not the Episcopalians dye English soil red with Puritan blood? Whether in the trend of thought, which from the very genius of humanity is every-where toward unity, when the larger breadth has come, the entire Church will be united under one Pontiff or patriarch, will depend upon the final state society itself will assume.

"As it is, the Methodist and Episcopalian bodies form with the Catholics a strong nucleus for a final hierarchy, should it come. When the American Catholic Church, which, as under the Propaganda of committee of Cardinals, is still treated under the head of a mission Church, has rounded out into its full, nay, its commanding place, the Church may look for great, good things.

"Meanwhile, by its model Church conscience, by its power to quell riot, by its solidarity, by its Americanism, since four Catholics signed the Declaration of Independence, by its sweet charity, by its ten million souls in our land whom no other Church could hold to God, we find cause for encouragement in the Catholic Church.

SALOON PICTURES.

No one believes that saloons were ever adapted for Sunday school work, says an exchange, or that their proprietors prided themselves on having any of the qualifications usually considered indispensable to the Sunday school teacher. One therefore does not expect to see a saloon run in Sunday school fashion, indeed it would be considered ridiculous by the majority of people who frequent them if the pictures on the wall had anything of a sacred nature about them. The saloon proprietor has a big variety of pictures to choose from in decorating or adorning his place of business, and there seems to be no reason why pictures which are decidedly indecent, should be given any show place where men young and old are accustomed to gather. The saloon with its ordinary surrounding conditions and influences is bad enough, and it seems to be a short-sighted policy on the part of their proprietors to assist in making them any worse. Obscene pictures suggestive of immorality and filth, cannot be a means of bringing extra revenue to the bar, so there appears to be no financial excuse for their being there. They must be a disgusting sight to many, for it is certainly true that all who enter saloons for the purpose of getting a drink are not entirely debased, nor have they descended to such a depth of depravity as to feel otherwise than disgusted at any uncalled for flaunting of vice. Some of the pictures the saloon keeper invites you to look upon, he would not even dream of bringing into his home. If they are unfit for the home they should not be in a public place.

A CHANGE OF HEART.

The recent Encyclical of Our Holy Father on Jesus Christ, the King of the Ages, has been commented upon with much warmth by non-Catholics both in this country and in England. They find in it the true Christian spirit, and an unconquerable ambition to make the incarnate Word the Way, the Truth and the Life for every man that is born into the world. They regard it as an intensely Christian document, coming, as it does from the leading Bishop of the Christian World, they are disposed to give it its due thing of the attention which it merits. Here it is well to note that the

Pope is growing in the esteem of those who once visited him with dishonor. The Church Times, a vigorous non-Catholic journal, says, in a recent issue: "When anti-Papal bigots have said their all, the fact remains that the Roman Pontiff is the leading Bishop in the Church of Christ. No one can take his place in Christendom. He has an interest for us all. He represents pre-eminently the claims of the Church; he ought to represent the spirit of Christianity. By the world at large he is accepted as its most conspicuous exponent."

THE CATHOLIC PAPER.

Should be Encouraged Because Its Influence Increases the Power of Religion.

Dr. Egan, in one of his chats in the Ave Maria, allows the fellows at the club to talk on the Catholic paper. We extract this passage:

"I don't understand what you mean by saying that a priest who does not encourage a Catholic paper cuts the ground from under his feet!" exclaimed the young mechanic.

"You don't! Put yourself in the priest's place. Public opinion does not keep people Catholics or Christians, does it? Public opinion does not respect a man for his belief; it rewards what it sees of its acts. I know Catholics who go to Mass regularly in Havana. Why? It is bad form not to do so there; but among the Yankees one may do as one pleases. That illustrates what I mean. The priest has here only a spiritual hold on the people. Public opinion will not strengthen it, fashion is against it; expediency is not, as a rule, with it; all English literature is against the spiritual as presented by him; the press regards it with tolerance, but does not understand it; the great, bustling world does not help it. Really, it seems to me that when the Holy Father recommends the Catholic press as he does, he shows an insight into conditions of which less inspired men are ignorant."

Cardinal Newman seems to have referred to the same view when he said: "Shall we sharpen and refine the youthful intellect and then leave it to exercise its new powers upon the most sacred subjects, as it will, and with the chance of exercising them wrongly, or shall we proceed to feed it with divine truth, as it gains an appetite for knowledge?"

In our cities, where the majority of Catholics go to the early Masses and hear no sermon, we see no other way in which their Catholic convictions are to be appealed to, except by the Catholic press.

If fashion and public opinion and literature are forces which tend to loosen the hold of the Church on the average Catholic, any influence which increases the power of religion should be encouraged; and what is better than a Catholic paper?

APUASIANS.

What crime is to be compared with that of apostasy? The apostate has betrayed his own conscience; he has denied his faith, and the only true religion, with the object of indulging in carnal pleasures of satisfying a vile interest. He has followed his blind pride and made traffic of his soul. Is there a heart more hardened than that which, after having hardened itself with sin, passes from despair to apostasy; which resists all the invitations of God, suppresses the continual cry of his conscience, and arrives at the gates of death in this state? Is there any one more steeped in impiety than he who breaks his vengeance on the Church, who declares against her war to the bitter end, who seeks to corrupt her children from her, to corrupt them afterward by his scandals, discourses and maneuvers? Who, then, is more impious than he who defests the Church, this spouse so dear to Jesus Christ, this spouse whom he has obtained at the cost of so much pain, so much blood and so cruel a death? Ah! there are no words capable of expressing this abominable impiety in a proper manner.

CARDINAL VAUGHAN AND HIS RELIGIOUS RELATIVES.

His Eminence, Cardinal Vaughan, of Westminster, England, naturally enough comes in for notice in Mr. Clement Scott's "Free Lance." After describing the cardinal's appearance—he calls him "the handsome cardinal"—his reception and his self-denial, he says: "With the exception of two brothers, Colonel and Reginald Vaughan of Courtfield, Ross and Glen Irothy, Aberavenny, all of Mrs. Vaughan's children, for whom she prayed so earnestly, have become priests or nuns. Teresa Vaughan joined the Sisters of Charity in 1861, who were then in Park street, Westminster. She offered herself to the superioress, Sister Chatelain, who, noticing at once her symptoms of delicate health—and, indeed, of consumption—made her reception apparently out of the question. 'I cannot live as a Sister of Charity, let me at least die as one.' Her wish was granted, and Teresa Vaughan was the first Sister of Charity who died in England. Of his brothers, four entered the Church—Bede, who died Archbishop of Sydney; Bernard of the Society of Jesus, rector of the Holy Name, Manchester; John, domestic prelate of His Holiness; and Kenelm, founder of the House of Expiation, now in South America collecting funds for the 'new Westminster' cathedral. In addition to the four brothers who entered the

ecclesiastical state, the cardinal has two uncles—William, Bishop of Plymouth, who was born in 1814, was consecrated by Cardinal Wiseman in 1855, and Edmund, a member of the Redemptorist congregation. To this fairly formidable list of clerical relatives must be added two nephews, sons of Colonel Vaughan of Courtfield."

Catholic parochial schools must be established and fostered, if we should preserve the faith of our children. Without such schools a parish is sooner or later destined to languish and decay. With the present generation there is no danger. But this generation is passing away, soon to be succeeded by another, and if no provision is made for the Christian culture of the rising youth, it is to be feared that twenty years hence it will be much easier to find churches for a congregation than a congregation for our churches.

Archbishop Bayley well remarked that "a parish without a school scarcely deserves the name." Cardinal Gibbons in the Catholic Mirror.

South Africa's New Ruler.

Sir Alfred Milner, the future first governor of the Orange River and the



Photo by Elliott & Fry, London.
SIR ALFRED MILNER.

Transvaal colonies, was born of English parents in Germany. He received his education in England and made a splendid record for scholarship at Oxford.

REACHING PROTESTANTS.

Thirty Priests in This Country Engaged Exclusively in Giving Missions to Non-Catholics.

There are now thirty priests in this country, says Father Doyle, in the Republic, engaged exclusively in giving missions to non-Catholics. A few years ago there was not one. To be sure, most of the priests of the country never lost an opportunity of saying the word that would bring the non-Catholics into the church, and a considerable portion of the time was occupied instructing converts. Still, they all had more or less work among Catholics to do, and they looked on the work of conversion as incidental to their ministry. Now this is changed. We have moved on by leaps and bounds in the last few years. Father Elliott started the work of preaching to non-Catholics alone. He has now thirty followers, and more are coming. While this statement concerning the thirty may be the measure of the actual work just now, yet it does not by any means represent the extent of the influence of the work. It is within the bounds of a conservative statement to say that the attitude of mind towards Protestants of every priest in the country is changed. In previous times it was frequently said by very devoted priests that "we had enough to do to look out for our own." We had no responsibility for Protestants. These statements are rarely if ever made, now we have come to realize that there is no better way of looking out for some of our own than by bringing non-Catholics into the church. Careless Catholics are small hearted people anyway. The pearls of the true faith have been cast before them for years, and they have failed to appreciate their value, and they are only awakened from their lethargy, by seeing the pearls given to others.

A short time ago in a small New England town there was Mr. G. He was known as a Catholic, but he had lived for many years without going to mass or the sacraments. There was no better fighter for the faith, but he never would practise it. Missions came and missions went, but he would not come to the sacraments until a few weeks ago. After the Catholic mission there was one given to the non-Catholics, and Mr. G. saw the "heathen and black Protestant" as he called them, coming into the Catholic church and some of them after their reception coming to holy communion. He could stand it no longer. He came to the mission with most profound repentance. He resisted every other appeal but the sight of non-Catholics getting into the kingdom ahead of him. He then made a break for the door himself.

There is another idea that has been more fully appreciated since this work began. It is the fact that every baptized person, though he be a Protestant, belongs to the true church, and he is in harmony with the church.

from the fold as much as he is a mass-sinner, or a drunkard. A good shepherd feels that it is his duty to bring him back to the fold as much as it is his duty to bring the lamb to the sacraments.

The Epiphany number of the Missionary is just out. It contains reports of the labors of the missionaries to the non-Catholic. It is an intensely interesting reading. My part I know of some more. There is one old warrior whose story is as fascinating as a novel. It is Father Brannan, the missionary in Texas. Father Brannan many years ago gave up a law career and a successful life as a lawyer and a successful man. He rose to prominence in his life. He became the mayor of a flourishing town. He was a married man. After the death of his wife he turned aside a promising career and studied for the priesthood. After his ordination he became pastor of Westminster, Texas. But "no past no loss" could constrain his powers. He went on with the work as an apostolic missionary and he made a most marked success of it. It is his delight to go into a town and challenge the minister to a public debate, and invariably with no other weapon than the minister's own Bible he routs his antagonist. The Missionary has a story of his meeting a certain minister by the name of Lady. He said "he was the first Lady he met who was a gentleman too." However, to make a long story short, the people of his congregation were much incensed that he should attend the "old priest's lectures" instead of being present at the revival going on at the Methodist church. When he went to preach the following Sunday he had no congregation. They refused to attend his church and he resigned. The Missionary, published by the Paulists at 130 West Sixtieth street, New York, is full of most interesting stories of apostolic endeavor.—A. P. Doyle, C. S. P.

MOTHER DOLL.

"Mother of God!" O with what grace—
Should men pronounce that title
her's alone!
Sweet, sacred words, that breathe
undertone
So seldom heard by our world-hated
ed sense;
That hide so much in such plain
tarnish;
How shall we know you as
should be known—
Unless God notes our hard
of stone,
And flush our eyes with love's
gence?

Christ holds the brief to prove
sweetest dirge,
Dear words of awe, that sweep
earth and heaven
Their all of love—He needeth
ally—
What other mother's love has equal
thine,
Dear mother of the dearest son
given—
And who dare choose that son
these days.

Written for Catholic Truth.
Bishop O'Donnoghue, of Baltimore, has accepted an invitation to attend the meeting of the United League of local building and associations, in New Orleans, in May. He has been asked to read a paper at the meeting, and was given the honor of a subject. The subject was a pleasant one for the bishop, two of his sisters are members of religious communities in New Orleans.

Father Hannan, P. M., of the Italian church, at Hammersmith, London, recently accepted a receipt of a gift from an American quarter. In the beginning of the year he had left him a legacy, which had been spent in rebuilding the church.

Cardinal's Fortune.
In spite of the enormous sum drawn Carnegie gives away to



ST. COLUMBA.

Iona and commenced that series of acts of devotion, study and discipline which were to make his name so famous in all