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THE SOCIETY OF JESUS.

Recent attacks on the members of the Society of Jesus, says the Pittsburgh Catholic, made it desirable that our readers should know the truth about the Society of Jesus. The Society was established in 1540. Sixteen years afterwards, at the death of St. Ignatius Loyola, the founder, it numbered more than 1,000 members. In 1615, it counted 13,000 followers. In 1873, when it was suppressed by Pope Clement XIV., it had 22,782 adherents. To-day it has probably 13,000 members, including 1,000 in this country, and there is not one of them who is not loyal to the Republic.

The Society of Jesus comprises five classes of members. In the first of these are the Jesuits par excellence. They are priests, all of them, picked men, distinguished for virtue and learning, of mature age, long in the society, who have taken the fourth vow, of obedience to the Pope, so as to be always ready at his bidding to go at a moment's notice to the ends of the earth in the interest of religion and humanity. They are called the professed. From them the general, as the head superior is called, his chief assistants and the provincials are chosen.

The second grade is composed of orators, who are called spiritual coadjutors, and assist the professed in their mission of education and evangelization. Some of them are, in course of time, called up higher, but many of them never reach the first rank, as all the members are explicitly forbidden to seek promotion, either in or outside the organization, there is no wire pulling for offices or distinctions; so that, if the invitation comes from Rome to a Jesuit Father to make the fourth vow, he makes it. If it is never tendered to him he never lets the omission fret him, but keeps on the even tenor of his way, doing good and making men better Christians and better citizens. If their critics followed their example, they would have no time to calumniate the Jesuits.

The third class is made up of scholars—young men who, aspiring to the sacerdotal dignity, have already made their vows and either pursuing their course of studies or a work as teachers in the colleges of the order. It is a pity that their critics do not visit some Jesuit college, and see these bright young men, studying and teaching just as they did when Lord Beaconsfield pronounced them the best educators.

The fourth rank is held by the Brothers, who are otherwise known as the temporal coadjutors. They are all laymen, and have no intention to become clerics. They take the three vows of poverty, chastity, and obedience, and act as laborers and domestics in the houses of the society. These humble lay Brothers are men of the most exalted piety and there is not one of them who could not teach the whole bench of Episcopal bishops of the United States.

The fifth class is composed of novices, who intend to become either priests or Brothers. Strictly speaking, they are not members of the society. They enter its novitiate to study life in the order, to examine their own fitness for the career it offers, to investigate its requirements, and to learn how to practice virtue even of the most exalted order. If at the end of two years probation they make written application for admission, and the superiors look upon them as fit subjects they are formally received, and there and then pledge themselves to observe the counsels of the highest Christian life. But if during that period either they or the superiors are not satisfied for them to stay in the novitiate, the door is open for them to go at any time. And indeed, even if they have taken the vows,

yes, even should he become a priest—if he makes up his mind to abandon the institution, never is the slightest coercion used to detain him. The society will have no unwilling soldiers among its troops.

Hon. W. Bourke Cockran once again manifests that undying interest he always held for the progress of Holy Mother Church. That Christian education the distinguished statesman and scholar received under the direction of the Fathers of the Society of Jesus paved the way for him toward true greatness. An exchange says: "Bourke Cockran is to help build a church at Port Washington, L. I. Mr. Cockran lives at Sands Point, near Port Washington, and the nearest church is at Roslyn. Mr. Cockran is looking over several sites and will purchase one and present it to the Catholics of Port Washington. He will also make a substantial donation to the building fund. Once before Mr. Cockran announced that he would buy the site for a Catholic church in Port Washington, but when the property owners heard of it they raised the price and Mr. Cockran chose to wait. WHAT IS A FRIAR?"

He Is No Ordinary Man. But One of God's Noblemen.

Mr. Santos G. Lopez, of San Antonio, Tex., thus answers the question, "What is a Friar?" "He is a Christian who, in the prime of life, when the most flattering prospects beckon him, moved by a certain instinct which Christians call vocation, chooses to walk on one of the thousand roads of life which leads to solitude, subjection or obedience, chastity and privation or poverty; and this, too, when others are aching for diversion, liberty, luxury and fortune, and ridicule him as a fool for not joining them. The friar knows that he is born to love and serve God in this world and to see and enjoy Him in the other. For that reason he looks for solitude and retirement. In that solitude, for such is his monastery, his subjection is absolute, his poverty complete and his chastity scrupulously exact. I am not drawing on my imagination in saying this, for having lived some time with some Franciscan friars, I found that they were more than ordinary men of flesh and bone, in fact, that they were walking virtues in coarse habits. Knowing, therefore, what true history and decent people say of them, and what my own experience showed me, I cannot for the life of me picture them to myself as those that ignorant malice paints the friars. I have said that he is a Christian who in the heyday of his life leaves the world and its pomps, in order to devote himself to the service of his God. A close investigation of his life and customs will show this, and a vigorous trial will confirm what I have said. The youth who but yesterday was the son of a noble family, in the convent of the friars is on an equality with the son of the laborer or the farmer. Worldly rank counts for nothing with God, how can it be considered among those who equally seek for God? A year in the novitiate and a few vows solemnly pronounced at the foot of the altar have made of the young man what he is—a simple friar."

PERSONALITIES.

The Right Rev. Henry Moeller, D. D., Bishop of Columbus, Ohio, has two brothers who are clergymen.

The Hickey family of Cincinnati has given five brothers, who are serving in the sanctuary of the Lord. They are all priests in the Cincinnati archdiocese.

Bishop Northrup, of Charleston, S. C., has gone to Providence diocese to collect for the fund for rebuilding his Cathedral, which was greatly shattered by bombardment in 1861.

Dr. P. S. Byrne, a Catholic, was recently elected mayor of the thriving city of Spokane, Wash.

Mr. Joseph Murphy, of Washington, D. C., has become associate editor of the New Century, the local Catholic paper of that place.

Miss Margaret E. Maguire, of Germantown, Pa., has presented to the Immaculate Conception chapel of that place, for the Campanile tower, a magnificent chime of twenty-six bells, ranging through three octaves. The largest weighs 3,300 pounds, the smallest 30. The chime is in memory of Miss Maguire's parents, brothers and sisters.

His Eminence Cardinal Martinelli has just been elected to honorary membership in the Catholic Club of New York.

The only clergyman in the United States bearing the name of Quatman are the brothers who are priests in

THE CHURCH ABROAD.

The order of St. Francis has supported ten popes and that of St. Dominic four. The order of St. Benedict has the record, with 43 popes and two bishops.

Missionaries have warned the forgotten diplomatic body in Peking that a renewal of outrages and disturbances is to be feared in Northern China.

The steamer which was dispatched by the Queensland Government to the scene of the murder of two missionaries in New Guinea has returned. It reports that the missionaries and their party were killed and eaten.

SUMMER MISSIONS.

THE LAITY GIVEN AN OPPORTUNITY OF INSTRUCTING NON-CATHOLICS.

While on Vacation at Sea Side or Mountains Prepare For Queries By Those Not of the Fold in Being Armed With Books of Instruction.

Though in the summer time Church work runs at a low ebb, yet it is a fruitful season for convert-making. Many converts attribute their knowledge of things Catholic to a chance acquaintance made in the summer time at a seaside resort or at a country hotel. A well-known convert in the West, who had been brought up in a small town, during his youth in that town or during his early manhood at a Methodist college never saw anything of the Catholic Church that would lead him to think that it was anything but a mediaeval institution living beyond its years of usefulness. When he came to New York and saw the many places of worship and the crowded churches, it was a revelation to him. It led him to study the question of Catholicism, and while he had many prejudices of birth and education to overcome, still he convinced himself that after all the only church that was doing active and effective work among the people was the Catholic Church. He said when he became a Catholic: "I marvel that I was ever able to cast aside the training I received when I was a boy. I was taught to consider the Catholic Church an institution fostered by priests whose only purpose in life was to dupe a few ignorant adherents. What they feared most of all was the spirit of progress. I had studied the question from a historical point of view in such histories as came to my hand, but I realize now that English histories have been a conspiracy against the truth. Catholicism seemed to me to be destined to disappear before the keen spirit of inquiry that was abroad in this country, like the winter snow before the warm spring-time sun. It was a relic of the past, while the people of this country lived in the present and turned an eager gaze into the age of enlightenment and progress that was surely to come. I argued this way: Catholicism wrests from the people the right to choose their own ministers, and the right of election is the very essence of our institutions. It establishes an aristocratic priesthood, while the whole people are steeped in republicanism. It aims to impose restraints on thought, but the printing press is now an active factor in modern life, and people will brook no interference with free thought and eager inquiry. I lived and spoke and taught these opinions till I was thirty years of age. Then for the first time I took a vacation. The Columbian Exposition was the first thing that opened my eyes. I met there for the first time an intelligent body of Catholic men, and I wondered greatly how they could pin their faith to a defunct institution or blind their hopes of salvation to a graveyard. My visit to New York the following summer disillusioned me. I stayed a week at the home of a body of devoted religious men. It was only after repeated conversations with these worthy priests that I thoroughly realized what a fool's paradise I was brought up in. I now see that whatever the world possesses of learning, art, or civilization, is due entirely to the old Catholic Church, that had been the best equipped of Christian ideas through the centuries. It dawned on me with wonderful force that Protestants, who value the Holy Scriptures, are entirely indebted to the Catholic Church for the Bible. Needless to say, when I saw the truth I lost no time in repudiating the errors of my early training."

There are not a few intelligent converts to-day whose conversion has come about in the same way. Travel broadens one's mind, and there is no better way of dissipating prejudices than to exchange thought with men brought up in another environment and in circumstances different from our own.

On the piazzas of summer hotels there goes on a constant non-Catholic mission. There is no thought nearer the hearts of the people than the thoughts of religion. It is one's highest relation in life. So little wonder in the conversation that passes in the idle moments of religion has a large share. So strongly have these considerations about the possibility of non-Catholic mission work being carried on at the summer watering-places impressed a zealous Catholic layman that he is about to start a Seaside Apostolate. His purpose is to induce every Catholic to put a copy of some manual of Catholic teaching, like "Plain Facts," into his grip when he goes off on his vacation; to urge them not to neglect the opportunity, when it presents itself, of driving home an explanation of Catholic doctrine; to endeavor to induce the priests at the summer resorts, to have a few lectures for the non-Catholics.

There is no doubt about the willingness on the part of non-Catholics to attend. They are curious to know what the teachings of the Catholic Church are and while they might not go to the Catholic Church in their own town for fear of being talked about, when they are away from these social restraints they will go. They will listen with a much more open mind.

There is no telling how much good work may be done under just such circumstances as these.

A. P. DOYLE,
Secretary of the Catholic Missionary Union.

The Lighthouse of the Blessed Sacrament. Such is the name given to the tower of the church of the Sacred Heart at Massara del Valle in Sicily. The tower, high enough to be seen along the neighboring coast, is terminated by a crystal cupola in which the Blessed Sacrament is constantly exposed for perpetual adoration.

CATHOLIC NOTES.

The vestments in St. Patrick's cathedral, New York, are said to be worth \$500,000.

About 100 priests attended the celebration of Father Tallon's silver jubilee at St. Louis last week.

The Catholic population of the State of New Jersey has increased 55 per cent in the last ten years. More than half of the avowed Christians of that State belong to the Catholic Church.

The Catholic ladies of New Orleans are raising funds to completely furnish the archiepiscopal residence before the return of Archbishop Chapelle.

Under the auspices of the New York City branches of the Catholic Knights of America a solemn mass of requiem was offered in St. Monica's church of that place for the repose of the souls of deceased members of the order.

The Catholic Missionary Union has collected and spent in the last four years over \$15,000 in paying the expenses of missionary priests to preach the doctrines of the Church to non-Catholics in the dioceses of the South. The money has been collected from public-spirited Catholics all over the country.

The Catholic Federation of Ohio embraces a membership of over 40,000 men.

The parishioners of the Dubuque, Iowa, Cathedral turned out 5,000 strong in a recent jubilee pilgrimage.

The Sisters of Mercy of Cedar Rapids, Ia., have completed negotiations for the purchase of one of the most beautiful pieces of property in Cedar Rapids for the purpose of erecting a new Mercy hospital to cost in the neighborhood of \$75,000. It is expected that work on the new building will begin almost immediately.

A \$400,000 cathedral, in the ancient Roman style of architecture, is being planned for St. Louis. A vast dome will crown the center of the princely pile, while great pillars will ornament the front.

At a mission given to non-Catholics in Battle Creek, Mich., by Rev. Elias Younan there were 25 persons placed under instruction for baptism. This is the result of one week in the inquiry class, of 54. Out of the other 29, who have been left behind a large percentage will no doubt follow the example set by the 25 who had determined to become Catholics.

The will of Mrs. Leonade Guenebault, of New York, bequeaths about \$75,000 to Catholic charities. To Rev. Thomas L. Dukey, of St. Leo's church, is bequeathed diamonds of great value and he is to have them set in a gold chain to be the property of St. Leo's. Mrs. Guenebault lived on Madison avenue and was a member of St. Leo's congregation.

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We have just received a large line of parade and memorial sample badges. Call and inspect the same.

CHIEF JUSTICE CHASE'S NIECE.

Sister Mary Francis de Sales Who Died Recently at Evanston, Near Chicago.

Sister Mary Francis de Sales Chase, niece of the late United States Chief Justice, died the other day in the convent of the Visitation at Evanston, in the suburbs of Chicago. After passing through Mt. Holyoke Seminary and the Westfield (Mass.) Normal School, she became a teacher.

A few years later, she gave up Episcopalianism and became a Catholic. Next she joined the Visitation nuns. In the convent academy of Evanston she was most successful in training the minds of the young girls who had the happiness to be her pupils.

From a classroom she went to her cell and wrote under the name of "Winnie Rover," books of travel for children, called the "Neptune Series." Several dramas also came from her pen, and manuals for the classroom, notably "Practical Science."

For many years, under the nom de plume of "F. M. Edseles," she has written for the Catholic World and other periodicals upon subjects of public interest with such logic and force as to give the impression that a masculine mind guided the pen which wrote "How to Solve a Great Problem," "Institutes of Woman's Professions," "An Educational Bureau and Journal," etc. The favorable reception of these articles resulted in her choice as one of the contributors to the Columbian Catholic Congress. Her paper was upon "Woman's Work in Religious Communities." Since then "A Visit to Ramona's Home," "In a City of the Clouds," "Constantine Brumidi" and "What Shall We Do With Our Girls?" have attracted much favorable comment in the periodicals.

A REMARKABLE CONVERSION.

An account of the following wonderful reclamation is given in the Messenger of the Sacred Heart: "A man had for years neglected all his religious duties, and becoming more and more addicted to indulgence in liquor, and finally reached a pitiable physical and mental state. As the fruit of many prayers he realized the disgrace and danger of his life, and felt that only through the Church could he hope to reform. Encouraged by everyone he approached the sacraments, and with the advice and sympathy of the priests he seemed to recover for a time, only to fall back repeatedly. In spite of his apparent good intention, his frequent relapses made the case one of extreme discouragement, and it is just here where his state became alarming, not only to his family but to acquaintances, that the power of intercession with the Sacred Heart was manifested. Even a priest of large experience had spoken sadly of his case as one for which there was little hope. Knowing that, humbly speaking, this was a fact, his family, all promoters or members of the League, had special recourse to the Sacred Heart, each in an individual manner, and all by means of Masses

and a family prayer every evening to the Blessed Virgin. A promise was made to have several Masses offered for the souls in Purgatory in thanksgiving if the favor of his reform was granted. In a short time he gave evidence of stronger resolution in resisting temptation, attended to his religious duties in an exemplary manner, and as every day marked an improvement, his family began the Masses of thanksgiving and in gratitude wrote on paper a prayer of thanksgiving to the Sacred Heart of Jesus and to His Immaculate Mother, promising at the end of a year if he was still doing well, to publish the favor in the Messenger. The time is past and he is now himself the most devout member of the family, engaging all his free time in good works. He has induced many to approach the sacraments, and his life seems to increase in virtue. Abstaining totally from liquor, he is now a good example for others. As a devout client of the Sacred Heart he best testifies to the grace of prayer in the League.

ONE HEART! ONE SOUL!
(By Rev. Matthew Russell, S. J.)
"One Heart, one Soul, in Jesus' Heart." Sweet is the league of love Which binds our hearts so close for aye.
To Jesus' Heart above.
No thought, no feeling, no desire Must claim in us a part.
Till made all pure and sanctified,
Lord, in Thy Sacred Heart.

Dear Jesus, keep us in thy Heart;
Take our cold hearts away;
Or make our hearts more like to Thine.
More pure and meek each day.
Ah, yes, even in this sinful world,
This is the better part.
What shall it be when safe for aye,
Lord, in Thy Sacred Heart?

A CIRCLE OF ADORATION.
When the tapers on the altar are lighted for the Holy Mass in our morning, in other regions of the world they are being kindled on the altar for the evening Benediction. And as the sun goes around the world, in the language of men, opening the day, the holy Mass follows it, and Benediction comes after in its train. Everywhere Jesus is upon the altar, in the tabernacle, under the canopy of the worldwide Church; and there are millions upon millions adoring Him in perpetual worship.—Cardinal Manning.

On Sunday last the new St. Vincent's Orphanage in Washington, D. C., was dedicated. Almost all the Catholic societies in the city participated.

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