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## A BRILLIANT CAREER.

A Beautiful Catholic Story Written  
For The Catholic Journal.  
BY MARY ROWENA COTTER.

(Continued from last week.)

### CHAPTER XXXV.

Beatrice, she wished to be dressed in white, Blanche in lavender which she prided herself would be very becoming with her dark hair and fair skin. Nellie was to wear lemon color, Alice, pink, and Lillie, the fair little blonde, blue. All were to be of the finest organdy, trimmed with a profusion of white lace and baby ribbon to match the dresses.

"A perfect rainbow effect," she thought when the dresses were finished and sent home, "and how beautiful they will look."

There were the five spread out before her, and what feminine heart could possibly have resisted the pretty effect of the delicate shades made up in the latest fashion. She had insisted upon buying the dresses for Beatrice and Blanche so as to have them correspond with the others as well as to save the dear girls the trouble of getting them ready. All she asked of them was to come, and they promised they would.

Flowers in profusion had been ordered and all day the servants were busy preparing the house for the grand event, so as to have little to do to-morrow; for to-night Beatrice, Blanche and the baby would be here, and they must not be disturbed by having the house put in order. It was to be baby's first visit to grandma, and how proudly did the woman tell her friends of the dear little girl who promised to become a perfect picture of her Aunt Blanche. All day long Mrs. Snow was kept busy giving orders to the servants and superintending many things, so she had to be tired out when the guests arrived; but when she contemplated the joy of seeing the baby to-night and of showing off her pretty home and her daughters to-morrow in a manner that might arouse the jealousy of her friends, she cared for nothing else.

With the exception of the flowers which were coming in the morning, the preparations were complete, and it wanted just an hour of the time the train bringing her daughters was to arrive. Before ordering the carriage sent for them Mrs. Snow went to look over her rooms.

"How beautiful," she thought, "and when the flowers are added it will be a perfect fairy land. To-morrow will indeed be a perfect day of triumph and I hope that having brought Blanche home she will be safe, never to return to the bad influence of those who have lured her from her church."

To-morrow, indeed, was to be a day of triumph, but how differently from what Mrs. Snow anticipated. It was to be a day of triumph for one pure Christian soul who was to be forever freed from evil influence. Could the mother have seen her child now, she could not have held her head so proudly, but in half an hour a first part of the blow fell. She had just ordered the carriage and gone to her room to rest until the dear ones arrived when she was startled by the ringing of the door bell. "Oh, dear," she sighed, "I hope it is no omen, for if I cannot get a little rest I will not be presentable to-morrow."

Soon a servant appeared with the much dreaded yellow envelope which always fills the heart with dread. With trembling fingers she tore it open.

"Come at once, Blanche is very low."

That was what she read, but it was enough to crush all her bright hopes and it was with the greatest difficulty she prepared to start on a train which left after midnight.

For a few days after her reception into the church Blanche had kept up wonderfully, and on the morning of her first Communion she had appeared much stronger than she had in many weeks. Some might have thought she was on the road to recovery, but the doctor who watched her closely was not to be deceived. He knew that the peace a pure conscience brings was giving her a supernatural strength which must soon give way, and he was very careful not to allow her to overdo herself or in any way to become excited. With a spirit like that which had inspired the early martyrs, she had awaited her mother's reply to her letter, but when none came she became a little nervous until assured by Beatrice that she believed everything would be all right and she should not worry.

In the first letter Mrs. Snow told of her reception for which invitations

were already out, but no mention whatever was made of the step Blanche had taken. From the tone of the letter the sisters saw that they were both required at home and they would offer no apologies.

"I would not care," Blanche said, "but I always dreaded parties and receptions. I feel that if I should go I might not be able to return here and then, oh, dear sister, how hard it would be if I must die without the sacraments, and you know mother would never allow a priest in the house, no matter how much I pleaded for one."

"Do not say that, sister, for I hope you may yet have many years to live and practice our holy religion. We will go home to the reception and I think seeing old friends will do you good, then you will come back and spend the remainder of your life, if you wish, with me."

"Vain hopes, Beatrice, why do you try to deceive me with them when both yourself and Eugene know better. I prayed earnestly that God might spare me until I became a member of the church for which you sacrificed so much, but now I have nothing to live for excepting to be with you and the baby. It is hard to think of leaving you but I hope that in Heaven God will let me watch over you both."

It was plainly visible now that Blanche was rapidly failing, but to all outward appearances she seemed happy. She answered her mother's letter, telling her that she would be home in time for the reception, and seemed deeply interested in the glowing account of the anticipated event and in the description of the dresses which came back from one of her sisters who was enthusiastic over the affair.

"How very kind of mother," said Blanche, "to spare us the trouble of getting our dresses ready and how pretty we will look in them."

Noble-hearted Blanche, she had, unknown to even the devoted sister, learned the hard lesson of how to suffer in silence, and no one knew of the tears she shed in her own room as she remembered what her mother had caused Beatrice to suffer, and felt that if she went home her own trials, though of a different nature, might be no less keen. She earnestly besought God to save her; willing, even glad now to face death rather than her mother's wrath. Her sad forebodings weakened her so that the day before they intended leaving for home Dr. Eugene suggested that he thought it would be imprudent for her to travel. For a moment her face brightened at the pleasant hopes of being able to escape her journey, then remembering the sacrifice she intended making, she turned a little pale and replied in a tone of determination:

"I will be stronger to-morrow and the little journey will not harm me. It has been a long time since I have been home and I feel it my duty to go now that mother wants me."

The following morning Blanche was unable to arise, and her weakness was so alarming that Eugene sent for one of the best physicians in the city who confirmed his worst fears. He wished to telegraph at once for his mother-in-law; but Beatrice, clinging to the hope that her sister was only suffering from one of the old attacks from which she might soon recover, and not wishing to break up the reception on which she knew she had planned so much, insisted upon waiting until afternoon or evening. In the afternoon as a change for the worse had come Mrs. Snow was sent for.

The morning sun shone brightly and brightly over the city when Mrs. Snow alighted from the train and was met by the Mayburn carriage.

"How is my daughter?" she asked the coachman.

The old man shook his head sorrowfully. "I am afraid she is almost gone. Dr. Eugene and another doctor sat up all night with her and I don't think any one in the house slept a wink. I am glad you've come for they were afraid you'd be too late."

"Why didn't they send for me before?"

"It was all so sudden. She has been so much better and so happy since she joined the Catholic church that they did not think until yesterday that there was any danger of her death."

The old man did not know the whole story of Mrs. Snow's sickness to Beatrice, but he had overheard several little things which he had not forgotten and knowing her to be a woman who hated the very mention of anything Catholic he could not dwell, even at this sad hour, from giving her a little thrust; and he felt a secret triumph when he saw her turn

disdainfully away from him to enter the carriage.

(To be continued.)

## BISHOP HENDRICK DEPARTS.

Leaves for Chicago, En Route to His See in the Far East.

More than a hundred intimate friends of Bishop Thomas A. Hendrick gathered in the New York Central railroad station Wednesday evening to bid farewell to him when he stepped aboard the 9:45 o'clock Southwestern limited for Chicago, en route to his see in the Philippine Islands.

From Chicago the bishop will go to St. Louis, where he will be joined by Eugene J. Dwyer, who will accompany him to San Francisco. The bishop will sail the middle of February on the Pacific mail steamer Korea for Manila.

## Five Minute Sermon

### The Marriage of Cana.

In to-day's Gospel the lesson taught was when at the wedding Jesus took occasion to manifest His divine power by which those present were led to recognize in Him the expected Messiah. Besides, He prepared a condemnation of those here who taught that matrimony was the work of the devil. And He wished to teach us that we should not refuse to contribute, when we are able, to the innocent enjoyment of our friends, for in this way the bond of peace and Christian friendship is preserved.

St. Bernard tells us Mary is truly the Mother of mercy. She foresaw and felt the shame and confusion of the poor husband and wife when the wine would give out before the feast was over. In her goodness, tenderness, and charity she begged Jesus to provide it and relieve them from humiliation by a miracle. Oh, if all Christians had equal solicitude to spare their neighbors shame and confusion! But to frequently the confusion of others is a triumph and a joy to many egotists who are always talking about charity without knowing what it is.

### COOK OPERA HOUSE.

The Behman show, a traveling organization of vaudeville stars, is announced for next week at the Cook Opera House. The show is headed by the Russell Brothers whose famous Irish Servant Girl character impersonations have made them one of the leading vaudeville attractions, George Felix and Lydia Barry, Rose Midgely, Burton and Brooks, Edgar Bixley, Three Livingstons, Carson and Willard, Sullivan and Pasquelina and Little Charlie Russell help to fill the bill which will be presented all next week with a matinee daily.

### National Theatre.

One of the most elaborate productions so far is said that has ever been given a play of its kind Messrs. Spencer and Aborn are reported to have given "M'liss" which is to be seen at the National Theatre the early part of next week, with matinees Monday and Wednesday. Miss Nellie McHenry plays the title role "Yuba Bill" another equally important part will be enacted by Matt Healey.

"When Women Love" will be given at the National Theatre the latter part of next week, with matinees Thursday and Saturday. Some of the scenes are claimed to have never been surpassed on the stage.

### BAKER THEATRE.

The company presenting "The Heart of Chicago" which will appear at the Baker Theatre Monday, Tuesday and Wednesday, Jan. 18, 19, 20, bargain matinee daily, is an excellent one and the success not altogether due to the scenic effects as is commonly the case in melodramas.

"The Ninth and Nine" written by Ramsey Morris and produced by Frank McKee last season at a cost of \$35,000 was purchased some time ago by C. J. Ashman, who sent the entire original production on a tour of the principal cities. This beautiful play will be the attraction at the Baker Theatre, Thursday, Friday and Saturday, Jan. 21, 22, 23, bargain matinee daily.

### "Louisiana Purchase Limited."

The New York Central lines have decided to put on fast and luxurious service for the World's Fair and trains of the most approved pattern are now being built for this purpose. The train will be called the "Louisiana Purchase Limited."

## A PAPAL INTERVIEW

THE SIMPLICITY AND DEMOCRACY OF POPE PIUS X.

M. Henri des Houx, the eminent French Catholic historian, gives an interesting insight into the character of the new Pontiff.

M. Henri des Houx, the eminent French Catholic writer and historian, recently had an interview with Pope Pius X., which gives an interesting insight into the new pontiff's views and character. After His Holiness had spoken in a general way of French Catholics he said to M. Henri des Houx:

"The Pope is only a human being, with all human weaknesses, and who solely derives what authority he possesses from the perpetual assistance promised by the Almighty to the Church and to its head. If Catholics never lose sight of the image of Christ, of His mother, of the lessons of the Apostolic See; if they regulate their conduct on divine models and on the precepts of the Gospel, how small will appear to them the preoccupations of parties, in so far, at all events, as they tend to merely human ends and aims! By fidelity to Christ they will impose on others respect for their liberties and their rights. Nobody will be able to accuse them of being the enemies of the state. It is true that they have to deal with redoubtable foes. The enemy of all divine and human order is assiduously at work spreading discord, hatred and impatient envy. A society founded on the principles of the evil spirit is already hell upon earth. And see in your own country which I have lately entered upon a policy which I would qualify as suicidal, for in molesting the faithful it is Christ who is attacked. It is Christ's humiliations and tortures that they seek to renew."

"It is therefore around Christ that the faithful must group themselves in perfect concord. The slightest division places fresh weapons in the hands of the impious and antisocial enemies. The faithful can only be united in the Church—the Church which cannot assimilate itself to any party."

There have been good emperors and good kings, Charlemagne and St. Louis. There have been bad emperors and bad kings. Napoleon, who, after having rendered the Church immense services, persecuted it terribly. Are there not also republics where Catholics enjoy the plenitude of their liberties and rights? Cardinal Gibbons told me with what consideration he had been received by President Roosevelt, although a Protestant. May not French Catholics envy the lot granted by Protestant England to Catholics and to their works, and also the situation acquired by German Catholics under the reign of a Lutheran emperor?"

M. des Houx, having given the foregoing, states that Pius X., while expressing compassion for the trials of the French Catholics, abstained from all allusion to those of the Holy See, to the situation of the Italian Catholics and in general to Italian affairs. It appears to M. des Houx that Pius X., subordinating politics and diplomacy to a popular apostleship, will devote more care to gathering the people round the pulpit than to negotiations with governments.

"Every Sunday he calls together in the gardens of the Vatican some thousands of men, women and children. He comes into their midst alone, without a cortege, and like a preacher expounds to them with tender eloquence the Gospel of the day. This purely apostolic method will perhaps have greater influence upon the doctrines of the Church and upon society than have had the combinations of an astute diplomacy."

M. des Houx dwells upon the characteristic simplicity which the present Pope has imposed upon his entourage in contrast to the pomp of his predecessors. It would seem, he says, as if the Church, under the guidance of Pius X., were returning toward its apostolic origin. "Gradually casting off the triumphal pomp of the kingdoms of this world, she is endeavoring to restore in the eyes of the people the image of the Galilean who preached upon the mountain. The pontifical palace has ceased to be exclusively accessible to an elite or to the dignitaries and officials of the papal administration. The crowd is allowed to enter. Poor people in peasant costume, town artisans, humble priests and old women, like those who fill the churches, may be met upon its marble staircases and in its magnificent courtyards. All these simple folk seem to feel quite at home, and when Pius X. leaves his apartments he is neither invisible nor surrounded by an impenetrable escort. He gladly welcomes the humble and blesses with the same effusion the coarsely clad peasant whom he greets in his walks as the bedizened personage admitted to the intimacy of an audience."

Groups of village priests and young peasant women were received before me. When their turn came they passed into the little audience chamber, the door of which remained open. I saw the Pope, who was standing, come up to them, raising them from their knees and blessing them with the affection of a father. He is not ashamed of his humble origin, nor does he pride himself upon it. He has brought his three sisters to

Rome not to convert them into titled ladies, but to seek repose from the fatigues of his sacred office in the privacy of his family and also to serve as a constant reminder that he has issued from the ranks of the poorest of the people. He invites his friends to the table, to the great scandal of the ceremonial officials, who cannot imagine that a Pope could be served otherwise than alone and by priests on their knees. The ceremony of kissing the Pope's slipper and kneeling until invited to rise is abolished."

## PRIZE WINNERS IN ROME.

The students of the American College have made a record.

The results of the recent commencement of the foreign colleges in Rome are particularly gratifying to the Catholics of this country, since the students of the American college in their examinations ranked the highest in the history of that institution. The following shows the prize winners:

In Scripture E. Filimaurice of Philadelphia was the prize winner and in dogmatic theology J. Supple of Boston. E. Filimaurice and J. Wolfe of Duquesne were medalists. The sacramental prize was drawn for by E. Filimaurice, D. Tully of Springfield, P. Turner of Mobile, J. Burdette of Providence and J. Turner of New York. It was awarded to Tully. In the locus theology E. Ryan of Boston drew for the first medal and P. Schaeffel of Milwaukee drew for the second.

In moral theology P. Turner of Mobile got the first medal, and the second was awarded to M. O'Garra of New York. In the history prizes E. Doyle of Springfield drew for the second medal. In the canon law prizes P. Schaeffel, J. Boylan of Philadelphia, E. Ryan of Boston and M. Ryan of Wilmington drew for the first medal, which Schaeffel received. For the same subject J. Kellner of Richmond, E. Doyle of Springfield, A. Asfalg of New York and J. Shade of Philadelphia drew for the second medal. In sacred archeology P. Doyle received the first medal and E. Ryan and M. Ryan drew for the second medal, which M. Ryan received. In logic S. Gullen of Cleveland drew for the second medal. In higher mathematics E. Everett of Hartford drew for the medal.

The rectors of all the colleges were present. Cardinal Gottl, prefect of the propaganda, presented the prizes and medals.

## Social Democracy and Atheism.

Sometimes well meaning Christians have expressed surprise that the Catholic church should be so strongly opposed to Social Democracy. If Social Democracy confined itself to purely economic problems the surprise would not be out of place. But Social Democracy exercises no such restraint. On the contrary, it enters into the domain of religion, and in doing so advocates principles that are simply pernicious. A correspondent of the Times who is investigating social conditions in Germany states that the Social Democratic teaching is essentially antireligious. The spread of atheism used to be set forth publicly as one of the cardinal points in the party's programme. "We are simply done with God" (Bengel). "We open war upon God because he is the greatest evil in the world" (Schall). "It is our duty as Socialists to root out the faith in God with all our soul, not is any one worthy of the name who does not consecrate himself to the spread of atheism" (Liebknecht), are quotations from utterances of former leaders. The Social Democrats found that blasphemous words of this kind militated against their progress, and they have now adopted a different tone. But the spirit in which they approach religious subjects is the same. The Catholic Church would not be worthy of its name and its mission if it were not opposed to their antireligious doctrines.—London Catholic Opinion.

## New Seminary For Chicago.

A Roman Catholic seminary will now crown the educational system and work of the Church in the archdiocese of Chicago under the direction of Archbishop Quigley. The purchase by the archbishop of 163 acres of land on the west side, extending from West Adams street south to the tracks of the Great Western railway at Taylor street and from Austin to Central avenues, is the first step in establishing the institution. The ground is known as Warren's park, is within the city limits and was bought for \$280,000. Upon this site the building of the seminary will proceed next summer. Then the residence of Archbishop Quigley will be transferred from North State street and North avenue to the seminary site. The west side was selected by the archbishop because that part of the city has the largest Catholic population and is centrally located so far as the other sections are concerned. The railroad, surface and elevated car facilities, together with the fact that the tract was large enough for the purpose, prompted the choice of the site. Under the law of the Church the management of the seminary is vested in the bishop of the diocese. Upon the grounds will be a seminary church. There will be a large plot around the seminary church to enable the processions of the people and clergy to take place with all the display and grandeur of the processions in Rome.—Chicago Tribune.

## CATHOLIC LEARNERS.

THE LOSS OF CHURCH MEMBERSHIP IN THE UNITED STATES.

Why Catholics immigrate to this country from those lands which have no Catholic Church is a question which has been asked by many Americans.

From many lands there have recently arrived large numbers of Catholics. In this country they have been sustained in the faith, and we have been pointing with pride the advancement of our religion by the immigration of new converts. We are counting the probable number of years when the whole country will be Catholic there comes the statement that with a formidable array of figures which are thrust under our eyes and say: "What of them? You have done something, it is true, but see what you ought to be now."

We number about 11,000,000 Catholics in the United States. They tell us we should be double that. The Germans, a Catholic nation, number 40,000,000. Berlin, since the close of the war, has the last century 4,000,000 Catholics have emigrated to America, and their descendants must number 24,000,000. The difference between the last figure and the 11,000,000 actually present, our faith represents our loss. Without ever doubting its conclusion the article mentioned goes on to give the reasons for defection. The first and chief cause of these losses, it says, is the expense of building and maintaining churches as contrasted with the state established church system of Europe. Then follow the confusion of nationalities, the practical materialism that prevails around us, the influence of secret societies, the golden promise and the liberal tendencies of "Americanism" in the Church itself.

The author then goes on to show how the work of the Roman Catholic Church in this country is systematically crowded into the background and how the profession of our religion as a hindrance to political and social advancement. He cites the fact that it is impossible for an American Catholic to be made president of the United States, that of the governors of the various states there is not a single one of our faith; that among the members of both houses of Congress Catholics are in ridiculously small numbers; that Protestant chaplains abound in all branches of government. He adds that although the laws are officially non-religious they are all modeled after the law principles of Protestantism.

Without admitting or denying the figures quoted—for we have no means to substantiate them—we feel that the blame for these losses cannot be laid at the door of the Church authorities in America. One fact has been overlooked. Many of the Catholics who immigrate to this country have been nothing but a credit to the religion in which they belong. Not many months ago a priest met a shipload of immigrants from a Catholic country coming to New York and made a personal survey of the number. He found hardly one in ten who knew anything about or cared anything for the religion in which he was born. He says that such people lose their faith in America as a mistake. They did not bring any with them.

Another cause why Catholics coming to our country lose their faith is the lack of priests who speak their language. It seems strange that those who have the care of souls abroad should see thousands and hundreds of thousands of their flock depart for a distant and almost pagan land and never accompany or follow them to minister to their spiritual wants. To provide for this need is no easy matter for those to whom they come. Yet the bishops of America have left no means untried to provide for such as these. They have sent their students for the priesthood to the different countries of Europe to learn the languages; they have established seminaries of their own for Italian, Polish and German subjects, but in the meantime under the influence of the "Americanism" which has been working havoc in the field, as to the other causes enumerated, we will agree except to what the author calls the liberal tendencies of "Americanism." We candidly confess that we do not know the meaning of the word. If it is intended to convey the idea that American Catholics are of the spurious kind that we minimize doctrine or fall in reality to the See of Rome, we declare the charge to be false. The Catholic Church has no more faithful and devoted children in all the world than those found on this side of the Atlantic.—Manchester (N. H.) Guidon.

## Cardinal Merry and Val.

It is stated that Mr. Merry and Val is Irish on his mother's side. The "Val" is the Portuguese part of the name; the "Merry" is Irish. The Merrys are a Waterford family and branches still live and flourish in different parts of that county. It is worthy of note by the way that Cardinal Wiseman's family also came from Waterford and that the same name claim to be the direct descendants of the same family.

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