

# The Catholic Journal.

—THE LEADING DIOCESAN NEWSPAPER—

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## CENSURE FOR FRANCE

New York Catholics Rise En Masse in Public Protest.

WAR ON CHURCH CONDEMNED.

A Mighty Assemblage Voices the Feelings of the Faithful of This Country Against the Scandalous Acts of the French Government.

If any evidence were needed of the loving loyalty of the Catholics of the United States to the Holy Father and of their hearty indorsement of the supreme Pontiff's policy in the present crisis in France, it was furnished without stint at the monster mass meeting in the Hippodrome in New York on Sunday evening, Jan. 27. The meeting, which was called to enter a protest against the attitude of the French government toward the Church and its clergy, packed the great building, over 7,000 persons crowding inside, while over 10,000 others filled the surrounding streets, vainly clamoring for admission.

After ex-Judge Morgan J. O'Brien, who presided, had opened this monster mass meeting with a rousing speech of warning to France that the Catholics, despite their show of good citizenship and submission to organized authority, must not be driven too far, resolutions of condemnation of the French government were adopted with ringing cheers. The resolutions, recalling the real freedom of all churches in America, denounced the arbitrary use of ephemeral power by France, extended to the Catholics of France the assurance of the heartfelt sympathy of the Catholics of New York and all America in their ordeal and applauded the attitude of the French bishops and clergy, who sacrificed every earthly advantage "rather than submit to an injustice which imperils the religious security of their people."

The resolutions closed with a reference to Pope Pius X. It was an expression of admiration and encouragement on his brave stand from "the hearts of freedom." The reference to the Pontiff brought every one of the 1,200 prominent Catholics, clergy and laymen, on the enormous stage as well as the entire audience, to his feet. The resolutions were adopted on the spot.

Archbishop Farley, who was the most prominent speaker, occupied the center of the stage in his red robes of office. On his left were Auxiliary Bishop Cusack, Mr. Lavelle, Mr. Mooney, Mr. McGinn, Mr. McKenna and Rev. A. P. Doyle of Washington. At the side of ex-Judge O'Brien were Justices Dowling and Goff, Judge Fitzgerald and ex-Judge Daly. The rest of the 1,200 on the stage were made up of the most prominent Catholic clergymen and laymen of the diocese. It was a mighty and an imposing assemblage.

The address of his grace Archbishop Farley, which was delivered after the other speakers had finished, was as follows:

The noblest spectacle before the eyes of the world this day is the entire body of French bishops and clergy standing side by side, their churches plundered, their seminaries and houses closed, taking up the work of spreading the gospel without scrip or staff, as poor as the Apostles after Pentecost. The government of France stands dumb at such unlooked-for sacrifice to duty. It has counted on at least a schism among the priests and bishops which would be the beginning of greater sorrow than has yet come upon the Church there, but the astute government has been outdone by the simplicity of truth.

The French government and those who have sympathized with its legislative cruelties have sought by subtle cunning to cast the blame of the present disorder in France on the sovereign Pontiff, but the action of the Holy Father appeals with confidence from the French government to the parliament of the world. Hereafter only one side of the case was presented to the world, and that one side was hostile to the Church, but of late the case of the Church is being listened to. The organs of public opinion that hitherto have had only words of condemnation for her attitude now are confessing their error, recognizing the Church's right to complain and condemning the course of her enemies.

Public opinion is beginning to see that the fault lies wholly with a government that has never kept faith with the Vicar of Christ, that has arbitrarily repudiated its most solemn contracts, whose purpose is to deprive the Church of her rights, whose policy has been persistently marked by insincerity, dishonesty and insults—an intolerable condition that had to be resisted by the inviolable non possumus of the head of the Church.

Intimidated by the fearless challenge the French government has resorted to the cowardly policy of the unstable Pilate. "See you to it," they say. "We wash our hands and are innocent of the blood of this just man." But, my dear friends, all the water in the vast ocean between them and us cannot cleanse their bloodstained hands of this sanguinary guilt.

This is but one of the many trials which the Church had to pass through in her mission of mercy through the ages, and as she always rose triumphant, even when her children seemed to despair of her, so shall it be now, for "the gates of hell shall never prevail against her."

Such will be the issue of the present conflict. Plus X. has spurred the hypocrisy of a Herodian government and has made them feel that meekness is not weakness, that concession is not surrender. His attitude, unchanging and unchangeable, recalls the sublime figure of Gregory VII. In times far darker than these, he has been no less firm, no less courageous.

than was Innocent XI. with Louis XIV. or Pius VII. with Napoleon, and as these heroic pontiffs won glorious triumphs so Plus X. and his cause will live when his enemies are forgotten and their memories held to malice.

When the meeting closed this cable message was sent by Archbishop Farley to Cardinal Merry del Val, papal secretary at Rome:

"Upward of 20,000 Catholics of New York tonight protest against the religious persecution of the Catholics of France and send hearty greetings and sympathy to his holiness Pope Pius X."

A HAPPY FAMILY.

Two Are Priests, Three Are Nuns, and Two Are Novices.

Voluntarily giving up all their affections, their home ties and friendships, two bright and pretty girls of Columbus, O., Misses Lucy and Antoinette Schneider, daughters of John Schneider, jeweler, recently left their home for the Notre Dame convent in Cincinnati, where they will become novices with a view of taking the final vows of the order after they have completed their novitiate.

It is a remarkable fact that five members of the family of Mr. and Mrs. John Schneider are already in religious work, two being priests and three nuns. Rev. Father John Schneider, pastor of the Catholic church at Ironton, was once an assistant at St. Joseph's cathedral, and Rev. Father Cornelius Schneider, recently ordained to the priesthood, is at St. Nicholas' church in Zanesville.

Two of the sisters are in the Notre Dame order, one being a teacher, and the other at a private hospital, where she assists in looking after the infirm sisters of the order. One son and one daughter will remain at home, the only two of a family of nine children. The daughter, Miss Alma Schneider, is the president of the Young Ladies' society of the Holy Cross church.

The Misses Schneider were very popular as schoolgirls at St. Joseph's academy, where they were educated and have many friends. Miss Antoinette is the younger of the two, graduating from the academy only a year ago with honors. She has recently been employed in the office of the Henry C. Goodman Shoe company, where she held a very good position.

Miss Lucy Schneider has not been in school for the past four or five years, but, like her sister, was educated by the Notre Dame sisters, where the desire to become a nun was first made known to the sisters who were her instructors. The desire of the young women, communicated to their parents, met with the latter's entire approval.—Columbus Dispatch.

Dr. Dwight of Harvard.

Dr. Thomas D. Dwight of the Harvard Medical school, who fills the chair of the Parkman professor of anatomy, commands the respect of his confreres not more by his eminence in his profession than by his uncompromising stand for religion. A recent appreciation of him says: "Dr. Dwight does effectively for Harvard what Louis Pasteur did for France. With graceful eminence and fitness he combines with his duties as head of the medical school, where he cares for the physical body, his work as head of the St. Vincent de Paul in this archdiocese, where his philanthropic work does so much for the soul with which he deals. Pasteur is well portrayed in the character of the Parkman professor, and the medical world holds the one in as high esteem as it holds the other as a good memory. They meet on the common ground of Catholicity and as effective and accomplishing Catholics. Pasteur was the type of past greatness; Dwight typifies the glory of present accomplishment, both intensely humane and intensely Catholic."

A Minister a Convert.

After having spent almost a lifetime as a minister of the Protestant Episcopal church the Rev. Dr. S. E. J. Lloyd, pastor of St. Peter's church of Uniontown, Pa., has become a convert to the Catholic Church and will devote his life to doing missionary work. The fact that he is a married man will prevent him from becoming a regularly ordained priest, but he expects to do a great work as a missionary and as a lecturer. Some time ago Dr. Lloyd announced that he would leave the Episcopal church, but it only became known recently that he intended to join the Catholic Church. In his farewell sermon he said that after his thirty years' connection with the Episcopal church he has been led to the belief that Catholicism is the only true religion, and he will devote the remainder of his life to convincing other people of that fact.

Freshness of Heart.

The two things that affect a career the most profoundly are religion or the lack of it and marriage or not marrying. Frankly, these things penetrate to the soul and make what may be called its perpetual atmosphere. The Catholic faith, which ignores no simple possibility in human feeling and no possible flight in human idealism, produces in those who hold it truly a freshness of heart very hard to be understood by the dispassionate critic who weighs character by the newest laws of her favorite degenerate, but never by the primeval tests of God.—Mrs. Craigie.

## CATHOLIC STATISTICS

The Church is Gaining All Over the United States.

BIG INCREASE IN MEMBERS.

Official Figures Show 13,000,000 of the Faithful in the United States and 20,000,000 Under the Stars and Stripes—The Churches and Schools.

The Official Catholic Directory for 1907, published by the M. H. Witlitsky company of Milwaukee, shows that practically every diocese in America has evidenced a decided growth since the issue of last year. The official count indicates that there are over 20,000,000 Catholics under the stars and stripes.

The statistics furnished by the directory show in detail that the Catholic population of the United States proper is 13,000,000, an increase of 437,500 over the previous year.

The total number of Catholic clergy men is 15,000, an increase of 600. During the year 1906 there were 334 new Catholic churches established, making the grand total of Catholic churches 12,145. There are 80 ecclesiastical seminaries with 5,997 students and 1,364 parochial schools with an aggregate attendance of 1,000,042.

The Catholic Directory further shows that there are 255 orphan asylums, in which 40,898 orphans are taken care of. Including orphans, children in homes, as well as those attending the 998 institutions of higher education, there are 1,200,175 United States children being educated in Catholic institutions.

The Catholic hierarchy of the United States consists at present of one papal delegate, one cardinal, fourteen archbishops, ninety bishops and eighteen abbots. The majority of Catholic clergymen are secular priests, there being 11,135. The religious order priests number 3,865, and among these are represented forty-five different religious orders of men, the leading orders being the Jesuits, Benedictines, Capuchins, Dominicans, Franciscans, Holy Cross congregation, Redemptorists, Passionists and Paulists.

A study of the Witlitsky directory reveals the fact that there are fifteen vacancies in the sacred college of cardinals, there being only fifty-five red-robed prelates instead of seventy, which is the full quota of the pope's senate. The oldest archbishop in the world in point of service is Most Rev. Daniel Murphy of the archdiocese of Hobart, Australia, who has been a prelate for the past sixty-one years. The oldest dignitary in the United States is Most Rev. John Joseph Williams, archbishop of Boston, who was consecrated bishop forty-one years ago.

The Catholic population of the Philippine Islands is given as 3,962,413. Porto Rico 900,000, Sandwich Islands 82,000, Alaska 12,500, making the total of Catholic subjects under the United States flag 20,000,000. The Catholic population of Canada is given as 2,447,638, while that of Cuba is 1,573,863.

The archdiocese of New York and Chicago are each rated at 1,200,000. It must be taken into consideration, however, that the boroughs of Brooklyn and Queens are not counted with the archdiocese of New York, they forming a separate diocese. With the 600,000 which would be given to the archdiocese of New York by the boroughs of Brooklyn and Queens the population would be 1,800,000. The archdiocese of Boston is third on the list, with 850,000. The diocese of Brooklyn appears with 600,000. The archdiocese of Philadelphia is fifth, with 485,000. The archdiocese of New Orleans is sixth, with 450,000. The diocese of Pittsburgh is seventh, with 375,000. The archdiocese of St. Louis and the dioceses of Cleveland and Hartford are next, with a population of 320,000. The diocese of Newark has 320,000. The diocese of Springfield 297,000, archdiocese of Baltimore 255,000, diocese of Detroit 250,200, diocese of Scranton 260,000, archdiocese of Milwaukee 247,774, archdiocese of St. Paul 230,000 and the archdiocese of San Francisco 227,000, while the archdiocese of Cincinnati and the dioceses of Buffalo and Providence each claim 200,000.

As these figures are furnished by the bishops of the various dioceses they are official. The largest diocese in the United States in point of area is the diocese of Salt Lake, Utah, with 153,798 square miles. The diocese is presided over by Right Rev. Lawrence Scanlan. The next largest diocese is that of Tucson, Ariz., with an area of 131,212 square miles. This is in charge of Right Rev. Henry Granion.

Within the confines of Greater New York, including the boroughs of Manhattan, Bronx, Richmond, Brooklyn and Queens, there are 266 Catholic churches. In the city of Chicago may be found 175 churches, in Philadelphia 91, in St. Louis 76 and in Boston 52.

New Cincinnati Cathedral.

A Catholic cathedral for the diocese of Cincinnati, costing more than \$1,000,000, is the central one of half a dozen fine buildings to be erected within ten or fifteen years, according to the plan mapped out by the diocesan building committee of that church. On a new acre tract of land given for the purpose north of Norwood it is proposed to erect the new cathedral, a seminary building costing about \$175,000, a cathedral home for the archbishop, a school and a teachers' home. It is planned to have the buildings face a boulevard 100 feet wide and lined with shade trees. The site is known as Norwood Heights.

## MOTHER OF SORROWS.

Mary's Life Was One of Courage and of Heroism.

SEEK THE TRUE RELIGION.

They Should Not Allow Themselves to Be Misled by Prejudice, but Should Study From Authentic Sources Catholicity and What It Teaches.

The life of Mary is distinctively a life of courage and of heroism. Not only is she like a chaste and tenderly or a lovely, fragrant rose, unfolding rare and gentle graces, but she is a valiant woman—a woman of strength, supernatural power, endowed not only with extraordinary sanctity, but with extraordinary intellect as well.

Gentle qualities must be born of strong and noble qualities or they are but the insane characteristics of inert natures. The gentle qualities of Mary were born of a soul that God made wise and strong as well as sweet and holy in order that it would hold all the ardor and passion of divine love and sorrow in its deep and chaste reservoir. Fortified in being "full of grace," she nursed the babe of Bethlehem and trained the boy Jesus and followed the Man-God until she stood beneath Him, nailed to a cross. No frail and tender blossom was the Mother of Sorrows, but rather a brave and glorious woman, beautiful in that beauty of which Goethe says "the outline of which no definition holds."

True heroism makes the world the better and nobler. It is intellect, fortitude, strength and soul combined. After Jesus no other life is fraught with such magnificent heroism as the life of Mary. She is the ideal woman, faultless and chaste, the masterpiece of God, the first clear heroic light that burst on womanhood's sea of darkness and degradation, dispelling the bleeding shades of ignorance and sin.

Two great epochs mark the history of every age and clime. They are the birth of Christ and His resurrection. Mary, the sinless maid, brought forth a Saviour. Here is practically the beginning of the evolution of man. To prove this, when He rose from the dead the redeemed world had been taught those lessons it could never improve on.

The life of Jesus embodied every element of the life of Mary. She was so to speak, consumed in His divinity. It was impossible that she should become His mother without His divine nature consuming her within it.

Happily it is not uncommon nowadays among our non-Catholic brethren to pay grateful tributes to Mary. The advancement of religion lies in a fuller comprehension of Jesus Christ, and this fuller comprehension holds the dignity and exalted state of Mary, His mother. She is the valiant woman who, glorying in His glory, exclaims, "He that is mighty hath done great things to me, and holy is His name!"

A Priest Elected.

For the first time in the history of Manchester, N. H., a Catholic clergyman has been elected to a political office. The Rev. Father Francis X. Lyons is the man. He was elected mayor of Manchester on the 19th inst. He was born in the city of Manchester, N. H., and after graduating he entered St. Charles college in Baltimore. He studied for the priesthood in St. Supple seminary, Paris, and was ordained in 1895. Since his return to the Manchester diocese he has served as curate in many cities throughout the state and while in Manchester was assistant to his brother, the Rev. Father J. J. Lyons of St. Anne's church, for four years. In January, 1906, he was appointed first pastor of St. Francis church, Goff's Falls.

The Divine Union.

The soul which remains attached to anything, even to the least thing, however many its virtues may be, will never arrive at the liberty of the divine union. It matters little whether a bird be fastened by a stout or a slender cord. So long as he does not break it, slender as it may be, it will prevent him from flying freely. Oh, what a pity it is to see some souls, like rich ships, loaded with a precious freight of good works, that for want of courage to make an end of some miserable little fancy or affection, can never arrive at the port of divine union, while it needs only one good earnest effort to break asunder that thread of attachment.—St. John Chrysostom.

The Discipline of Life.

Did you ever see a mother bird teaching her little ones to fly? She makes the nest so uncomfortable that they are obliged to learn the use of their wings. The discipline of life is mercifully arranged to teach us to use our wings, the powers that lift us heavenward. And these same wings can enable us to fly above and over many of our troubles and to live in the sunshine on the mountain top while in the valley the storm rages.

## OUTSIDE THE CHURCH

The Plain Duty of Those Who Are Striving for Salvation.

SEEK THE TRUE RELIGION.

They Should Not Allow Themselves to Be Misled by Prejudice, but Should Study From Authentic Sources Catholicity and What It Teaches.

Roman Catholics do not believe and the Roman Catholic Church does not teach that Protestants who are baptized, who lead a good life, love God and their neighbor and are honestly ignorant of the just claims of the Catholic religion to be the only true religion, which is called being in good faith, are excluded from heaven, provided they believe that there is one God in three divine persons (a Father, a Son and a Holy Spirit) and that Jesus Christ is the Son of God made man, who redeemed us and in whom we must trust for our salvation, and provided they thoroughly repent of having ever by their sin offended God.

Catholics hold that Protestants who have no suspicion of their religion being false and no means to discover or fall in their honest endeavors to discover the true religion and who are so disposed in their hearts that they would at any cost embrace the Catholic religion if they knew it to be the true one are Catholics in spirit and in some sense within the Catholic Church without themselves knowing it. She holds that these Christians belong to and are united to the "soul" as it is called, of the Catholic Church, although they are not united to the visible body of the Church by external communion with her and by the outward profession of her faith.

Very different is the case of a person who, having the opportunity to learn from authentic sources what the Catholic religion is and really teaches, feeling that would be to become convinced of the truth of the Catholic faith he would be compelled by his conscience to forsake his own religion and bear the worldly inconvenience attached to this step. This very fear shows a want of good faith and that he is not in that honorable ignorance which could excuse him in the sight of God, but that he is one of those of whom it is said in Psalm xiv, 4, "He would not understand that he might do well."

Fairness no less than common sense teaches that a man should study and examine the teaching of the Catholic Church from Catholic sources before condemning her. Surely no man ought to reject Catholic doctrines if he has not made himself acquainted with them. Now is it fair to form a judgment from misrepresentations made by ill-informed, interested or prejudiced persons? One should, rather, by the study of authentic Catholic works, judge of the truth with that calm and unprejudiced mind which the all important subject of religion deserves. Thus having heard both sides, yet still being in a state to pass a right judgment and not in danger of being misled by prejudice.

Our fathers gave no hope of salvation to the Samaritan women unless she asked the one true Church of that time saying to her, who was destitute of a sure guide: "You adore that which you know not. We adore that which we know, for salvation is of the Jews" (St. John iv, 22). So likewise have we no salvation for any one who, having by God's great grace come to the knowledge of the truth, obstinately refuses to join the true Church of God.

There was no safety out of the ark of Noah during the deluge, and no one can be saved who is at variance with the true Church, presided by the ark. According to St. Cyprian, "No one can have God for his Father who has not the Church for his mother. If any one would escape the deluge out of the ark of Noah, he who is out of the Church may also escape" (Book of the Unity of the Church).

It is hard to understand how a Protestant can daily say in the Apostles' Creed, as many happily do still say, "I believe the Holy Catholic Church," without at least a thought arising in his mind that perhaps after all the Church which alone is truly Catholic or universal, both in name and in fact, has more claims on his love and obedience than his own denomination which really is not Catholic.—Catholic Home Companion.

Catholic Home.

Christian women, when your hands and feet return to you in the evening after buffeting the waves of the world, let them find in your bosom a haven of rest. Do not pour out the bleeding wounds of their hearts the gall of bitter words, but rather the oil of kindness and consolation.

## OTTO OF LOMBAR

Meaning Your Own.

SEEK THE TRUE RELIGION.

They Should Not Allow Themselves to Be Misled by Prejudice, but Should Study From Authentic Sources Catholicity and What It Teaches.

Meaning Your Own. "Taking in every breath of life, you are to go on to the end of the world, and ever you find in your own soul and in the world around you, making faces of smiling peace and look at you."

OTTO OF LOMBAR.

Meaning Your Own. "Meaning Your Own" has been the motto of Lombard, France, Italy, of Catholic missionaries over the world, from the time when the French missionaries, whose persistent efforts have led to the conversion of millions of souls, pointed by the government and their pluri-lingual tongues.

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