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TWO MISSIONS.

ST. MARY'S AND THE IMMACULATE CONCEPTION.

Closure of the Women's Mission, Last Sunday—The Men this Week—Eloquent Sermons.

Last week's mission at St. Mary's was, as stated, a glorious success. The church was well filled at the morning masses, and in the evening standing room was at a premium. About 1,500 women and girls made the mission.

Solemn high mass was celebrated by Rev. E. J. News, Rev. P. B. Dunphy, deacon, Rev. M. J. Clurey, sub-deacon, and Rev. F. O'Hanlon master of ceremonies. The sermon was an eloquent one and preached by Rev. P. B. Dunphy.

Sunday afternoon at 3:30 o'clock, the women's mission closed. The church was filled to overflowing with the fair sex, and their happy faces showed the week had not been unfruitful. The services consisted of vespers followed by the Papal Benediction and crowned by the Benediction of the Blessed Sacrament. The sermon was an earnest, appealing and effective one and preached by Rev. Frank O'Donoghue, who imparted the Papal Blessing.

The men's mission opened Sunday evening. Despite the inclement weather there was a large attendance. Father LeFevre preached the sermon. In the course of his remarks he said: "We all need and build habitations for our bodies. The rich man builds a fine house, a castle; the poor man is content with a much less pretentious structure; but we all have some kind of a structure in which to live. Now our body is the habitation of the soul, that in which the soul lives. When the time comes, the soul separates from the body and the tenant goes abroad; the house returns to its original dust. That soul, which never dies, must appear before God; in the time He will bring together all the atoms and fragments that constitute the body and it will be united to the soul, either to be forever happy with God or forever banished from His presence. The soul was not made to follow in the wake of the body, but the body must conform to the soul."

Father LeFevre then mercilessly rebuked those monied employers who seemed to think their employees belonged to them and that the latter had no soul. He closed by reminding his hearers that they all had souls and urged them to save them.

Monday evening there was a much larger attendance of men. Father LeFevre said the Rosary and Father News preached the sermon from the words: "Go and see that it is an evil and bitter thing to have left the Lord thy God." During his sermon he said: "When we violate the law of God we insult not a worldly potentate, but the Sovereign Lord of the Universe, our Creator; He who has sent down from heaven His Divine Son to die for us. Thus we can readily see how heinous, how grievous is one mortal sin. Beside the insult we offer God in mortal sin, we commit the greatest possible evil against ourselves, against our immortal souls, because we deprive the soul of life. You may think the soul a living principle; it will live as long as God lives. But that power which deprives it of desire to serve God, also deprives the soul of spiritual life.

"God does not exactly damn a man because he sins; it is more because of man's proud and independent will; it is because you defy Him and crucify Christ again. By your own independent will you have defied God and sent the danger into your own

hearts, saying: 'I prefer eternal damnation to the happiness found in observing God's law.' There is such a thing as going too far and committing the last sin. I do not limit the mercy of God, but I do say there is a point beyond which there is no repentance." The remainder of the sermon was an earnest, appealing exhortation to make peace with God.

Tuesday evening's sermon was preached by Father O'Donoghue, and was an eloquent effort. The preacher drew a vivid picture of the day of general judgment, when all races of mankind will be brought before a just God, who will reward those who have obeyed His holy law and punish those who have been disobedient and rebellious. The despair of the wicked on being banished forever from the sight of their Creator was eloquently dwelt upon. Father O'Donoghue reminded his hearers that there was no appeal from God's judgments, and implored all to become reconciled to Him through the Sacrament of Penance.

On Wednesday evening Father LeFevre preached a strong sermon on eternal punishment. He quoted the words of our Savior to prove the existence of hell, and said those who deny that such a place exists do so because their lives have been such as to merit its eternal torments. The Father spoke of the folly of neglecting to become reconciled to God until death was at hand. He thought but little of death bed repentances, and said if the sinner recovered from his illness, he always returned to his old sins.

At the Immaculate Conception.

The women's mission at the Immaculate Conception was most successful. Last Saturday evening the services were most impressive, and the church was crowded to its utmost capacity. A beautiful shrine of the Blessed Virgin was erected and the women of the congregation dedicated to the Immaculate Mother of God. This evening the ceremony will be repeated for the men of the parish. The closing exercises were held Sunday afternoon and were largely attended. There were 1721 confessions of women heard and 141 of school girls, making a total of 1862.

The men's mission opened Sunday evening, about 1,000 men being present. Father Delargy preached a thrilling and convincing sermon from the text, "What shall it profit a man to gain the whole world and suffer the loss of his own soul?" His words were listened to with rapt attention by the congregation, among whom were men who have not been in church in twenty years.

Monday evening, Father Bohn preached a piercing sermon on "Mortal Sin." Its effects were delineated in clear and concise language and the hearers exhorted to beware of alienating themselves from God.

Tuesday evening Father Delargy preached to the married, and Father Klauer to the unmarried, men.

Wednesday morning Father Delargy gave the instruction to a large number of men. His subject was "The Sacrament of Penance," and he devoted his discourse to informing his hearers how to make a good confession. Among other things he said: "When you go to confession consider the ten commandments."

First commandment: Have you denied any article of faith? Have you scoffed at our holy religion? Have you attended non-Catholic places of worship? Have you neglected morning and evening prayers? Have you consulted fortune tellers?

Second commandment: Have you taken false oaths? Cursed or blasphemed? If you have, tell how many times each day. If you cursed before children, how many were present?

You must examine your conscience thoroughly.

Third commandment: Have you been absent from mass on Sundays and holy days? Have you heard mass without a spirit of devotion? Have you engaged in servile work on Sunday? Have you spent the Sabbath in an idle, profitless manner? Have you made your Easter duty? Have you observed the fast days? Have you been intoxicated? If so, how often?

Fourth commandment: Have you brought up your children as they ought to be and have you set them a good example? Children have you been obedient, respectful and loving to your parents?

Fifth com.: Have you taken the life of a fellow-being in cold blood? Have you entertained in your heart enmity or murderous thoughts?

Sixth com.: Have you been faithful to your wives? Have you violated the laws of purity? Have you entertained impure thoughts? Thoughts, remember, are sins. Have you indulged in immodest conversation? If so, how often and how many persons were present?

Seventh com.: Have you appropriated to yourself property not your own? If so, have you made restitution?

Eighth com.: Have you talked slanderously about your neighbor? It matters not if it be true, you are not always bound to tell the truth. If you cannot give a good report of your neighbor, keep silent.

Do you treat your children right? Do you use your wife as though she were a slave instead of your life partner? You know whether you have been just to your employers and employees. Examine your conscience and tell the priest all you find there.

Your confession must be sincere, simple and humble. You must tell your sins just as they are, and make no excuse. Adam and Eve, you know, had excuses for their sin and, I doubt not, if God had questioned the serpent, he would have had an excuse ready. He that excuses himself shall be accused by God, and vice versa. No external agent can make you commit sin. It is committed by the perversity of the will. Your confession must be simple. Tell your sin in all its integrity, no matter how base your accusation may be. Your confession must be humble; your very attitude in the confessional denotes humility. Some men think they are confessing in humility when they are pride itself in the confessional. They will argue with the priest when he tells them they must give up this or that sin, or particular company; they will not receive advice. They forget that the priest in the confessional is inspired by God, that he is there not merely to hear their confessions, but to advise them in regard to their conduct, that he is the Vicar of Christ. Who would allow his child to stand on the brink of a precipice and not warn him of his danger? The priest occupies exactly the same position in regard to spiritual danger. Never argue with the priest nor reason with him. Finally, your accusation must be entire. You must tell him all your sins, every species and every circumstance. There is no shame in telling your sins. Let me ask of you in the name of Jesus, not to make a bad confession; rather than that stay from the confessional altogether. If you had ten thousand times rather you would break open the tabernacle and trample the Host under your feet. Then you would be placing Jesus beneath your feet, but in making a bad communion you are forcing Jesus to enter a polluted dwelling." The Father closed by exhorting all to make a good confession.

AROUND THE GLOBE.

What the Church is Doing in this and Other Continents.

The Irishmen of Melbourne and district are erecting a statue of O'Connell in front of St. Patrick's Cathedral, Melbourne. The statue is of bronze, and life-size.

It is announced that at the consistory to be held in June three new Cardinals will be created.

Dr. John Gilmory Shea expects to publish the third volume of his "History of the Catholic Church in America," this summer.

Rev. Father Angier, hitherto Provincial Superior of the Order of Oblates in Canada, has been appointed assistant General of his Order and will hereafter reside in Rome.

Fifty thousand dollars will be expended on the improvement of St. Michael's cathedral, Toronto. Archbishop Walsh has in contemplation a trip to Ireland this summer, to procure priests for his diocese.

The Irish members of Parliament have raised a subscription among themselves for a wedding present for William O'Brien, on his marriage with Mme. Raffalovitch, which will take place next month.

Professor Pettinkofer, of Munich, one of the most prominent of the sect of "Old Catholics," has recognized his error and has made a full submission, praying that he may be reconciled to his holy mother, the Church, at the same time publishing his retraction.

Sister Mary Francis Ohlinger, O. S. B., died at the Academy of the Sacred Heart, Yankton, S. D., on Thursday, May 8, in the fiftieth year of her age and the fourteenth of her profession. She entered the Benedictine Novitiate in Minnesota in 1875, and made her profession in 1876.

The Very Rev. Prior Glynn, in a letter to Mr. James P. Kelly, of Drogheda, highly approves the suggestion that a monument should be erected in the new national church of St. Patrick, at Rome, to the memory of those members of the Pope's Irish Brigade who died in action defending the patrimony of Peter.

The first report of the agency of the Association of the Holy Childhood in Philadelphia, Pa., has been published and shows total receipts for the year to be \$5,653.92; the total expenditures, \$1,592.92; balance, \$5,501.00. The object of the Holy Childhood is to rescue children abandoned by inhuman parents in heathen lands, and to educate them in the Holy Catholic religion. To attain this end, the Holy Childhood appeals to the charity of Christians throughout the world.

The Liverpool Catholic Times says that a meeting of the Archbishops and Bishops of Scotland has been convened by his Grace the Archbishop of St. Andrews and Edinburgh, Metropolitan of Scotland, for the purpose of drawing up the different offices for the old Scotch saints in use in Scotland in pre-Reformation times, and these will shortly be embodied in the Calendar of the Church in Scotland.

Cardinal Manning reports such a spread of Catholicism that he has been obliged to appeal for funds for a training college to provide the necessary clergy. Englishmen, converted from the English to the Catholic Church, are gradually replacing the Irish or Belgian priests who used to fill the London parishes. It is said there is scarcely a Catholic church in London where one or more of the priests has not at one time been in English orders.

OLD CATHOLICISM.

St. Louis Church Progress.

Those who hugged to their souls the flattering delusion that Old Catholicism would serve as a half-way house on the way to the Church of Rome, or that it would be a means of stemming the tide that among Anglicans is setting towards Rome, are doomed to disappointment. For years Old Catholics have shared as Catholics the annual allowances given by the various Prussian States.

While they shared and counterfeited the claims of the Roman Catholic Church, they lived on and would be likely to continue to do so. But the 14th of March, 1890, was an evil day for Old Catholicism. Far more fatal than the loss of Dollinger. On that day the Bavarian Government, one of the States of Prussia, issued a proclamation that henceforth the Old Catholics would not be treated by the Ministers of State as members of the Catholic Church. Hitherto it will be remembered that their claim to be recognized by the Government and thus secure its appropriation was that they were members of the Catholic Church. The Government no longer recognizing this claim, also proclaimed that their right, so far as the exercise of public worship is concerned, would in future be regulated according to section II of the second supplement to the constitution. This section permits only private worship to non-recognized religions.

While it is true that this measure at present affects only the diocese of Munich, it has been published simultaneously with the representation addressed to the Bavarian Minister by Monsignor De Rompf, Vicar-Capitular of the diocese. The purport of Mgr. De Rompf's representation was that the Old Catholics no longer, either in fact or by right, belong to the Catholic Church; by their refusal to accept the doctrine of the Infallibility of the Pope defined at the Council of the Vatican; by their public declarations denying the primacy of the Roman Pontiff and the dogma of the Immaculate Conception, they have excluded themselves from the Catholic Church.

The Bavarian Government required this representation. It, however, set aside the first charge of the Vicar-Capitular, under the pretext that the definition of the Vatican had not received the royal "placet" of Bavaria; but it admitted the second, and regards the fact of denying the primacy of the Roman Pontiff as a proof that the Old Catholics have ceased to form part of the Catholic Church. Thus have the ecclesiastical and Catholic deputies at length wrung this concession from the Minister and they did it by taking, with moderation, action which puts an end to a long-continued iniquity; viz., receiving aid under false pretenses.

The Bishops of the other dioceses need now but proceed in the same manner as Mgr. De Rompf, who, by the way, had the approbation of the representative of the Holy See. They will not be slow to move, as the Government seems only to await the request to extend the proclamation to all Bavaria. Deprived of official countenance and support the sect of Old Catholics will not be long before the throes of dissolution seize it, so far as Bavaria is concerned. But the precedent established by the action of Bavaria will surely be followed by the other German States and even by Prussia itself. Although the "Landtag" has voted this year's salary to the pseudo-Bishop Reinken's, we may be sure that Dr. Windthorst and his party will not be slow to press the Bavarian precedent. In fact it is one of the conditions of his support of the Government.