

# The Catholic Journal

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## OUR IRISH NEWS

Commencing with this week's issue we will publish a weekly letter of six columns, instead of three, as heretofore, of the latest Irish news matter, procured by our special correspondent. Every town will have something to say, and only interesting news can be looked for. We know that our readers will appreciate this announcement, and we trust that they will enjoy reading the doings of their friends across the ocean in their favorite newspaper.

## REVIVALS

In non-Catholic circles "revivals" are all the rage just now. Harold Frederic in his new book, "The Damnation of Theron Ware," describes a revival carried out by professional revivalists, the Soulsbys. It is far more subdued than the descriptions of similar events which appear from time to time in the daily papers, and is correct and faithful. He is telling the effect of the singing and exhortations on the congregation. "The psychological moment was upon them. Groans and cries arose, and a palpable ferment stirred the throng. The exhortation to sinners to declare themselves, to come to the altar, was not only on the revivalists' lips; it seemed to quiver in the very air, to be borne on every inarticulate exclamation in the clamor of the brethren. A young woman, with a dazed and startled look in her eyes, rose in the body of the church, tremblingly hesitated for a moment, and then, with bowed head and blushing cheeks pressed her way out from the end of a crowded pew and down the aisle to the rail. A triumphant burst of welcoming ejaculations swelled to the roof as she knelt there, and under its impetus others followed her example. With interspersed snatches of song and shouted encouragements the excitement reached its height only when two score people, mostly young, were lightly clustered upon their knees about the rail, and in the space opening upon the aisle. Above the confusion of penitential sobs and moans, and the hysterical murmurings, whose conviction of entire sanctity kept them in their seats, could be heard the voices of the presiding elder, the Soulsbys and the elderly deacons of the church, who mowed about among the kneeling mourners, bending over them and patting their shoulders, and calling out to them, 'Fasten your thoughts on Jesus! Oh, the Precious Blood! Blessed be His Name! Seek Him and you shall find Him! Cling to Jesus, and Him Crucified!'" Yet the promoters of these "flamingoes" have the presumption to call Catholic missions "The Devil's Schools."

Last Sunday was Septuagesima, the first forerunner of the Lenten period. Quinquagesima Sunday comes on the last day of the month and three days later the penitential season will have again begun. Easter falls later this year than in 1896, and later than in any year since 1892, and later than in any year since 1892, and later than in any year since 1892.

## THE LAST HOUR

It is well, sometimes, oftentimes, in fact, to pause and think of our own lives, and reflect a moment on what will happen when it ends.

For it will end. Life is not everlasting any more than the roses. We must leave our homes and loved ones, not for a visit of a few weeks, months or years, but forever.

No one can escape the call. No one will be slighted, as the edicts of society are here, and afterwards abrogated. Monarchs, princes, dukes, peasants, big financiers, society leaders, rich and poor, all will have to drop what they are at and respond.

Just when the call will come to leave this world, or in what manner, has not been vouchsafed us by the all-wise Creator. It is wise that the information has been withheld. All we know is that it will come to all mankind. We may be called suddenly without a moment's warning, without a chance to say farewell to friends or loved ones, without time to say a prayer. Or it may be that death will come gradually or by disease, and that the final call will come when we are surrounded by our own and after we have had ample chance for full and complete preparation.

It matters not how the call comes or when it comes. We should try always to so live that were we called, without any warning, to go into eternity, we need not fear for the hereafter, but that after the cleansing fires of Purgatory will come the joys of Heaven.

It is officially announced that the Papal Delegate, Archbishop Martinelli, will pontificate at the grand high mass at St. Louis cathedral, New Orleans, on Feb. 28, which is the inauguration of the second session of the Catholic Winter School of America. Bishop Dunne of Dallas, Tex., will preach the sermon. Battalions of the state military, with civic societies and many prominent officials, will participate in the solemn ceremonies.

At the formal opening of the Winter School at Tulane Hall, on March 4, Archbishop Martinelli has consented to address the audience, as will also the state and city chief magistrates. Every detail of preparation seems to have been carefully looked after, so that the session may be notable for its general interest, instructiveness and enjoyable features. The Ladies Auxiliary committee has arranged for a succession of social reunions in which all patrons and attendants of the school will be expected to participate.

An exchange has the following: Prof. Briggs of Union Theological seminary, who involved the whole Presbyterian church in a controversy is going abroad for a couple of years. After some time spent at Oxford he will visit Rome "to study the Roman Catholic controversy with special reference to the unity of churches." Dr. Briggs says:

"I think that Pope Leo XII. has the cause of church unity at heart, and his words to the various Protestant and Oriental bodies have certainly been statesmanlike."

This much-written about divine was at one time accused by fellow Presbyterians of a strong leaning towards Catholicity. Possibly his experiences and studies in the Eternal City may result in dissipating his theological and spiritual difficulties and land him where all intellectual and sincere searchers after religious truth who merit the grace of light, must inevitably wind up, in the bosom of the ancient apostolic communion.

Prince Bismarck, it is said, finds life irksome. Having no special religious convictions to brighten his anticipations or prompt him to the engrossing business of preparing for that future existence which begins at the grave, he complains bitterly of his lot. He is quoted in this wise: "I feel tired, but I am not sick. My complaint is uneasiness of life, in which I no longer have any object. Nothing that I see gives me pleasure. I feel lonely. I have lost my wife, and my sons have their own business to attend to. Agriculture and forestry have lost interest, and politics are beginning to bore me."

Next Wednesday Rt. Rev. J. E. Quigley, D. D., will be consecrated Bishop of Buffalo.

## THE CROSS OF CASHEL

A large memorial cross was unveiled a few days ago in the historic city of Cashel, in celebration of the episcopal jubilee of His Grace Most Rev. Dr. Croke, Archbishop of Cashel. The memorial, says the Dublin Freeman's Journal, is worthy, for many reasons, of the attention of those who wish to see the resurrection of the beautiful and grand architectural forms of the Hiberno-Byzantine type, of which peculiarly national style we see several examples on the historic Rock of Cashel itself. This great commemorative cross, which stands a little over sixteen feet in height, is wrought out of everlasting gray limestone from a quarry near Callan, county Kilkenny. Its texture and color are eminently adapted for monumental carving, and its duration is practically without limit. Other carvings executed in similar stone exist at the present moment, as clear and sharp as when they left the sculptor's hands in the tenth century. Remarkable events of various kinds have been marked out and recorded by the erection of pillars, or "raised" stones in various lands. We read in Holy Writ of the Jewish warriors and tribes raising such "galleons" or "dolmens" on the sites of victories, or to commemorate other events. Jacob raised a stone in the plain of Shinar after having seen his angelic vision; and in our Irish annals, long before the dawn of Christianity, as the pre-Christian Ogham stones show us, pillars of unhewn stone were raised to the memory of great, valiant and illustrious men. Our first Christian missionaries in this land changed these pillars of stone into the semblance of the symbol of our salvation and deliverance from the demon of paganism in his serpent form, as is seen sculptured on so many of our famous Irish crosses. These high crosses in Ireland form a series of monuments, forty-five in number, still existing; they are the richest and most ornate of this class of monument existing in any Celtic or Gaelic country, whether in Scotland, Cornwall, Wales or Brittany. On many of these crosses are inscriptions commemorative of the great men to whom they have been erected, as we see on the crosses of Clonmacnoise and Tuam, also on the high cross at Kells, county Meath, which is dedicated to the glorious memories of St. Patrick and St. Columba. Such also were the crosses in memory of King Turlough O'Connor, A. D. 1106; of Oisann, abbot of Cong, A. D. 1161; of Gillchrist O'Tuathail, 1161; of O'Duffy, A. D. 1150, and happily for the history of early Celtic art in this country the names of the skillful artists and carvers by whom these crosses were designed and executed are to be found on several of them in the form of a humble prayer to remember the artist, "the servant of Christ," before the throne of the Lord.

This cross at Cashel commemorates one of the most valiant and strenuous defenders of the birthrights of the Irish people, in the person of Most Rev. Dr. Croke, archbishop of the ancient sees of Cashel and Emly, one of those defenders of the faith—"lions of the fold of Judah"—who have opposed the invincible shield of justice and of truth against the venomous darts of the oppressors and maligners of the Irish race. No more fitting monument for such a man could be found in this land of Ireland than this memorial—our own national and Christian emblem, the grand old Celtic pillar cross. Standing as it does in the market place of the ancient city of Cashel, it is a most remarkable example of the resurrection of the Christian sign in the midst of the worldly affairs of the business men in the market place, thus embodying the words of St. Paul, who gloried "in the cross of Christ" and "in Him crucified," giving thus a corporal and tangible form to the spiritualized words of the apostle.

There is no good reason for public officials voting to saddle upon the taxpayers for junketing trips to Albany or anywhere else, especially when the trips are to further or oppose what is practically personal legislation of the officials interested.

Lent is near at hand now. We should be making preparations for the crowning season of the ecclesiastical year.

At the end of a strong editorial on the dangers of mixed marriages the Catholic "Universal" says there is no occasion to theorize about the effect of mixed-marriages, because we find all about us, on every hand, incontrovertible proofs of the dangers against which the church raises her voice lovingly and unceasingly. Many of the honest sort of preachers comprehend the reasonableness and justice of the Catholic position in the matter and are courageous enough to imitate it in their own teachings.

If Pope Leo lives until the 24th day of March he will be 87 years old. History will assign to him a foremost place among the statesmen of our age.

## THE GOSPELS

**GOSPEL: St. Luke, viii., 4-15.**—At that time "When a very great multitude was gathered together, and hastened out of the cities unto Him, He spoke by a similitude: A sower went out to sow his seed: and, as he sowed, some fell by the wayside and it was trodden down and the fowls of the air devoured it. And other some fell upon a rock, and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground and sprung up and yielded fruit a hundred fold. Saying these things He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God, but the rest in parables: that seeing they may not see, and hearing they may not understand. Now this parable is this: The seed is the word of God. And they by the wayside are they that hear: then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots, who believe for a while, and in time of temptation fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience."

What did Our Lord wish to teach us by this parable? He wished to say that of all those who came to see and hear Him comparatively few would profit by His divine teaching.

**Weekly Church Calendar.**  
Sunday, Feb. 21—Sexagesima Sunday—Epiat a Cor at 10—11.9. Gosp. Luke viii. 4-15.  
Monday, 22—Chair of St. Peter at Antioch. Tuesday, 23—St. Peter Damian, Bishop, Confessor, and Doctor of the Church. Vigil of St. Matthias.  
Wednesday, 24—St. Matthias Apostle.  
Thursday, 25—Feria.  
Friday, 26—Feria.  
Saturday, 27—Feria.

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**FATHER KOENIG'S NERVE TONIC**  
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STUCKENBUCH, near Padernora, Oct. '94.  
For 10 long years I suffered from falling asleep; tried many physicians and medicines during that time, but the attacks increased and came on every few hours, until I took Pastor Koenig's Nerve Tonic only a few days, then the attacks disappeared, and this is now almost a year; since then I am quite well and can attend to my business again. TH. NETZWORKER.

**Steeplechase Cured.**  
MILBANE, South Dakota, Oct. 10, 1895.  
I am pleased to testify that for forty years I never could go to bed and sleep. I tried all kinds of medicine and remedies for my sleeplessness, but now, if I were a poet, I would sing the praises of Pastor Koenig's Nerve Tonic, as only one bottle of it cured me. Rev. C. M. BAUWIS.

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### \$2.39.

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