

# The Catholic Journal.

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## AROUND THE GLOBE.

### WHAT THE CHURCH IS DOING IN THIS AND OTHER CONTINENTS.

Many Items of General Interest That Will be Appreciated by Our Readers.

Mgr. Zeininger, vicar general of the Milwaukee Archdiocese, expects to soon start for Carlsbad, Germany, to take the waters of that famous resort for the benefit of his health.

An Ur-timane man at Bologna, whose hundredth birthday is to be celebrated entered her convent eighty years ago and has never set foot out of it since.

Leo XIII. has given a contribution of 25,000 lire for a hospital at Angun, the episcopal seat of Car-puneto, his native district.

It is said that the Jesuits in Alaska will have a steamer on the Yukon to run between the missions. It will be called the "St. Joseph" and will be a floating chapel.

Rev. Thomas Ewing Sherman, S. J., the son of Gen. William Tecumseh Sherman, says that his duties have compelled him to travel over 100,000 miles in the last two years.

The firm of Barnato Brothers has distributed \$81,500 among the London hospitals and other charities, announcing that the money is given in fulfillment of the intentions of Barney Barnato, the South African millionaire who committed suicide last June by jumping overboard from the steamer on which he was traveling from Cape Town to England.

Among the prelates who will keep anniversaries of their consecration during this month are Archbishop Feehan of Chicago, who was consecrated on All Saints day, 1865, for the Natchez diocese, and Archbishop Chapelle, who was mitted on the same day six years ago for the coadjutorship of Santa Fe. Bishop Foley of Detroit will be nine years consecrated on Nov. 4; Bishop Bonacum and Scannell were mitted Nov. 30, 1887; Bishop Hennessy of Wichita was consecrated on the following year, and Nov. 30, 1893, was the date of Bishop Dunne's investiture with the purple of the Dallas diocese.

The month of November is dedicated to the relief of the souls detained in purgatory. It opens with the feast of All Saints, which is followed the next day by All Souls; and other notable November festivals are St. Charles Borromeo's, 4; St. Andrew Avellino's, 10; St. Martin, the bishop's, 11; St. Martin, the Pope's, 12; St. Stanislaus Kostka's, 13; St. Gregory Thaumaturgus', 17; St. Elizabeth of Hungary's, 19; Our Lady's Presentation, 21; St. Cecilia's, 22; St. John of the Cross', 24; St. Catharine's, 25; St. Leonard of Port Maurice's, 27, and St. Andrew's, 30. The last Sunday of the month will be the first one of Advent.

Monsignor Schroeder, whose name has figured so often in print, is yet on the sunny side of 50. He was born in 1849 near Aix-la-Chapelle, in Rhine-Prussia, and in 1867 he became a student of the German college at Rome, where he spent seven years in study. He was ordained in 1874, but being unable, because of the Kulturkampf, to exercise his ministry freely in his native land, he then went to Belgium and taught until 1887. Then he returned to Germany and became pastor of a church in Cologne. He also taught theology in the Cologne diocesan seminary, from which institution he came to this country to take the chair of dogmatic theology at the Washington University.

The Papal bull reorganizing the Franciscans has been published. Briefly, this bull is one which wholly and completely reorganizes and unites the various orders of Friars Minor. After that solemn promulgation the whole of the various branches are now placed under the new general of the order, the Rev. Louis Lauer, in place of the Most Rev. Louis de Parme. As a result of this bull the new general was solemnly installed on Wednesday week in the convent of the Franciscans, before His Eminence Cardinal Serafino Vannutelli, prefect of the Congregation of Bishops and Regulars. A most solemn service it was. After the reading of the bull, Rev. Louis de Parme, now no longer general, begged the pardon of God and his prefect the Cardinal for the omissions and faults which he had committed during his office. The Cardinal replied by most encouraging words, bidding him to be of good heart, and the new general, the most Rev. Louis Lauer, was solemnly installed.

## WASHINGTON LETTER.

### PAPAL INTERVENTION IN THE CASE OF PROF. SCHROEDER, DENIED.

The British Government Trying to Discredit the Statement of a Probable Famine in Ireland.

(Special Correspondent of the CATHOLIC JOURNAL.)

WASHINGTON, D. C.—The work accomplished at the meeting of the great church prelates in Washington was of the most vital importance to the church in America. Something was told in the latter last week of the struggle at the University and it was said that the trustees would not submit to the attempted destruction of any body of men as to the choice of any of its professors. The question at issue was not merely the retention or dismissal of a particular professor. It was far more important. The policy was not only of the University but of the whole American church. The decision has been made and it comes direct from the Holy Father, in favor of the American idea for the Church of America.

In this contest Mgr. Schroeder was only a pawn in the great game of chess. He represented the German idea, that the German language should be taught in the parochial schools and used in the churches where the Germans are predominant. This was intended to propitiate a German element in the population of the country and in the church, fully committed to German ideas. The theory was repugnant to every American theory of Church or state.

Dr. Schroeder as professor of dogmatic theology in the University had a commanding position from which to impress this idea and the board of Trustees asked his resignation, which was given subject to the approval of the Pope and to take effect at the end of the scholastic year. It was said that the Pope had requested that no action be taken by the trustees looking to the removal of Mgr. Schroeder and a telegram to that effect purporting to be from Cardinal Rampolla was shown. The trustees did not believe that there would be any influence at Rome and they acted on this theory. The result has proven they were right as is shown by the following telegram:

Rome, Oct. 25.—Cardinal Rampolla authorizes the denial of papal intervention in the case of Prof. Schroeder of the Catholic University, at Washington, and states that the matter is entirely in the hands of the Bishops.

The British Government is trying to discredit the statement that there is great distress and a probable famine imminent in Ireland.

A meeting of Roman Catholic prelates was held at Maynooth this week, and those present adopted resolutions that the Archbishops and Bishops of Ireland deem it their duty to submit to the Government a statement of their conviction, formed on personal knowledge of seven members of that body, that the failure of the potato and cereal crops in many districts, particularly on the southern and western coasts, must lead to great distress, and unless speedy measures of relief are adopted will lead to disastrous consequences. It is particularly bad in the middle and west of Cork districts, south of Ireland, from the Macaroon to the borders of Kerry, including two congested districts. Meetings are being held, by the parish priests presiding, to urge the government to start relief works before the people reach the point of actual suffering.

The district of bantry, where the greatest suffering occurred in 1847 and 1879, is as bad as the Cork district. In Middle Cork and along the southern coast there is not more than a quarter of the usual crop. It is feared that the supply of food will be exhausted before the new year. The other crops are very bad. The laborers are worse off than the farmers, because now that the crops are harvested, they have no expectation of work until spring.

The following dispatch was shown to an eminent Catholic of this city.

OTTAWA, Ont. Oct. 25.—Archbishop Cleary has created a sensation by a proclamation issued yesterday in which he says:

"We hereby declare with all the authority of the church, vested in us as Archbishop of Kingston, and your chief pastor, that any Catholic in our Metropolitan city or diocese, who shall hereafter presume to enter any non-Catholic edifice to assist at what is termed a marriage ceremony or service for the dead even though he

should not take any active part in the performance, renders him held guilty of mortal sin by dishonoring the religion of his baptism; and defying the laws of the holy church and giving public scandal before society. We furthermore reserve to ourselves alone the power to absolve from this heinous sin." After carefully reading the paper this gentleman said: "The Prelate has not exceeded his authority, but I do not think he exercised it with discretion or liberality. I can see no harm in being a looker on at a funeral service performed by any one. In fact I have myself watched the very impressive funeral service performed by the Knight Templars, and can see no sin or even a venial offense in such action. I was no more a participant in the ceremony than the pillars of the building in which it was performed. It is not such severe censures as that of the Archbishop that keeps Catholics from actual sin."

The rumor that the Suplicians Fathers would be placed in charge of the University is denied. The statement is made that no one of the orders of the Church will be given control, but that professors of the University will be selected from any order or from scholars not belonging to any, solely upon the ground of exceptional fitness for the duties, which individual members of the faculty may be called on to discharge.

### AN IRISH FAIR.

Hibernians of Chicago to Raise Funds to Erect "Emmett Hall."

To raise funds toward the erection in Chicago of Emmet Memorial Hall the Ancient Order of Hibernians will give an Irish fair in Battery D and the Second regiment armory during the week beginning with Dec. 4.

One of the unique features will be a map of Ireland covered with the genuine soil of every one of its thirty-two counties, which will afford an opportunity for exiles to again touch foot upon their native sod without having to cross the Atlantic.

The Ancient Order of Hibernians has discussed the erection of a structure for business and social purposes to be called the Emmet Memorial Hall, for four or five years. There will be 35 booths, 32 representing the different counties in Ireland, and three representing America, the State of Illinois, and the city of Chicago, respectively.

Each of the county booths will contain some product suggestive of that locality, or historical memoir of it. Derry meerschaums, black twist, blackthorns, poplin, lace and linen will greet the eye in the way of goods; while in curios there will be a bit of Kerry bog oak, St. Kiven's "wishing chair" from Cork, a bit of the coronation stone of Tara's famous hall in County Meath, and other reminders of Blarney's song-famed castle, O'Malley's war-beaten towers, Donegal's venerated abbey, Limerick's memorable treaty stone, and other articles.

### FATHER OBERHOLZER.

Statement Exonerating Him by Justice of the Peace Buick.

For some time past an investigation of specific charges against Rev. Fidelis C. Oberholzer, pastor of the Holy Redeemer church has been in progress before Justice of the Peace Isaac Buick of the town of Irondequoit. Ira L. Ward of the firm of Salisbury & Ward has conducted the examination of witnesses for the prosecution. The defendant was represented. In all 17 witnesses were examined. The investigation came to an end Saturday last, and Justice Buick has given out the following statement concerning it:

"IRONDEQUOIT, Oct. 30, 1897.

"To whom it may concern:

"Whereas, As information has been lodged with me charging Rev. Father Oberholzer with a supposed crime, supposed to have been committed by him, and after several sessions and after having examined all witnesses produced before me, and taking their testimony, and after having fairly and impartially considered the same, I have come to the conclusion that there is nothing to show that any crime has been committed. I therefore dismiss the said proceedings and fully exonerate said Father Oberholzer.

ISAAC BUICK,

"Justice of the Peace."

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## PURGATORY.

### TESTIMONY OF THE FATHERS OF THE CHURCH.

The Jews Still Pray for Their Dead—Our Saviour's Allusion to Purgatory—St. Paul's Testimony—What is Said by St. Augustine and St. Chrysostom—Objections Considered.

The Catholic church teaches that besides a place of eternal torments to which those are consigned who die in the state of mortal sin there exists in the next life a middle state where souls suffer for a time who die in venial sin or who have not entirely satisfied the justice of God for former transgressions. Purgatory is not a place of probation. The souls suffering there are not being cleansed from the guilt of their sins but are paying the debt of punishment due them. Suffering alone can never take away sin. True contrition and change of heart only can effect this through the merits of Jesus Christ. Even the smallest sin cannot be forgiven without repentance. Those souls then, who leave this life without being entirely free from venial sins are cleansed from the stains of these sins by the first act of contrition and fervent love which they make on the separation from their bodies.

Up to the time of the Reformation unbelievers in Purgatory were few. The Jews long before the Messias were believers in a middle state of punishment.

Judas Machabeus when some of his followers were slain a battle fought against Gorgias made a collection among the survivors and sent twelve thousand drachms of silver to Jerusalem "for a sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. . . . It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from their sins." II. Mach. XII. 43, 46.

This passage implies a belief both in Purgatory and the efficacy of prayers for the departed and takes for granted that this opinion would be held by all who believed in the resurrection.

The Jews have never ceased to pray for their dead. The following prayer taken from "The Meditation of Isaac," a Jewish prayer book, it is said at the house of mourners: "May our reading of the law and our prayer be acceptable before Thee for the soul of N. Deal with it according to Thy great mercy, opening to it the gates of the garden of Eden, and receive it in love and favor; send Thy holy angels to it to conduct it, and give it rest beneath the Tree of Life."

When our Saviour appeared on earth He came to establish a new dispensation. Many of the customs of the Jewish people He condemned; many He did away with altogether. But never at any time did He reprove the Jews for their belief in a middle state or for praying for the dead, although of course He knew that this practice prevailed among the people.

On the contrary our Saviour more than once insinuates the doctrine of Purgatory. Speaking of sins against the Holy Ghost our Lord tells us that: "Whosoever shall speak a word against the Son of Man, it shall be forgiven him. But he that speak against the Holy Ghost, it shall not be forgiven him neither in this world nor the world to come" (Matt. XII. 32).

Now the words "neither in this world nor the world to come" would have no meaning unless some sins are forgiven in the world to come or after the soul has departed this life. When our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life He evidently leaves us to infer that there are some sins which will be pardoned in the life to come.

St. Paul tells us that "every man's work shall be manifest" on the Lord's day. "The fire shall try every man's work of what sort it is." If any man's work abide, "that is, if his works are holy," he shall receive a reward. If any man's works burn, that is if his works are faulty and imperfect "he shall suffer loss; he himself shall be saved, yet so as by fire." (I Cor. iii, 13, 15). Here St. Paul shows that on the last day some shall immediately receive their reward on their work being found fire-proof, while those whose works fail to stand the required test shall suffer loss, so that they themselves may be saved by fire. This is the meaning of ver-

dict of the Fathers of the Church.

A few quotations from the early writers and doctors of the Church will suffice to show the position of the early Christians on the subject of Purgatory. Tertullian who lived in the second century says that: "the faithful wife will pray for the soul of her deceased husband, particularly on the anniversary day of his falling asleep (death). And if she fail to do so she hath repudiated her husband as far as in her lies." The historian, Eusebius, (of the early part of the fourth century) describing the funeral of Constantine the Great, says that the body of the prince was placed on a lofty bier and the ministers of God and the people offered up prayers and sacrifice for the repose of his soul. This, he adds, was done in accordance with the desires of that religious monarch who had erected in Constantinople the great church in honor of the Apostles so that after his death the faithful might remember him.

St. Augustine who lived in the beginning of the fifth century thus prays for his mother, St. Monica: "I therefore, O God of my heart, do now beseech Thee for the sins of my mother. Hear me through the medicine of the wounds that hung upon the wood. . . . May she then be in peace with her husband. . . . And inspire my Lord. . . . Thy servants, my brethren, whom with voice and heart and pen I serve, that as many as shall read these words may remember at Thy altar, Monica, Thy servant. (Confessions Book IX.)

St. Chrysostom writes: "It was not without good reason ordained by the Apostles that mention should be made of the dead in the tremendous mysteries because they knew well that these would receive great benefit from it." The above extracts show that the devotion of praying for the dead as well as the belief in Purgatory is no invention of modern times, but rather a doctrine universally enforced in the first and purest ages of the Church.

One great objection made against the doctrine of Purgatory by its opponents is that the word Purgatory is not found in the Holy Scripture. Still this is no objection after all because it matters little whether or not we find the word Purgatory in Scripture when we find the doctrine clearly expressed there, and all that the Catholic church wishes to express by the word Purgatory.

Neither the term Trinity nor Consubstantial is found in Scripture, yet Protestants make use of both these terms and profess to believe the doctrine expressed by them. They say, too, that the Latin Church and the Greek disagree on the doctrine of Purgatory, but this is not so. They disagree, if you will, about the nature of the punishment which the souls in Purgatory will have to endure, but about the existence of Purgatory and the utility of praying for the dead, there is no dispute between them.

Even this dispute cannot be said to exist between the Latin and the Greek churches, but between individual members of each. It is repugnant to every dictate of reason and every well ordered conception of God's goodness to suppose for a moment that the soul stained only with venial sin must be condemned to the same everlasting punishment as the soul steeped in the blackest and most heinous crimes, but the soul spotted with the slightest imperfection cannot bear the beatific vision of God and it must, therefore, find some middle place where it can purify itself perfectly and this middle state the Catholic church calls Purgatory. The poor souls suffering in this middle state of punishment we can relieve. Powerless to help them selves they call out to us to help them. "Have pity on me at least you my friends."

How cold the religion that would decree an eternal divorce between the living and the dead. How consoling the teaching of the Catholic church that all ends not with the grave; that though one near and dear to us has gone from this life, it still remains in our power to help him by prayer and the offering of the Holy Sacrifice. Such a teaching robs death of its sting and makes the separation of friends endurable.

The month of November the church consecrates to the suffering souls in Purgatory. Every day of the year, however, she offers up prayers for their relief, beseeching the Almighty to "give them eternal rest and let perpetual life shine upon them."

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## JOURNALISM.

### THE PART IT PLAYS IN DEFENSE OF THE CHURCH.

Froude's Observances—The Press—The Church's Old Enemy—New in New Service—Catholic Register.

In the course of his review of Catholic religion since the Reformation delivered before the Catholic Truth society of England the other day, the Rev. Dr. Barry had this to say of the needs of the hour:

"And here, on the threshold of a subject as rich as it is inviting, I pause. No one will expect me to enter upon the examination of the last half century, with its multiplied authors, books and controversies; yet I am bound to indicate one salient characteristic, and that is the advent of Catholic journalism, not only in its formal shape of the newspaper and magazine, but as bringing with it a crowd of writers who, through anonymous names are not known to be of our followers, do accomplish in their several ways the task incumbent on them of dispelling prejudice, keeping up a high moral tone in the daily or monthly publications, spreading the light and preventing our enemies from seeking upon all points of vantage accessible to recognized authority.

"Perhaps it would not be too much to say that the work of our society, as a whole, comes under the head of journalism—but of a journalism, the contributors to which are not paid, being content, while our resources are so limited, to give their work freely. That few Catholics realize how important such work may be made is a melancholy consideration. It is likewise a proof that they have emerged from the timid or slothful routine which, in days not so happy, was their protection, while now, if it did not expand into larger activity and quicken its march, undoubtedly would be their ruin.

"Mr. Froude observes that 'the Catholic church has taken her old enemy, the Press, into her service.' Would to God that prophecy were fulfilled! We should soon see a different and better world. No; the boundless possibilities of the Press are hidden from the eyes of the most of us. I can imagine this society with its 30,000 active members and its 15,000 guineas a year; with a staff recruited, as a matter of course, from our great colleges, from the seminaries and the novitiates which are scattered over England, from the clergy who have some degree of leisure in their missions; and supported by the aid and countenance of those old Catholic houses that have weathered the storms of persecution, no less than by the converts in every profession whom the church has gathered in.

The society is here in the midst of its capable of indefinite expansion, already a success, known at home and abroad, limited on both sides of the Atlantic, and a tower to the right door who was wont to fly his shadowy name and ignorance against the name of Catholicism in careless security. That time is gone by. But when shall we understand that the journalist is the modern apostle alike of the false and the true? When shall we know our calling and its responsibilities? When will our response be taken away that we leave it to strangers to count and catalogue our precious things; to publish and translate our service books; to furnish guides to our cathedral; to celebrate the 'Stones of Venice' and the vaults of Assisi; to exhibit to the reader whom we might attract and persuade, those ancient stories which one has termed the 'Legends of the Madonna'; and to unfold even before the eyes of Catholic travelers the numberless beauties of the Bible which are carved in oak at Amiens?

Do not tell me that our poverty will explain or excuse all. It is not money that is lacking, but the sense of our own artistic, literary and spiritual wealth. We have not learned the lesson which was taught us by the Wisemen and the Pagans, who were dull to the vision of the church, and spreads through the centuries, as if in our daily round, we often like men that dream of infinite riches of reality, present, lie within their grasp.

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