

The Catholic Journal

Vol. IX, No. 25.

Rochester, N. Y., Saturday, March 19, 1898.

\$1.00 per Year.

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.

Cardinal Mertel is the oldest member of the Sacred College. A few days ago he entered on his 93rd year.

Bishop Santander of Havana, announces that he will erect, at his own expense a wall around the graves of the Maine's victims.

A general chapter of the congregation of the oblate Fathers will be held in Paris on the 16th of May, for the purpose of electing a superior general to succeed the Very Rev. Father Soullier, lately deceased.

Joan of Arc's trial preliminary to her admission to sainthood is near at hand. Signor Minetti has been appointed to plead her case, while Mgr. Lugari will be the advocatus diaboli.

The heroic services of Chaplain Chidwick have been recognized by the secular newspapers. A New York journal says: "If it were customary for this government to bestow decorations, as they do in Europe, Father Chidwick would be covered from head to foot with crosses and medals."

St. Rose of Lima Church, New York, and the large school attached thereto are directly in the way of the approaches to the new East river bridge, and Father McGinley, the pastor, wants some arrangement made by which he can get the money for the property in time to build another church and school before moving. The city usually pays for condemned property some time after taking it. It will probably be a year before the church will have to move.

William F. Cody, better known as "Buffalo Bill," with a party of friends, is en route for his ranch in the Big Horn Basin, in Montana. Mr. Cody is president of a company that owns 250,000 acres of land in that section, and is on his way out there to direct operation for the coming season. The centre of the colony is the small but thriving town of Cody, which contains a fine flouring mill, a bank, a general store and several other thriving business institutions.

Pere Favier, whose consecration as Bishop in the North Cathedral, Peking, China, was reported the other day, has been a resident for over thirty years, has managed the Catholic temporalities and built the new North and East Cathedrals. He also arranged for the appointment of a Papal Nuncio and negotiated the sale of the old Cathedral to the Empress dowager. He was decorated with the third button and promoted last year to be a second button mandarin. The Chinese declare that Pere Favier's present appointment is due to direct representations made by the Emperor to the Vatican.

A touching feature of the festivities in Rome in honor of the twentieth anniversary of Leo XIII's pontificate was a banquet given to four hundred and fifty mendicants. It was prepared by the Sisters of Charity and served in the garden connected with the public dormitory of Santa Maria in Cappella by the members of the Circolo di San Pietro. A number of prelates and distinguished laymen were present. Previously to the banquet Cardinal Cretoni had celebrated a Mass, at which the mendicants assisted. His Eminence was likewise present during the banquet, and towards its close he made a brief speech, calling on all present to drink to the health of Leo XIII. A drawing took place for ten prizes of ten francs each, presented by His Eminence Cardinal Cretoni.

The Cardinal Archbishop of Sydney, Australia, has contracted for the completion of St. Mary's Cathedral at a cost of £22,210. It is a happy augury that the new works at St. Mary's should be started so soon after the completion of St. Patrick's Cathedral, Melbourne. The design of the Cathedral is cruciform in its general plan and comprises nave and aisles, two towers and spires, each 260 feet high, and a centre tower at the intersection of the nave and transepts. The clear internal length when completed, according to the design, will be about 350 feet. At present only about 200 feet in length of the Cathedral has been erected, and this comprises the choir, chapels, transepts and one bay of the nave. The Cathedral as it now stands is but little more than half the full length.

INDULGENCES.

INFORMATION ABOUT THIS IMPORTANT DOCTRINE.

Reason for Adoption by the Church, and Authority Thereof.

The subjoined article on indulgences is gleaned from facts taken from an authoritative version on the subject, by Rev. C. H. McKenna, O. P., printed in a little book called "How to Make the Mission," and is of interest to non-Catholics as well Catholics, because of the general misunderstanding on this doctrine of the true church.

First, the question, "What is an indulgence?" must be answered: "An indulgence is the remission of the temporal debt often due to sin after the sin itself has been pardoned."

If there were no sin there would be no necessity for indulgences. By committing sin the culprit incurs two evils, those of guilt and punishment. Guilt is of two kinds—it either stains the soul, defiles and sullies or blackens, corrupts and kills the soul. As guilt is twofold, so must be the punishment. First, a punishment for time, or temporal; second, a punishment forever or eternal. When God pardons sin through the sacraments he takes away the stain, defilement and guilt and absolutely pardons or condones the eternal punishment, but a temporal punishment often remains as a debt due to his offended justice.

Catholics often suppose that when they receive absolution from the priest and are given a short penance to say, that their guilt is removed. But this is not so, for when man is guilty of repeated and horrible blasphemies, drunkenness and impurity for years, the few Rosaries which the confessor gives him will never satisfy the justice of God.

The question may be asked: "Why then does not the priest give him penance in accordance with the justice of God?" In the beginning, the priest cannot tell what would be sufficient satisfaction for those sins, because God alone knows the enormity of sin, and very few would be willing to endure the penances which the priest might impose. In early times severe penances were imposed, but thousands had rather be lost than perform such penances as fasting on bread and water for years, and other like acts of reparation.

Although the church changed her discipline, her doctrine remained unchanged. Neither has sin changed, nor has God changed. The church opened the treasury of her indulgences, through the authority given her by her supreme head, when God said to St. Peter: "I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be loosed also in heaven."

As an example of the doctrine of indulgences, the following story will illustrate the point very clearly:

A certain king had a very wicked subject, who often rebelled against his sovereign and even attempted his life. The king bore all patiently, until moved by the king's goodness, the subject resolved to sue for pardon. Going to the king and begging for mercy, he was received kindly by the king, who said: "I give you your life, which you forfeited by your rebellion; but justice demands that you undergo some punishment. You will either go to prison for twenty years or pay into the treasury ten thousand dollars."

"I know, O King, that I should be the most grateful of men for having been granted my life," said the culprit, "but I am very poor and I dread to go to that horrible prison."

"Well," said the king, "go to my prime minister. He is the dispenser of my favors. I will be satisfied with whatever he appoints for you."

He went to the prime minister, who received him kindly and said: "Be of good heart, my son, I will not let you go to prison. I will pay the ten thousand dollars for you, provided you will perform a light duty that I shall assign you."

The poor man, with tearful eyes, asked: "How O beloved master, will you find enough to pay my debt?"

Said the minister: "Know that the king does not desire any of his subjects to go to that horrible prison. It is he who has opened his treasuries to me. I am allowed to dispose of all his wealth on his subjects, provided they come to me with the proper disposition towards him and are willing to perform such duties as I shall assign them."

The king is God, the church is His minister and the sinner is the rebel. A true penitent will gladly avail himself of that merciful appointment of the Almighty.

There are two kinds of indulgences, plenary and partial. A plenary indulgence is the entire remission of all debt due to sin. A partial indulgence is the partial remission of the debt due to sin, or a portion of the canonical penances formerly imposed on public penitents. An indulgence, instead of withdrawing sinners from the practice of good works, incites them to increased fervor in their performance.

To gain an indulgence it is necessary to be in a state of grace, and have the intention of gaining it. Otherwise, although in a state of grace, the indulgence cannot be gained without having the intention. The intention, however, need not be actual, but must be virtual—that is an intention which has been actual, but which has been lost sight of through distraction or inadvertence.

The conditions required must be exactly performed. To gain a plenary indulgence (excepting the plenary indulgence of the stations and a very few besides) we must receive the holy sacrament of penance and the Eucharist. We must also pray for the Pope's intention. This condition is sufficiently complied with by reciting five times the Our Father and Hail Mary, for the praise and glory of God's name, for the exaltation of the church, conversion of infidels and heretics, peace and union between Christian nations, and for all the intentions of the church.

To gain the full effect of a plenary indulgence it is absolutely necessary to sincerely detest all our sins, even the venial ones, and to be filled with a true spirit of penance. As a sin is never forgiven while guilt remains, a sincere repentance is required and must precede the remission of the punishment. From this it may be seen that there are very few who gain a plenary indulgence, because of the fewness of those who have a sincere and efficacious repentance of every venial sin, and a sincere and firm resolution of avoiding every sin, great or small, with all its propable occasions.

In conclusion, the idea should be impressed on the mind of the reader that an indulgence never exempts any one from the necessity of doing penance; nor is it, as some non-Catholics persist in believing, a license to commit sin. Penance has been commanded to all without exception, and all ought to imitate Jesus Christ, as did the saints, whose lives were a continual penance.

Raffle For Souls.

We have read all sorts of articles written by bigoted people but the following from the Christian Endeavor World is about as rank as we have ever perused:

A RAFFLE FOR SOULS IN MEXICO.

By Rev. Francis S. Barton, Missionary in Mexico.

Yesterday in a Roman Catholic church in Mexico I read the following notice:—

Raffle for Souls. At the last raffle for souls the following numbers obtained the prize, and the lucky holders may be assured that their loved ones are forever released from the flames of purgatory.

Ticket 841. The soul of the lawyer James Vasquez is released from Purgatory, and ushered into heavenly joys.

Ticket 41. The soul of Madame Calderon is made happy for ever.

Ticket 762. The soul of the aged widow Francisca de Parris is forever released from the flames of Purgatory. Another raffle for souls will be held at this same blessed church of the Redeemer on January 1st, at which four bleeding and tortured souls will be released from Purgatory to Heaven, according to the four highest tickets in this most holy lottery. Tickets, one dollar. To be had of the father in charge. Will you for the poor sum of one dollar, leave your loved ones to burn in Purgatory for ages?—Puebla, Mexico.

When You are Tired

Without extra exertion, languid, dull and listless, your blood is failing to supply to your muscles and other organs the vitalizing and strength-giving properties they require. Hood's Sarsaparilla cures that tired feeling by enriching and purifying the blood. It will give you energy and vigor.

Send your job printing to this office—best work and lowest rates.

WASHINGTON LETTER.

THE BIBLE AND MARTIN LUTHER.

The Principal Error Which Luther Advanced for his Secession From The Church Fully Explained.

(Special Correspondence of Catholic Journalist.)

Father Pardon, S. J., is delivering at St. Aloysius church a most remarkable series of sermons, the second being on "The Bible Before the Tribunal of Reason." Father Pardon said:

"Martin Luther boldly affirmed that the Bible was the means of transmission, and he accused the Catholic church, of keeping the Bible from the people. Luther is set up on a pedestal as the rescuer of the Bible from oblivion, and for three hundred years this has been accepted as true by many who boast of doing all their own thinking. But we live in a critical age, and it is time that people do a little deeper thinking—as to whether Luther really rescued the Bible from oblivion or not. The facts are these: Printing was invented in 1438. Luther was born in 1483. As soon as printing was invented the Catholic church had Bibles printed in the vernacular tongue. A German edition of the entire Bible was printed in 1447, another in 1466, and so on, so that prior to Luther's translation the Bible had been printed in German sixteen times, once at Strasburg, five times at Nuremberg, ten times at Augsburg, and thus, long before Luther was born, the whole Bible was read by the German people in the German language. This, no doubt, contradicts what non-Catholic writers have published in school books and books of literature concerning the opposition of the Catholic church to the Bible, but it is time that true history should be learned. There can be no gainsaying these facts, as many copies of the Bible in German, as in other languages, are still extant, with their date of publication and may be examined in the British Museum in the great libraries of the world.

There are very few of the laity in the Church who know the facts stated by Father Pardon. It would be a very rare occurrence to find a scholar unless a very profound one, outside of the Church who knows that nearly forty years before Martin Luther was born, the Church was translating the Bible into German and printing it for German Catholics to read, and that sixteen editions were printed and distributed before Luther's birth. Of course the followers of Martin Luther will deny this statement because it knocks out the principle prop which the disolute monk advanced for his secession from the Church. But Father Pardon tells where copies of these Bibles can be seen. Even this however, will not avail, for the system of misrepresentation will be continued. How the Bible is treated by some Protestants is shown by the fact that a minister, as stated by Father Pardon, in New York, recently said to his congregation: "The Bible is the word of God," thus repeating a truth taught by the Church. But this minister continued: "This I deny, and I defy anyone to find that assertion in the Bible." Another Protestant minister said in a sermon: "I would not read parts of the Psalms of David to my congregation on account of the devilish doctrine they contain." Father Pardon says and that is the truth: "The Catholic Church has always taught that the Bible is the word of God, but that it cannot be the only rule of Faith, since no book can interpret itself."

A most remarkable history of the work of Catholic Missionaries in the Northwest, has just been prepared and printed in Milwaukee. The title of the work is "The Catholic Church in Wisconsin," but its scope is much greater, than the title. The history of the exploration of the Northwest begins in 1684 and an almost continuous story is told of how the priest followed by the trader penetrated through forests and over lakes and rivers, the one carrying the cross and civilization, the other the rifle, gunpowder and rum, the one to build, the other to destroy.

The King of Italy took advantage of the honors intended for the Holy Father in the celebration of his eighty-eighth birthday and the twentieth anniversary of his Pontificate, to try and show to the world that the Pope of Italy was honoring the son of the usurper who robbed the Church of its patrimony. But the world knows better.

Hood's Pills are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

THE TWO COUSINS.

BY MARY ROWENA COTTER.

(Continued from last week.)

Her caution, however, did not save her from the tongue of the idle gossip of the city, for having been seen on a few occasions, when he accompanied his brother to Mr. Sumner's, it had been reported that he went to see Alexis, then somebody said that they were engaged, and there would probably be a double wedding in the spring; but Alexis's engagement had not been announced on account of the recent death of her father.

Dame Grundy caught up the refrain, which reached the young girl's ears and caused her much suffering, which was renewed as she saw the admiring glances cast, first at her then at him, while the bride was receiving congratulations after her marriage. One lady turned from the bride to her, and in a tone that was audible throughout the room, said, "It is too bad, Miss Grey, that this could not have been a double wedding; but I suppose it will not be long ere you, too, will wear the bridal veil and orange blossoms."

Alexis blushed deeply, but made no reply for she was thinking of the pure white bridal robes worn by the brides of Christ whose number she hoped soon to join. Andrew Hurley saw that blushing and mistaking its meaning, his heart throbbled with hope that encouraged him to approach her. As soon as supper was over he would ask her to take a stroll with him on the lawn; but he was disappointed, for as he turned to speak to Virginia, on arising from the table, Alexis had disappeared.

"I have found you at last, Miss Grey, after looking for you for nearly an hour," said Mr. Hurley, as he came upon Alexis, alone in a secluded part of the lawn, whither she had flown to escape him.

"Been looking for me?" said Alexis, rising from her rustic seat and endeavoring to control her voice which she knew, trembled. "The heat and confusion in the house made my head ache, so I came out here to be quiet for a while and get a little fresh air." This was her excuse and it was partly true, for her temples throbbled violently; but it had been his presence more than anything else which had caused the pain.

"It is much pleasanter here than in the heated parlors," he said, "and as that seat is undoubtedly made for two, can we not sit down and have a pleasant little visit?"

"Not now," she said, "I prefer returning to the house as we will probably be missed; and besides I must help Virginia dress for her journey."

"I hardly think two would be missed any more than one has been," he said, "and it will be two hours or more before the carriage calls to take them to the depot so you need not be in such a hurry to go in."

"Come let us go," said Alexis, deigning not to hear his last remark. At that moment the butler struck up a lively waltz and Mr. Hurley said, "Yes, Miss Grey, on condition that you will favor me with this waltz."

"Thank you Mr. Hurley," said Alexis, "but I never waltz." "I forgot that your church disapproves it," he said, apologetically, and, although I see no harm in it, I admire your obedience to your religious principals, but you will not refuse me the next square set."

"In her eagerness to get to the house, and thus prevent his speaking to her on the subject she dreaded most, Alexis consented, when they reached the front veranda the bride met them, and, with a face radiant with smiles, said, "Been out for a stroll in the twilight, I see, and I have been waiting the whole house for you. How happy you look."

Others than Virginia had been watching them and Alexis was greatly pained by the few remarks she overheard concerning her marriage which they expected soon to attend. For this reason she at first declined to accompany the bridal party to the depot, but Virginia begged her to go and she could not refuse what might be the last favor she could ever grant the girl who had been as a dear sister to her.

Alexis was the last one to give the bride a farewell kiss, and as she embraced her cousin her tears flowed freely, bringing forth the whisper, "Why Alexis, are you unhappy because I am married?"

"No, Virginia, I am very happy because I know you are," said the young girl and I hope your life will ever be as bright as it has been today."

"Thank you, Alexis," said the bride, and my best wishes for you will ever be as bright as it has been today."

The cousin's lips were set in another farewell kiss, and two beautiful streams of tears flowed in parallel lines they suddenly plunged into the directions to flow through road, but not so for many long years they separated.

CHAPTER V.

"Come, Miss Grey," said Andrew Hurley, taking Alexis's arm, "let us stand here, for you know the station says if we stand out of the way of sight, we shall never see them again."

"I am not all in tears," said Alexis, withdrawing her arm, and the train is moving. I have no need of weeping."

When they returned to the house and Alexis walked with the man who had been as a dear sister to her, she felt as though she had been a part of the life that she had power to make more.

"Why are you so sad?" he asked, as he caught her hand, "be as happy as you can, for you will be as happy as you can."

"I seem to be sad," said Alexis, "my cousin is married, and I am thinking of her."

"I was thinking of her," said Alexis, "and you know she is happy."

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