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ELOQUENT ADDRESS.

DELIVERED BY ARCHBISHOP RYAN
OF PHILADELPHIA.

On the Occasion of the Third Convention
of the Priests' Eucharistic League—His
Excellency the Apostolic Delegate and
Many Priests and Priests Present.

The third convention of the Priests' Eucharistic League opened appropriately with Solemn Benediction of the Blessed Sacrament at the Cathedral, Philadelphia, on Tuesday evening, the 17th inst. Bishop Horstmann, of Cleveland, was the celebrant.

Wednesday morning Pontifical Mass was celebrated by Archbishop Martinelli, the Apostolic Delegate and Archbishop Ryan delivered the following eloquent address:

"I am come to cast fire on the earth, and what will I but that it be kindled."—Luke XII, 49.

Your Excellency the Apostolic Delegate, Venerable Fathers of the Episcopate, and Clergy of the Eucharistic League:

In the name of my clergy and people and in my own name, I beg to welcome you to this city and Cathedral for the purpose of holding our third Eucharistic Convention. How truly impressive and suggestive is this scene! Around the Tabernacle, the throne of the King, you are grouped; you, the leaders of His spiritual army, come from various parts of His dominions to vow anew your love and loyalty, and to go forth to fresh conquests. Or to use the figure of our Divine Lord in His text, you come to the very furnace of His heart of burning love to receive from it into your own hearts that fire "which many waters cannot quench and floods cannot drown." In order to inflame the world, what can I say to you this morning, my brothers, that you don't know or which this occasion has not already suggested? But there is a power greater, higher, deeper, more enduring than knowledge. It is love. I cry out with the author of the "Imitation," "My God and my All! Enough is given to him that understands and to him that loves it is delightful to repeat it often." So I am delighted to consider again and again the motives which should influence us to keep alive and to intensify the fire of our love for our God, and to spread it in the hearts of His people.

These motives may be classified under two heads: First, a sense of gratitude to God for all His favors to us, and second, a penitential desire, as a consequence of the first, of reparation for our personal ingratitude and that of our world.

To some minds it may perhaps appear as an objection to the doctrine of the real presence of Christ in the Eucharist that this favor is too much to be expected, and this humiliation too deep to be endured by incarnate deity. But, my brothers, how shall we limit His love for us? In a few moments you shall hear chanted in the Nicene Creed, "Incarnatus est." "He became man." "He should leave the glory which He had before the world was made, when He thought it not robbery to be equal to God, and became a man; too much when He was mocked and scourged and spat upon and crucified. Too much! Yes, too much for the intensest human love, but not too much for Thee, Thou bleeding lover of Calvary! And not only has He come to our hearts as to the hearts of His faithful children, but He has singled us out as His priests, the custodians of His sacramental presence, the beings that have the power and the right to call Him down from heaven to be united to His creatures on earth. After the "Incarnatus est" and "Homo factus" and "Crucifixus est," come as the complement of His love the still more marvelous words which not only declare a fact, but make it, "Hoc est corpus Meum." It is as it were whispered as too sacred and too awful to be pronounced aloud! To you, the priest, He says, "I will not call you servant, but friend. In the early morning of your life I called you from my servants and said to your young heart, 'Come, come from the world and its loves and ambitions and enter into the silence of my sanctuary, for you shall become a priest, forever and shall offer the sacrifice of my body and blood for the living and the dead.' And when even after that call you proved at times unfaithful and deeply wounded me, for you had the power to do it, for you were of my household and did eat sweet breads with me, I forgave you, restored you, blessed you, loved you! What could I have done for you that I have not done?"

O, my brothers, the soul-subduing "reproaches" which are chanted in Good Friday's office during the veneration of the Cross can be multiplied and intensified when Christ addresses not His people, but His priest; not His servants, but His friends! A sense of gratitude, mingling with a sense of burning desire to do all in our power to do something in our day to express both. Penitential love leads to reparation. In the heart of the priest it should lead to reparation for his personal sins and for those of the world which insult and wounds the Lord and Lover. If since we entered the Divine ministry, we have but once grievously offended God, though He has forgiven us, we should never forgive ourselves, but ever burn to wipe out by our acts the record of our sin. Think you that the prodigal son at the banquet given by his father because of his return rejoiced as the others did and thought only of his present happiness? No, my brothers, I

have always imagined him sad at heart amidst the revelry, and when his father expostulated with him and said, "Why are thou pale and sorrowful? Have I wounded thee by word or deed?" "No, father," he would answer, "but I am sad because you did not wound me to the heart's core by your forgiving love. I wept when they put the best garment on me and the ring on my finger and the shoes on my feet, and my heart was breaking when you proclaimed that there should be a banquet because I, your son, 'was lost and was found; was dead and was come to life again.' O, father, how I burn to make reparation and show you I am not wholly dead to gratitude for such tender mercy." A thousand times more intense should be the feelings of the penitent priest. There are two kinds of love of God—the love that was never disloyal, the love of the Blessed Virgin and of the obedient angels, of St. Joseph, St. John and those who never sinned grievously. It is the highest and holiest. But there is another love, deep, intense, penitential—the love of Peter and Magdalen and Augustine, a love that burns to repair the past, a love that has achieved such wondrous things for God. O, my brothers, it is a consolation that this, at least, is left possible for us, and we should make it a living power in our souls and acts. But the priest will not only seek to make reparation for his own sin, but will be moved to console the heart of Jesus Christ for the sorrow produced by the sins of his fellow-men.

Recall, my dear brothers, the agony in the Garden of Gethsemane. Amidst the darkness and unspeakable desolation of the scene when the Lord's soul was sorrowful even unto death, and He asked that if possible that chalice of suffering should pass from Him, the Evangelist says that an angel came to comfort Him. What comfort could an angel give to the Lord of the angels? I have sometimes thought that perhaps this angel whispered to the sacred humanity of our Lord: "O Son of Man, though men will betray and deny and crucify Thee and the world prove ungrateful after all shall be consummated, yet behold that multitude which no man can number, that vast procession of apostles, martyrs, confessors, virgins and devoted lovers of Thee and Thy doctrines; behold the innumerable priests that shall stand at Thy altars and offer sacrifices of reparation to Thy now breaking heart. O, Son of Man, be comforted and endure!" O, my brothers, to be one of these and to offer that sacrifice but once were worth the soul's highest aspiration and the soul's supremest effort. And you, my brothers, and I are amongst these. Thanks be to our God! Let us then unite in acts of reparation to our Lord, especially all the indignities offered to Him, especially in the sacrament of His love, the Holy Eucharist.

What are the means we should adopt to attain this end? We must begin with ourselves, and therefore have I dared to be so personal to-day. "Qui non ardet non incendit." He who does not burn cannot set on fire. If there be no first fire, Divine love and penitential sorrow in our own hearts, how can we communicate it to others? Our Eucharistic society of priests was founded and is admirably calculated to kindle this fire. Let us then be exact observers of the ordinances of our society and let us during the sessions of this convention devise means of adaptation of the rules to the particular conditions of the country. So shall we increase in that personal love of our Lord which is, I believe, the only hope for that religious union of all denominations in the true fold of Christ's Church.

When we seek for union of discordant elements of any kind, we first look for the principles, if any, which are common to all the elements. Now if we examine impartially we shall find that admiration and love for the character and person of Jesus Christ is the only one thing common to all. "Whom do men say that the Son of Man is?" asked Jesus of His apostles. They replied: "Some John the Baptist, others Elias or Jeremiah or one of the prophets." Observe you, they differed as to whom to compare Him, but they all agreed that He was great and holy by comparing Him to these saints and prophets. So it is that all who bear the Christian name, and not only these but the Mahometans themselves and now the Reformed Jews, honor that name which is above all names. It is wonderful what an amount of intense personal love for Jesus Christ is found outside the body of the Church. It is the point on which we agree. I believe His own prophetic words, "And if I be lifted up from the earth I will draw all things to Myself." Let us be filled with this personal love for our Lord, and we shall find avenues to the hearts of the children of men. Let us be gentle in our controversies and remember that men are not opposed to the Catholic Church, but to something which they mistake for it. Let us, in the spirit of our dear Lord, be patient in explaining the doctrines of faith, and let us speak of that which they have in common with us, a love for His sacred person and character. A priest with the love of God in his heart has the attraction of the priesthood of Jesus Christ and wins pure souls of other folds and effects more than cold logic can to unite the world under His one banner. O, my brothers, think of these things and act out your thoughts and sublime mission. And so Thy, of Blessed and Most Sacred God, send down wisdom that all shall

by Thy throne, to illumine the intellects and warm the hearts of Thy priests who go into council to-day, that they may devise means to enkindle in the hearts of Thy faithful the fire Thou hast cast upon this earth. Amen.

GIBBONS AND DEWEY.

The Great Churchman and the Admiral's Gracious Meeting.

The concluding feature of the ceremonies that marked the presentation to Admiral Dewey of the sword voted by Congress was a prayer by Cardinal Gibbons. The prayer finished, the Cardinal turned to Admiral Dewey, who extended his hand and said: "Admiral, I cannot let this opportunity pass without congratulating you on your magnificent victory which has added renown to the American name throughout the world. I hope you will live many years to enjoy your honors, the fruits of your splendid achievement. Permit me, Admiral, to thank you for your kindness to the chaplain of the Olympia, Father Reaney, who is a priest of my diocese. I hope that the benediction of seventy millions of people will make your remaining years exceedingly happy. I rejoice to be present on this eventful occasion."

Admiral Dewey responded: "I thank you sincerely, Your Eminence, for your gracious and complimentary words. I appreciate the honor of having you present on this, the happiest occasion of my life."

Father Leon Leduc, a distinguished New Orleans missionary, who has been sent two years, laboring at Waterville, Me., has now returned to his own diocese to resume work among his own people.

A number of priests of the Baltimore Archdiocese met recently to effect an organization for singing at Requiem Masses for priests. The intention is to sing the full Mass. There are similar organizations in other sections of the country.

The beautiful anthem, the Regina Coeli, was introduced into the church service during the time of St. Gregory the Great, as a thanksgiving to the Blessed Virgin, whose intercession was believed to have caused the cessation of a frightful plague.

Prague's new Archbishop in succession to the late Cardinal Schonborn is Fr. Leo von Klobensky von Elstede, who is thirty-six years of age and has been a priest for ten years. The Czechs feel sure that no German will be able to pronounce his name.

As the result of Emperor William's advice, the University of Strasbourg will receive a Catholic faculty, thus ending a long and bitter controversy. This is a marked victory for the Catholics of the German Empire.

The Feast of St. Januarius, patron of Naples, was celebrated on the 15th ultimo with the customary fervor. The liquefaction of the blood of the saint took place in presence of a congregation which filled the vast cathedral.

By the will of her father, Sister Cecilia, a member of the community of the Sisters of Charity, Cincinnati, will receive \$200 a year for twenty years, and \$3,000 in addition because she has been a nun for twenty years after his death.

Milwaukee is to have a new Polish church which will cost \$16,000.

If people would reflect more they would be brighter and if they were brighter they would reflect more.

When people voluntarily speak ill of a diseased organization that nothing will correct but affliction.

We are sent into this world to make it better and happier, and in proportion as we do so we make ourselves both.

If a man's wife can read the war news without wishing she was a man, he will never experience the pleasure of being henpecked.

He had been a very slow man all his life; one day he died. A neighbor remarked to his son, "Why, he died very sudden, didn't he?" "Yes," said the son, "sudden for him!"

YOUNG MEN REMEMBER.

That it takes more than muscle to make a man.

That bigness is not greatness.

That it requires pluck to be patient.

That selfishness is the most unmanly thing in the world.

That consideration for mother and sister does more to mark a gentleman than the kind of necktie he wears.

That the only whole man is a holy man.

That to follow the crowd is a confession of weakness.

That the street corners are a poor college.

That one real friend is worth a score of mere acquaintances.

That to be afraid to be one's noblest self is greatest cowardice.

PLAIN STATEMENTS

PROTESTANT VIEW OF RELIGION IN THIS COUNTRY.

Amasa Thornton's Interesting Letter to the New York Sun—The Protestant Sects are Drifting from their Moorings and are in Danger of Total Wreck.

In an interesting article in the New York Sun on "Civilization and Religion" Amasa Thornton thus writes of the churches in the United States:

"What is the condition of religious faith in the United States?"

"The Christian Church is divided into three branches—the Protestant, the Catholic and the Greek. With the Greek we have so little association that I will not discuss it. The Catholic Church teaches and insists upon a religion which accepts the doctrine of reward and punishment in the next world. There is no equivocation about it and the result is that the training and education of the average Catholic in the United States makes him a respecter of property rights, keeps the lives of his wife and daughters pure and is making the young American Catholic among the best of our citizens. That Church permits no divorce and I am compelled to admit that it is very wise in that position. I do not say that the Catholic Church is the ideal one, but I am compelled to say that the result of its firm religious principle and uniformity of doctrine and teaching is tremendously in its favor."

"The Protestant Church has, in many of its large and strong denominations, gone practically away from the Bible and the 'old faith upon which Protestantism was built up and made strong.' The Congregational Church is so far away from the religious faith of its New England ancestry that if any of the Puritan fathers could return to earth and see it they would repudiate all connection with it; and justly, too, for as a denomination it has no doctrine that is fixed, and a Congregationalist need not hardly believe anything that includes faith in the Bible. The great Presbyterian Church, which, under the teachings of Calvin and Knox, grew to be such a power for civilization, permits men who openly repudiate the Bible to teach in its theological seminaries and preach in its pulpits. The Episcopal Church has grown to be an eleemosynary institution, to which resort men with broken religious backbones who are either forced out or retired from the other denominations because of spiritual disability. The Methodist Church in the city of New York permits a young man to stand up in the clergyman's meeting and denounce the faith of the fathers and tear whole books out of the Bible. There has been a great question in this city in the last few years whether the Presbyterian Church would not be swept entirely off its feet, and the danger is not yet passed. Most of the Protestant denominations have become more or less affected by the so-called 'higher criticism,' and have permitted their religious teachers to deny the authenticity of the Bible on the ground that scholarship demanded the surrender; but would not the best scholarship be at better and wiser work if it set itself to find out what had been the result of loss of faith in the Bible on the human race? If they did this, they would hesitate long before they would undertake to teach the masses to substitute fine-spun philosophy for that substantial faith, for in studying the history of society, they would find, as I have said, that with the decay of religious belief always came the decay of civilization. Then let them betlink themselves if the prevailing loose opinions in regard to marriage and divorce, the appearance of the socialist agnosticism and its theories of the martial relation, the depraved teachings of the snail-chest on the relation of the sexes and the sexual perversion of the times are not palpable evidences of the effect of the disappearing faith of our fathers. As for myself, when I look at the old civilizations and the point at which their disappearance began and find that at the same point, I am compelled to the conclusion that we are in the drift of a current which will carry us to moral ruin if we do not get out of it. If history teaches anything, our civilization, in order to endure, like every other which has continued vigorous, must be based on a religion of strong faith, one that does not substitute a human philosophy for faith in a Being who cannot be comprehended but who shapes our lives."

"I have heard Dr. Briggs quoted in an east side saloon by a socialist over a glass of beer as evidence that even protagonists of theological seminaries no longer believe in the Bible. The average socialist propagandist feels that if he can shake the faith of his hearer in his religion he has already got him more than half-way into the socialist ranks, therefore, his stock argument is that religious faith is dead and the Christian Church no longer believes in the Bible. If the learned divines and teachers of the Protestant churches who are pushing the 'higher criticism' should study the situation closely, they would find that they are potent influences in making socialists and anarchists."

"Will the great body of the Protestant church bring the old ship back to its moorings, or will it leave the field entirely to the Roman Catholic Church? I ask the question as a Protestant."

AMASA THORNTON
New York, Oct. 11.

CATHOLIC SOCIETIES

What is Transpiring in the Different Fraternities.

Supreme Council C. M. B. A. Finance Committee's Report.

HORNELLVILLE, N. Y., Sept. 27, '99.
To the Supreme President and Board of Trustees of the Supreme Council of the Catholic Mutual Benefit Association.

Government and Brothers:

Your committee on Finance and Mileage, in compliance with our duties as defined in section 135, page 66, revised constitution of 1897, beg leave to report that we met at the office of Supreme Recorder Joseph Cameron, at Hornellville, N. Y., on the 27th and made a full and careful examination of the books of Supreme Recorder Cameron and Supreme Treasurer Welch, checking all items against each other, and proving the receipts of the Supreme Recorder and Supreme Treasurer, by statements of remittances received from the several grand councils and branches, under the jurisdiction of the supreme council, and verifying all disbursements by duly authenticated vouchers and receipts for disbursements, and as a result find the books of the Supreme Recorder and Supreme Treasurer correct. Herewith we submit a statement of receipts and disbursements for the fiscal year ending Sept. 27, 1899:

Supreme Recorder's account—Beneficiary fund—No balance on hand last report, Sept. 18th, 1898. Received since last report, \$482,301.64. Transferred to Supreme Treasurer, \$842,301.64. General Fund—Total received since last report, \$10,238.29. Transferred to Supreme Treasurer, \$10,238.29. Reserve Fund—Total received since last report, \$2,312.26. Transferred to Supreme Treasurer, \$2,312.26.

Supreme Treasurer's account—Beneficiary Fund—Balance on hand last report, Sept. 13, 1898, \$2,496.82. Received from Supreme Recorder to date \$842,301.64. Total \$844,798.44. Disbursed on orders 4084 to 4568 inclusive \$844,824.25. Balance on hand, \$464.04. General Fund—On hand last report, \$1,516.56. Received from Supreme Recorder since last report, \$10,238.29. Total \$11,754.85. Disbursed on orders 27 to 150 inclusive \$12,866.76. Balance on hand \$1,888.09. Reserve Fund—No balance on hand last report. Received during the year, \$2,312.26. Transferred to Board of Trustees on orders 87 and 88, \$1,678.56. Balance in Treasurer's hands \$633.70.

We have examined the account of the Board of Trustees for Reserve Fund, as kept by the Supreme Recorder and we find that there is on deposit with the Buffalo Loan, Trust and Safe Deposit Co., of Buffalo, \$10,661.04. Warrant in the hands of the Treasurer for endorsement, \$635.70. Total Reserve Fund in the Supreme Council, \$11,296.74.

We have received a statement from the First National Bank of Hornellville, N. Y., showing a balance to the credit of the Supreme Treasurer of \$2,412.25. There is also in this hands of the Supreme Treasurer protested paper amounting to \$678.52, which is being carried on the books of the Supreme Treasurer as cash. We recommend that the Supreme Trustees have Supreme Recorder Cameron draw a warrant on the Beneficiary Fund for the above amount, to square up the books of the Supreme Treasurer; and if at any time hereafter there should be any collections made upon any of the protested paper, the amount could be credited to the Beneficiary Fund.

Respectfully submitted,
(Signed) JAMES L. WHELAN,
A. J. SHAKLEY,
Finance Committee.

Resolutions to the Memory of Our Late Supreme Recorder, C. J. Hickey.

At a recent meeting of the Trustees of the Supreme Council of the C. M. B. A., the following resolutions to the memory of Supreme Recorder Hickey were unanimously adopted:

The undersigned committee, appointed by the Supreme President to draft suitable resolutions in memory of our late brother, Supreme Recorder C. J. Hickey, respectfully submit the following resolutions:

Resolved, That in affectionate remembrance there be inscribed in the minutes of this Board the name of official and personal loss. With the officers of the Catholic Mutual Benefit Association feel in the death of our late brother, Supreme Recorder Hickey.

With no resources but an affectionately bright and noble mind, he was a true and noble man.

nevertheless, a man of business sense, whose which would have been preserving him. In any way, and was indeed, his own fortune.

He was elected a member of the Catholic Mutual Benefit Association in 1880, and remained office until his death, during those years, he discharged his duties and responsibilities with the most careful and conscientious manner.

To him the growth and development of the organization was nearly a business enterprise, and all actions were taken with a desire and aim to have the association become a factor and instrument of growth and uplifting of the poor and needy.

To his wise and broad mind, tributed a very large measure of the association's success. His earnest and thoughtful policy and management of the association, and his always directed towards the best interests of the association, and the welfare of the poor and needy.

He was a true and noble man, whose memory will be long and lovingly remembered by all who knew him. He was a true and noble man, whose memory will be long and lovingly remembered by all who knew him.

We who shared close association with him, let the influence of his life always guide us.

Resolved, That the Supreme Council of the C. M. B. A. be and is hereby authorized to cause to be engraved and placed in the hall of the association a tablet in memory of our late brother, Supreme Recorder Hickey.

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