The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

PUBLISHED EVERY SATURDAY AT
334½ East Main Street, Rochester, N. Y.
BY THE
CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday notify the office Report without delay any change of address giving both *old* and *new*.

Communications solicited from all Catholics, accompanied in every instance by the name of the author. Names of contributor withheld if desired. We do not employ agents unless they have credentials signed by us up to date.

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SUBSCRIPTION RATES:

Per Year, in Advance.....$1.00

Entered as second class mail matter.

SATURDAY, MARCH 17, 1900

TELEPHONE 3771.

City News Agents

The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained of them Saturday mornings

L. Merk, 234 East Main street.
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THE ROMANCE OF IRON.

The remarkable story told by H. C. Frick, in his suit against Andrew Carnegie, of the rapid growth and enormous profits of the great iron and steel business which the two men and their associates have built up is an exceedingly interesting chapter in what may be called the Romance of Iron. The development of this great industry in the United States has enormously enriched this country. It has made scores of millionaires and has given opportunity for the profitable use of some of the most commanding business genius that the world has ever known. Since 1880 the annual production of pig iron has increased fivefold—from 2 8.4 million tons to 14 million tons—and the money value of manufactories and furnaces now mounts up into the billions of dollars.

According to the statement of Mr. Frick, two Carnegie companies, each with $5,000,000 of capitalization, were consolidated in 1892 in one corporation with $25,000,000 capital. No new money was put into the business then. The increased capitalization represented the growth in the value of the plants. The concern has since grown to such enormous size by the reinvestment of earnings in new plants and new processes that its present value is estimated at $350,000,000, and its actual earnings in 1899 were sufficient to pay 6 per cent. interest on this huge sum. The net profits for the present year are estimated by both Mr. Carnegie and Mr. Frick at $40,000,000, and Mr. Carnegie has stated that he could sell the property in London for $500,000,000.

One of the ablest officers who served under Gen. Cronje says that the Boers have 57,000 men still available. If that is true, the loss of 4,000 did not make much impression upon their fighting force.

We forget exactly how many tons of diamonds Cecil Rhodes was said to have locked up in the cellar of De Beers' office in Kimberley, but it was something or other wonderful. He will now confer a favor upon the public by shipping a few carloads in order that the painful diamond famine under which the world has been suffering for several weeks may be brought to a close. Prices which have jumped up more than fifty per cent. since last November now ought to take a tumble, and bring the favorite gem of the poor and lowly once more within their reach.

Canada can fairly claim to have done more hard fighting for the British empire than Australia, although the latter is the nearer country to South Africa and the more directly interested in the Transvaal gold fields. The soldiers from the antipodes got into action sooner than the Canadians, but not with such effect or such heavy losses.

CATHOLICITY OR INFIDELITY.

The irrepressible Mr. Mallock again asserts his conviction (in the Fortnightly for February) that there is no halting-place between Rome and downright infidelity for any logical mind; that Mrs. Humphry Ward and her school have no right to call themselves Christians; that non-dogmatic Christianity must inevitably fail, because it can neither vindicate its own authority in faith nor establish any definite rule of morals. There is little in the article that Mr. Mallock has not repeatedly said before; but, in view of the author's own unbelief, his concluding paragraph is extremely interesting. In explanation of his assertion that "non-dogmatic Christianity" is no evolution, but rather a devolution from traditional Protestantism, "and especially from the doctrinal dogmatism of the Church of Rome" he says:

"No religion can rule multitudes unless multitudes agree to accept it as a definite guide and teacher; and no religion can offer any definite guidance and teaching which has not some means of itself by which the varying feelings and thoughts of its individual members can be compared, digested, and reduced to some single coherent form. In other words, a church or a religion, when developed according to the laws of spiritual sociology, is not a mere collection of units; it is not a mere collection of such units kept together by some mechanical organization. It is a collection of such units or living cells formed into a single living and growing organism. Christianity, as Mrs Ward and her friends conceive of it, bears the same relation to Christianity of the Roman type that protoplasm bears to a child who is slowly developing into a man; nor does it contain in itself any means by which it may rise from the lower stage of existence to the higher. In order to enable it to enter on the aforesaid evolutionary course, it requires the very elements which Mrs. Ward banishes from it.—firstly, a miraculous Christ, who speaks with the authority of unique and superhuman knowledge; and secondly, a society which, as the custodian and expositor of His teachings, has, in its corporate capacity, been endowed by Him with a faculty of expounding them truly and applying them progressively, but unanimously and consistently, from age to age, to the changing conditions of life."

We know of no philosophic maxim that requires to be restated so often and so vigorously as that non-dogmatic Christianity" is no Christianity at all. The persistent preaching of Mrs. Ward's kind of religion is the chief heresy of the day, and the ministers are its prophets.—Ave Maria.

FEAST OF ST. JOSEPH

Why do we believe that St. Joseph, whose feast occurs next Monday, is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God? To answer this question we must consider as best we can the nature of his relationship with God, for by this alone can the greatness of sanctity be measured. That this relationship was a special one is beyond doubt, for not only did it exist between himself and Jesus and Mary, but even also with the ever-adorable Trinity; since he, like the Blessed Virgin, was destined for all eternity to fulfill a peculiar office in the divine economy of the mystery of the incarnation. It was God's will that Joseph should come in contact and have relations with two agents of the mystery—with Joseph and Mary.

Let us, with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse of the greatness of our saint and prove his power of intercession.

With regard to Jesus—St. Joseph was His Father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God who sustains and who sometimes suspends the laws of nature breathed into his soul a parent's love and gave him the rights of a father, and therefore well does Holy Writ verify these rights when it tells of Our Lord's obedience to him and to the Blessed Virgin "and He was subject to them." It supports a paternal claim when it gives him the privilege of naming the Holy Child, "and thou shalt call His name Jesus." It shows that he was allowed to address the only-begotten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Virgin Mother; for was He not called "the carpenter's son?" and did not His Mother say to Him, "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee, sorrowing."

So much for a few phrases of the spiritual intimacy which St. Joseph had with Christ and therefore with God.

Considering his relation to our Blessed Mother—She was his Virgin spouse, the mother also by humanity—bride of the Holy Ghost, and the nature of the spousal contract being forever virginal, made the contracting parties more acceptable; for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality beween the persons concerned in this marriage, but there is, nevertheless, a proof of the nearness of St. Joseph's relationship with God the Father and with the Blessed Virgin; for indeed he must have been a great saint to have been raised to the exalted position of having something in common with the Most High and of being the husband of her who possessed in all its fulness the richness of divine grace. Did not even heaven stoop to reveal to him the mystery of the ages—the scheme of the Redemption?

"Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in this relationship is also obvious; and since we measure sanctity by the degree of nearness to God, we therefore conclude that He is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that He is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor the more does love exist, and consequently the more efficient becomes the intercession. Since, then, it is certain that He is so powerful in intercession, let us resolve to make Him our intercessor before God.—Sacred Heart Review.

SONG OF THE IRISH LINNET.

I've sung for full five summers now,
Outside this cabin door,
I've seen dark sorrows crown our hearth,
And oft known joy go leor.
The ploughman's 'wo" and milkmaids song,
The children's loud hurrah,
The mother's call at dinner time—
I've heard them day by day.

Old Father Shea, in pelting storm,
Unheeding wind and sleet,
Tramped by my cage a hundred times
Adown the village street;
'Twas Murty Rourke he 'tended last,
And people wondered how
The poor old soul had steak to eat
Who never owned a cow.

The arm of Jack O'Flynn, I've seen,
Creep round young Kathleen's waist,
And when her father jumped the stile,
I've laughed to note their haste
To hide behind the big oak tree,
And watch till he had gone,
With fragrant pipe, across the fields
To chat with little Shawn.

The "peeler," too, with curled moustache
And twirling cane, would pass
A-winking and a-smiling at
The girls who came from Mass;
But Molly Boyle ne'er turned her face,
And Nora Cregan frowned,
For both their hearts on Fredericksburg
A burial place had found.

The fiddler blind and piper gay
Within these walls were throned:
And times and times I've tried to beat
The tunes the bagpipes droned.
The boys and girls would dance till dawn,
Each face aglow with glee—
Mo bhron! to-day the ships are full
That bear them out to sea.

The landlord's crew were here this morn
And burned our rooftree down;
Two blackened gables tell the tale
Of Britain's Brute Renown!
The crucifix and pictures all
They tossed into the street,
And madly cursed the ros'ry beads
They crushed beneath their feet.

Hid in the thach a polished pike
(A green flag wrapped around)
And by its side a musket bright
The hireling minions found.
My master, Dick, with coal black hair
And strong of heart and hand,
Had pledged his life in Erin's strife
To smite the Saxon band.

I watched his handsome face grow pale,
O'ercast with fiercest rage,
When from the wall with cruel haste
They dragged my little cage.
But "God Save Ireland" now I sing,
And for her weal I pray,
For with my loved one's I must sail
To strange lands far away.

—P. F. Holden (Carrickshock).

DR. DE COSTA'S REASONS.

Rev. B. F. DeCosta lectured in New York recently on 'Why I am a Catholic." Referring to the trouble over the installation of Dr. Briggs, he said:

"There was a battle over the Bible, and those who stood by the Bible lost the day."

Dr. De Costa sided with Dr. Clendennin, who refused to allow Dr. Briggs to be installed in his church, and shortly afterward, when this opposition to Dr. Briggs was overruled, Dr. De Costa became a Catholic.

"Protestantism is a house divided against itself 132 times," he said, "for there are 132 sects. This is another reason why I am a Catholic.

"Another reason why I am a Catholic is because of the superior educational system of the Church. The other religions have produced some great universities, such as Harvard. But Harvard's degrees are not recognized at Berlin, whereas the degrees of Boston College, a Jesuit institution, are recognized at Berlin."

Very Rev. J. Slattery, of Baltimore, acting for the Fathers of St. Joseph's Society, has bought 210 acres of land five miles from Montgomery, Ala., on which they will erect a college for colored Catholics. This will be the first school of the kind in that section.

THE GOSPELS

GOSPEL: St. Luke xi. 14-28—Third Sunday of Lent—At that time. "Jesus was casting out a devil, and the same was dumb. And when He had cast out the devil the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting asked of Him a sign from heaven. But He seeing their thoughts said to them: Every kingdom divided against itself shall be brought to desolation, and house upon a house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils He that is not with Me is against Me: and he that gathered not with Me scattereth. When the unclean spirit is gone out of a man he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there And the last state of that man becometh worse than the first. And it came to pass as He spoke these things, a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee and the Paps that gave Thee suck. But He said: Yea, rather blessed are they who hear the word of God and keep it.

How did Christ refute their calumny? By the words related in the Gospel Christ proved that it was impossible for the demon to contend against himself: that he could not be put to flight except by the power of God, and that if He, Christ, could cast out devils, then the time foretold by the prophets had come—the time when God would reign in men's hearts by His grace.

Weekly Church Calendar.

Sunday, March, 18—Gosp, St. Luke. xi. 14-28—Third Sunday in Lent—St. Gabriel, archangel.
Monday, 19—St. Joseph, Spouse Blessed Virgin Mary.
Tuesday, 20—St. Cyril of Jerusalem, B. C. D.
Wednesday 21—St. Benedict, abbot, fast.
Thursday 22—St Basil, priest, martyr.
Friday, 23—The Five Wounds fast.
Saturday, 24—St. Simon, marytr.

ORDERS CONFERRED

Orders were conferred on a number of students of St. Bernard's Seminary at 9 o'clock Saturday morning at St. Patrick's cathedral. The orders were conferred by the Rt. Rev. B. J. McQuaid, assisted by the Very Rev. James Kiernan, V. G., of St. Mary's church; Rev. James J. Hartley, vice-rector of St. Bernard's seminary. The priests of the cathedral and the professors and students of the seminary were present, together with several priests from out of town, among them being the Very Rev. Father Sheridan vicar general of the diocese of Erie; Rev. W. McDonald, Rev. Father Purcell, of Skaneateles; Rev. Father Renehan, of Marcellus; the Rev. James Bustin of Corning; Rev. Dennis Bustin, of Wilkes-barre; Rev. J. Mooney, of Olean; Rev. J. Bresnahan, of Churchville; Rev. M. T. Madden, of Trumansburg; Rev. Father Van Den Hende, of Malone. The students of St. Andrews preparatory seminary were also present.

The orders were conferred as follows:

Priesthood—Revs. Henry Curtin, Joseph Bustin, John J. Sheridan, of the diocese of Syracuse.

Deaconship—Revs. Philip Golding, Thomas O'Connor, Patrick Sullivan, diocese of Rochester; Revs. William J. Burke, William P. Burke, diocese of Peoria; Rev. John Elty, diocese of Hartford; Rev. Leo Gonon, archdiocese of New Orleans.

Subdeaconship—J. Hervieux, diocese of Ogdensburg.

Minor orders—Dennis Flynn, diocese of Syracuee.

The services were attended by a large number of relatives and friends and members of the Cathedral congregation.

Rev. Henry Curtin sang high mass in St. Patrick's cathedral Sunday murning at 10 30 o'clock. Rev. Joseph Bustin celebrated mass in the chapel of St. Bernard's seminary Sunday morning at 8:30 o'clock. He was assisted by his cousins, Rev. James Bustin of Corning, as deacon, and Rev. Dennis Bustin of Wilkes-barre, as sub-deacon. Rev. J. Sheridan celebrated mass at St. Patrick's Orphan Girls' asylum, and was assisted by his uncle, Rev. Father Sheridan, of Erie.

Patronize the Orphan's Concerts.

Easter Excursion to Boston.

The New York Central will run a $10 ten days excursion from all stations Syracuse and west, to Boston, Mass. on Saturday, April 7th. This rate will also apply for excursion tickets to Springfield, Palmer, Worcester, South Farmington and principlal stations on on the Boston & Albany R. R. For further particulars apply to the nearest New York Central Ticket Agent.

The Big Snow Storm

Was the largest that ever visited Rochester. Those who laid in a supply of Langie's coal did not fear it, for they could at least keep warm. Have you ever tried Langie's coal? It is the best. Yards at South Clinton st. and North avenue. Main office 337 East Main street, corner East avenue.

FORTY HOURS' ADORATION

The order of Forty Hours states that the devotions will take place as follows:— March 18 — Fairport; Weedsport; Penn Yan.

Excursion to New York.

The West Shore Railroad will run an excursion from Rochester to New York city on Wednesday March 21st. Tickets will be sold at the low rate of $8 for the round trip and will be good going on all trains.

Are You Going West?

If you travel via the Nickle Plate road you will secure the best service at the lowest rates. Three fast express trains made up of elegant day coaches and buffet sleeping cars, are run daily between Buffalo, Erie, Cleveland, Fort Wayne and Chicago, making close connections at the latter place with the fast trains of all western roads. The dining cars and meal stations are owned and operated by the company and serve the best of meals at reasonable rates.

Rates and all information will be cheerfully furnished upon application either personally or by letter to F. J. Moore, Genl. Agent, 291 Main street, Buffalo N. Y.