

The Catholic Journal

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FATHER HENDRICK IN THE LEAD.

The Albany dispatches predict the
selection of our townsman, Rev. T.
A. Hendrick, for the office of regent
made vacant by the death of Father
Malone. The papers of Western
New York, irrespective of creed or
party are almost unanimously in favor
of Father Hendrick, as he is widely
known as a charitable and able man
who would grace the position if elected.
He has always been in the van in
whatever pertained to the progress of
the state, its schools and its charities.
The papers of Penn Yan, the place of
his birth and his boyhood, through
the public schools and academy of
which he passed; of Cayuga county
of which he was seventeen years a
resident as well as of Monroe county,
his present home, are enthusiastic for
his selection. His friends in the public
schools in which he was educated in
his early days know that he will be an
aid to public education of all kinds in
the state. An able man will be on
the Board of Regents as well as a
plain and affable one should Father
Hendrick receive the high honor. He
graduated with credit and receive the
degree of Master of Arts at Seaton
Hall College during the administra-
tion of his friend Dr. Corrigan, now
the honored arch-bishop of New
York.

THE WAY YOU GET CATH- OLIC NEWS.

Monday last the Patronal Feast of
St. Joseph was observed in a fitting
manner at the Catholic churches and
institutions. At two institutions in
this city special ceremonies were held.
The daily press in reporting them made
several blunders which were hardly
excusable. In the report of the cere-
monies at Nazareth convent one paper
said that the day was the patronal day
of the Order of the Lilies of St. Jo-
seph, and another paper had the news
that Benediction was given by the
Very J. R. King, V. G. This is the
way Catholic news is slung together in
the daily press. If you want the cor-
rect Catholic news don't look toward
the daily papers for it.

The Sheldon edition of the Topoka
Capital may be the means of promot-
ing some good points in at least one
daily paper. F. P. Popenoe, major-
ity stockholder of the Capital, in an
interview, said: "We have profited
in experience by Dr. Sheldon's tem-
porary editorial work and have decided
in some respects to follow his sugges-
tions. Crime news will be obscure and
printed on the lines suggested by Dr.
Sheldon. There will be less of the
detail of the crime itself, with an effort
to show the causes which led up to it."

There is a small sized crusade on
concerning the plays of the "Sapho"
strip. Let the good work go on until
all demoralizing and objectionable
theatrical performances are eliminated
from at least first class houses.

FREEMASONRY A RELIGION.

The following is an extract from a
pamphlet entitled "The Question of
Erecting a Temple for the Free-
masons," published in Geneva in the year
1856, by H. Prusson, a member of the
Masonic order. It is a synopsis of Ma-
sonic principles. It can easily be seen
how utterly impossible it is to be a
Christian and a Mason at the same
time; how sinful it is to believe in Ma-
sonry, and how wrong the Church of
Christ would be if she did not most
severely condemn it.

"Only ignorant and common people
believe that Masonry is merely a so-
ciety whose object is entertainment or
mutual assistance. Freemasonry is a
worship, a religion, which not even ac-
knowledges the most fundamental
truths of Christianity as leading prin-
ciples. Religion and politics for us
flow from our usages and our prin-
ciples. Freemasonry is a true religion;
it dispenses with all other religions.
It would be a grave mistake not to be-
lieve this. Yet a great many Masons
labor under this mistake; however,
they are only simple and but little in-
formed men. Because they are not re-
quired to renounce their own religion,
they do not believe that they enter
into a religious society. This is a very
serious error, they enter into an emi-
nently religious society. Free masonry
comprises all that constitutes a true
religion, at the same time all theologi-
cal and metaphysical theories are for-
eign to it, and it cares but little for
the revelations or the miracles and
dogmas of the different religions. Re-
velations are only made through the
development of the understanding.
Freemasonry indeed acknowledges
God as the groundwork of its prin-
ciples. To the work, then, Masons! Let
us propagate our principles, that are
purer than those of the Gospel."

There are 310 different and contra-
dictory denominations all holding that
their reading of the Bible is the only
true one. And the number is con-
stantly increasing. In 1895 15 new
sects were registered, eight in 1896,
four in 1897, five in 1898, and five also
in 1899. If any argument could suf-
fice to condemn the ground principle
of Protestantism, private interpreta-
tion of Holy Scripture, this should
amply suffice.

At a meeting of Methodist ministers
the other day, a bishop of that Church,
Bishop Hurst, said that he admired
the Roman Catholics for their fore-
sight and liberality in founding at
Washington the institutions at George-
town and the Catholic University with
its five affiliated colleges. He de-
clared that rich Roman Catholics had
already put into their will bequests in
aid of education at Washington
amounting to \$50,000,000.

Speaking of the unwarranted as-
sumption of the anti-clerical govern-
ment of France in asking for the re-
moval of two French Bishops who
have incurred its displeasure, the
Catholic Transcript says: "At this
distance, it would seem that the only
hope for French Catholics is to be
found in the remedy so successfully
applied in Germany. A French Center
would bring lawless Republicans and
expectant Royalists to a realization of
the fact that France is still the Eldest
Daughter of the Church, and that she
can not be successfully governed either
on the supposition that the great
mass of the people are infidels, or on
the vain hope that will will one day
take up arms for the rehabilitation of
an effete Royalty."

The Catholic Record warns parents
of the dangers of sending their sons
and daughters to non-Catholic col-
leges: "Much harm is done in colleges
which are not under Catholic auspices.
We do not mean that aught derogatory
to Catholicity is mentioned by the pro-
fessors of these institutions.

They are, in the main, too courteous
to be guilty of ungentlemanly con-
duct, and besides, it would not be busi-
ness to wound the religious suscepti-
bilities of any pupil. We mean that
the indifference that lurks in the at-
mosphere, that looks out from the text
books and is heard in the words of the
pupils, does more harm—silently, it is
true, but none the less effectually—to
Catholic faith than any amount of re-
viling. Parents are reminded of this
when they confide their children to the
care of Protestant institutions."

On Thursday afternoon, March 15,
the irremovable rectors of the arch-
diocese of Dubuque and members of
the late archbishop's council met there
to select three candidates for the see,
made vacant by the death of Arch-
bishop Hennessy. Bishop Coghrove of
Davenport, presided. Next week there
will be a meeting of suffragan bishops
in Davenport. These are Bishop Cos-
grove of Davenport, Bishop Scannell
of Omaha, Bishop Lenihan of Cincyn-
ne and Bishop Bonacum of Lincoln.
These bishops will pass upon three
names proposed by the priests and
shall themselves propose a list of
three names, which may or may not
include those named by the priests.
The two lists of names will then be
sent to the various archbishops in the
country, who will select three from
the list of six names and these names
will be sent to Mr. Martini, the
papal delegate in Washington, who in
turn will send them to Rome for a
decision.

It is reported that the notorious
"escaped nun," Margaret L. Shep-
herd, is on another lecturing tour and
is coming east. As a matter of inter-
est we would say that a most concise
record of this shameless defamer of our
priests and sisters is published by the
Catholic Truth society of San Fran-
cisco, and can be obtained of them in
quantities.

THE GOSPELS

GOSPEL: St. John vi. 1-15—
Fourth Sunday of Lent.—At that time:
"Jesus went over the Sea of Galilee,
which is that of Tiberias; and a
great multitude followed Him, be-
cause they saw the miracles which He
did on them that were diseased. Jesus
therefore went up into a mountain,
and there He sat with His disciples.
Now the Passch, the feast day of the
Jews, was near at hand. When Jesus
therefore had lifted up his eyes, and
seen that a very great multitude com-
eth to Him, He said to Philip: 'Whence
mayest thou buy bread, that these
may eat?' And this He said to try
him, for He Himself knew what He
would do. Philip answered Him: 'Two
hundred pennyworth of bread is not
sufficient for them, that every one
may take a little. One of his disciples,
Andrew, the brother of Simon Peter,
saith to him: 'There is a boy here that
hath five barley loaves and two fishes;
but what are these among so many?'
Then Jesus said: 'Make the men sit
down.' Now there was much grass in
the place. The men therefore sat down
in number about five thousand. And
Jesus took the loaves, and when He
had given thanks, He distributed to
them that were set down: in like man-
ner also of the fishes as much as they
would. And when they were filled He
said to his disciples: 'Gather up the
fragments that remain lest they be
lost. They gathered up therefore,
and filled twelve baskets with the
fragments of the five barley loaves,
which remained over and above to
them that had eaten. Now those
men, when they had seen what a
miracle Jesus had done, said: 'This
is of a truth the Prophet that is to
come into the world.' Jesus therefore,
when He knew that they would come
to take Him by force and make Him
king, fled again into the mountain
Himself alone."

What are we to learn from this
Gospel?
That Christ has promised the char-
itable that their alms will be abun-
dantly rewarded, and this fact of the
Gospel is a proof of it. He distributed
five loaves; each ate and was satisfied,
and still there remained twelve basket-
fuls at His disposal. In the same
manner, if we help our neighbor for
the love of God our alms will relieve his
wants, the act will be to our advan-
tage, and before God we will gain a
hundred fold.

FORTY HOURS' ADORATION

The order of Forty Hours states
that the devotions will take place as
follows:— March 25— Lyons, Pa.
Port Byron; Pittsburg; Mumford;
St. Peter and Paul, Elmira.

Weekly Church Calendar.
Sunday, March 25—Gosp. St. John, vi.
1-15—Fourth Sunday in Lent—The
Ascension.
Monday, 26—St. Ladger bishop, confessor.
Tuesday, 27—St. John of Egypt.
Wednesday 28—St. Sixtus III pope, con-
fessor, fast.
Thursday, 29—St. Jonas and Comp., M.M.
Friday, 30—The Most Precious Blood, fast.
Saturday, 31—St. Barbara, virgin.

Spring is coming,
but that is no reason why you should
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BRIDES OF CHRIST.

RENOUCE THE WORLD

Seventeen young ladies take the veil
at Nazareth Academy

Seventeen young ladies were admitted
to the novitiate in the order of St.
Joseph, by taking the habit in the
chapel of Nazareth Academy on Jay
street, Monday.

The chapel was filled to overflowing
with visitors. The interior of the
chapel presented a very pretty scene,
the young ladies being in white robes
and the altar decorated with beautiful
plants, palms, ferns and roses, etc.

Rt. Rev. Bernard J. McQuaid,
officiated at the services assisted by
Very Rev. J. P. Kiernan, V. G., and
Rev. T. F. Hickey of the Cathedral.
The following clergymen were present
in the sanctuary: Rev. J. Loehner,
Oswego; Rev. A. F. Meehan, D. D.,
Rev. J. G. Van Ness, Rev. J. Dough-
erty, Rev. M. Nolan, D. D., Rev.
E. Gefell, Rev. A. A. Hughes and
Rev. E. A. Rawlison.

The text of the Bishop's discourse
was as follows:
What a day in your life, dear
Sisters! The one on which you re-
ceive the holy habit of religion. You
have had many pleasant days, but
none like this. Many of these pleasant
associations fill up the earlier days of
your life. To day you are set apart
by your own choice, after long thought
and many prayers, from a life in this
world different from that which you led
before.

It means a breaking away from
home, parents, relatives and friends.
It means the abandoning of these es-
pecially, and even innocent amuse-
ments and pleasures which help fill up
one's life. It means calling another
Father, another Mother. It means
another family in which its members
are not akin by blood. A family
bound by quite other ties. When I
said take Joseph for your Father,
Mary for your mother and Jesus for
your Spouse, your companions in re-
ligion for your sisters, I meant quite
another relation than that existing by
blood in the world. In the family
which is to be yours all the days of
your life, if you have made no mistake
in the choice of religion, if you have
made no mistake in supposing that
you have a real vocation, this life is
to be one of prayer and meditation,
of seclusion from the world during your
earthly pilgrimage. Now, there is
a great deal in this separating of
yourself from your home and family,
this withdrawing from the joys and
pleasures of the world. They speak
of it in the world as a great sacrifice.
Worldlings, when they see what this
life means, think that it is to us a
sort of martyrdom, a something that
is exceeding difficult, that it demands
an immense renunciation of self and
seclusion within the walls of the con-
vent.

I might liken it to this: Suppose
that you had ten dollars or a hundred
dollars and you went into some large
establishment to make a purchase.
Now, money has its attractions and it
is closely held by some, they part
with it with great reluctance; but in
making a sacrifice of your ten or
hundred dollars you receive a com-
pensation. If you let your gold go
you have something in return that
you need or that pleases you. So
now, this morning you have been
making a sacrifice, giving up the
world and your family, very precious
to the heart; giving them up but for
great compensation. In return you
receive the largest kind of pay; a
compensation that is far beyond any
worth or merit or anything that you
can give up. You give up the love
and companionship of father, mother,
and sisters, and receive in return the
special love and protection of Jesus,
Mary and Joseph. All you buy with
gold soon wears and passes away; but
all that you have parted with for the
renunciation of home, family, relatives
and self, remains to the purchaser who
has given it up. It is an easy con-
sideration, and in return you receive
a compensation that never wears, never
grows of less value. It remains in
your keeping all your life, and this is
nothing in comparison with what you
are to receive in the life to come.

To-day you give up the world, it is
true, but oh! that world has so many
bitter hours, so many crosses, so many
disappointments, so many heartburn-
ings, so much misery even, that after
all, it is not so much of a sacrifice;
but what you receive in return de-
mands renunciation. You need not
take thought for your clothing for this
is provided for you. You do not strive
to acquire wealth, that is what people
of the world strive for and often fail to
obtain after years of constant en-
deavor and toil. But in religion what
a gain in comparison with what
you have left behind. You will
have the companionship of the good
and gentle Sisters. How much gain!
every thought, every word and every
act is something precious done, not
for man but for God.

The sacrifice is nothing to what you
receive in return. The call to re-
ligion comes from God. And pro-
vided you make a renunciation of the
world thoroughly and completely, and

provided that God fill your thoughts
He will be with you.

You will pass your life with Him
protecting you here, guarding you
there, with dangers driven off at every
side, inviting Him to come into your
heart and nestle there. Here the soul
is nourished and is given life and
strength by constant prayer and the
continual feeding of the soul at the
Celestial Banquet.

I am not here to compassionate you
on the sacrifices you have made and
propose to make. No matter how
dear the things you have left, you
have received a large compensation and
an abundant reward. Now you are
about to begin your Novitiate. You
have spent one year of proba-
tion to see whether this life was suited
to you; whether your call was from
God. During the first months the
trials are not many. You have
entered religion to lead a perfect and
holy life. You have exalted ideals,
you aim to learn your own soul, to
weed it out, to make it worthy of
your vocation. It is important in
these first days in religion to search
out every scintillating defect in your-
self. The novitiate does not mean a
study of books merely, but of self.
This is the hardest kind of study.

Now, bear in mind these things
and may you have St. Joseph for
your Father, Mary for your tender
Mother and the Heart of Jesus to
nestle in and receive its Precious
Blood to wash your soul. In God's
name begin your novitiate, never
yielding till that moment comes when
you will be released from this world
and be admitted more quickly to the
joys and happiness of heaven.

At the conclusion of the ceremony
in the chapel an informal reception
was held and many congratulations
were extended to the new members
of the order. Following are the names
of the novices received:

Miss Anna McDonald, will be called
in religion Sister Mary Alicia; Miss
Sarah Tiernan, Sister Mary Modwena;
Miss Mary Walsh, Sister Mary Syra;
Miss Anna McGuire, Sister Mary
Brendan; Miss Christina Reynolds,
Sister Mary Emerentiana; Miss Marion
Foley, Sister Mary Imelda; Miss
Margaret O'Rourke, Sister Mary
Claudina; Miss Bridget McDermott,
Sister Mary Anna; Miss Mary Cahil,
Sister Mary Ethelbert; Miss Cath-
erine Noonan, Sister Frances Joseph;
Miss Alice Mc'abe, Sister Mary Alex-
andrine; Miss Sophia Schilling, Sister
Teresa Joseph; Miss Catherine Mc-
Mahon, Sister Miriam Cecilia; Miss
Anna O'Hara, Sister Mary Marciana;
Miss Catherine Keaveny, Sister
Mary Thomas; Miss Helen Reagen,
Sister Mary St. Jude; Miss Agnes
Wilson, Sister Mary Oswald.

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