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DOCTRINE OF HELL.

Infidels have tried for ages to exclude God from the universe, says an exchange. The effort has been vain, and will ever remain so. The fool may say in his heart, "There is no God," but his intellect shall always contradict him.

To the aid of the infidels have come in late years certain ministers of the sectarian churches who would deny the existence of hell, a corollary of the existence of God. Dean Farrar, the most prominent of the ministers, professes to believe that the Christian dogma of eternal punishment in hell is rapidly passing away from theology and popular faith, and that it will not be preached much longer.

We can not understand how a Christian can hold such an opinion, for the Bible plainly states that there is a hell: "Depart from me, ye cursed, into everlasting fire." "And these shall go away into everlasting punishment." Matt. xxv., 41-46. "And the devil that deceived them was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever." Apocal. xx., 9-10.

All law requires adequate sanction, that is, some means for enforcing obedience—some inducement of obedience and some deterrent of disobedience—reward for compliance, punishment for transgression. Now the sanction of the moral law must necessarily extend beyond the grave, for neither the virtuous commonly receive their full reward nor the wicked their proper punishment in this life—in fact, the very last thought, word and deed may be meritorious or otherwise. It is obvious, therefore, that there is a punishment as well as a reward beyond the grave. The word of God Himself tells us that those who die in enmity with Him shall be condemned to everlasting torment; and this everlasting torment is hell.

THE NEGRO'S HOPE.

Fully twelve hundred members of the Colored Baptist Lyceum of the District of Columbia, at a meeting held recently, vigorously applauded this statement made by Prof. Jesse Lawson, vice-president of the Afro-American Council, and formerly United States commissioner to the Atlanta Exposition:

"As one of the leaders in a local Baptist church and as speaking to an audience of Baptists, I say now that only the great and powerful Catholic Church can help us. We may not at all desire to join the Catholic Church at once, but we will see the way in time. I think it must be God's will that we effect our salvation through the agency of the Catholic Church."

"The leaders have offered us protection and political rights within the folds of the Catholic Church. We are assured our rights as citizens and as human beings, and I see no other way in which we may save ourselves and save our future. We are being ground to powder by the white man in this country, and only the Catholic Church can save us. Let us take matters into our own hands now and let us act."

The address was debated, after the speaker had closed, and each speaker created the idea of allying with the Catholic Church as the only way out of the problem and the only hope for the Negro in America.

Without Catholic voice in the management of Catholic libraries, Archbishop Corrigan publicly declares that Catholics cannot hope to participate in the benefits of Andrew Carnegie's magnificent gift to the libraries of Greater New York. "If the libraries intended for this purpose of availing themselves of this gift are to be their own, they must be Catholic."

will do a great deal of harm. Parents feel that of all the 50,000 books of the Cathedral library, not one will do harm to the morals of their children. We ask no favors; all we want is fair play. It would be unfair to us if we, one-half of the people of the city, and paying our taxes, lose control of the libraries we support, while libraries publicly supported abound in books attacking our faith."

"The piling up of grievances," says the Most Rev. Archbishop of St. Paul, "is unpatriotic." "Mamma," called Tommy to his mother in the next room, "please come here and speak to Willie—he hollers every time I hit him with the hammer." Let us not "holler"—it is "unpatriotic!" Besides it disturbs the serenity of those of the majority who inflict the grievances upon us. Let us be "patriotic!"

A true mother is one of the holiest secrets of home happiness. God sends many beautiful things into this world, many noble gifts, but no blessing is richer than that which He bestows in a mother who has learned love's lessons well and has realized something of the meaning of her sacred calling. We must bear our crosses, self is the greatest of them all. If we die in part every day of our lives, we shall have but little to do on the last. Oh! how utterly will these little daily deceptions destroy the power of the final dying.

Presentations of Aberdeen, So. Dakota, have received the plans for their new hospital in that city. The building will be 62 feet by 32 feet in size, there will be three stories and a basement, and stone and brick will be used in the construction.

To honor the canonization of St. Rita, of Cascia, there was a solemn celebration recently in St. Augustine's, Galway, Ireland. The saint lived about 600 years ago. Two hundred years after her death, the body which had not been embalmed—was found free from even the least decay.

Rev. Edward Downes of the Connecticut Apostolate, is highly esteemed for cogent eloquence. Several years ago he was a layman, and consul to Amsterdam during a Cleveland administration.

HIGH MASS FOR THE DEAD.

The Archbishop of Moulins in a recent pastoral letter gave expression of pertinent ideas upon the subject of Masses for the dead. He dislikes the practice of substituting several low Masses for a high mass on the occasion of a "month's mind" or an anniversary. Those persons who—not always for the reason of economy—have several low Masses instead of one high mass offered for the departed, reasoning that several low Masses are better before God than one high Mass are reminded of the teachings of the Church on this subject.

From the very beginning the Church has recommended a solemn service for the dead, not only on the day of the funeral, but also on the seventh and thirtieth day thereafter as well as on the anniversary. Here, then, is a recommendation as well as a constant practice of the Church that must have sound reasons to commend it. The Church teaches that the sacrifice of the altar is of infinite value and could satisfy not only for the sins of one soul, but also for the sins of all mankind, and could deliver no one soul, but all the souls in purgatory. But she knows, too, that God in His inscrutable wisdom applies the fruit of the mass only according to our dispositions, to the dispositions of the souls for whom it is offered and the circumstances which He in His infinite wisdom can understand. Yet the Church, requiring these solemn masses, proclaims at least implicitly that these services and ceremonies and additional splendor of exterior worship have a value apart, independent of the value of the sacrifice, which honors the majesty of God and redounds to His greater glory. These special prerogatives are attached to such a service and in all likelihood benefit the souls in purgatory more than many low or private masses, where all these accessories are wanting.

PAULISTS IN THE SOUTH.

Father Younan's Successful Non-Catholic Mission in Frankfort, Ky.

An active centre of missionary work in the South is the House of St. Francis de Sales at Winchester, Tenn. The missionaries associated with that house have been extremely busy during the last few months.

Recently, Father Elias Younan held a two weeks' mission for non-Catholics at Frankfort, Ky. Frankfort was considered to be a most difficult field. The pastor, Rev. T. S. Major offered the missionary a laurel wreath if he succeeded in gaining one convert. The town was never noted for any religious feeling at all. The little sporadic outbursts there were in antagonism to the Church.

However the first night in the inquiry class there were 30 non-Catholics with five times that number of Catholics and before the end of the two weeks six adults and four children were baptized and there were 25 more faced towards the light.

A most interesting personality was Judge—who attended every evening in spite of his 80 years. He was a Kentucky gentleman of the old school. After a few evenings he was urgent in his solicitations for baptism. At the same time a lady with her two boys were received into the Church.

She was bitter against the faith although her husband had died a Catholic. It was the sermon on Confession that touched her heart. After her reception she openly announced her joy at soul on becoming a Catholic.

A GRAND EDIFICE.

ST. JOSAPHAT'S POLISH CHURCH
MILWAUKEE JUST DEDICATED.

The Material of the Old Chicago Festive Used in Its Construction—The Entire Cost When Completed Will Be About \$160,000.

St. Josaphat's Polish church, Milwaukee, was dedicated last Sunday, May 12. Cardinal Martinielli was present and dedicated the new edifice. St. Josaphat's church is one of the most remarkable church structures in America—in fact in the world. It is probably the only large church structure ever erected, which was built from the material taken from a modern business building. From almost any part of the city you can see it—this massive dome that rises above and dwarfs everything else in the landscape. It is 242 feet high. Its circumference is 240 feet, the fifth largest in the world.

When Father Grutza first determined to build a new church he decided to have it built of brick on the plans of St. Martin's church, Chicago. The plans were accordingly drawn and Father Grutza went to Chicago to purchase the brick. While there he heard that the old Chicago post office had been razed and the material was for sale. He at once decided to exchange the plans of the church, purchase this material and build the church of it.

After the purchase was made the material, some 500 car loads of marble, copper, wrought iron, carved stone and paneled mahogany was put on trains, shipped to Milwaukee and unloaded about the old church.

"This church when completed will cost about \$160,000," said one of the builders. "A building of the same kind, with the massive stone work and elaborate carving on it, if the material were especially prepared for the purpose would cost over \$600,000 or \$700,000. We paid only somewhat over \$30,000 for all the material here, including the church clock, copper, roofing, steam pipes, etc. It was bought by the square foot, the finest carved work which probably originally cost in the thousands we paid for at the same rate as the plain surface stone. The Chicago post office cost \$7,000,000 and we got most of the material from it."

The six granite pillars supporting the entrance to the church cost us \$1,900. The next day Father Grutza was offered \$13,000 for them. They must have cost thousands more than that when new.

The church is in the Renaissance style, the main body, which is in three divisions being 150 feet in length and 72 in width, while overhead there is a clear stretch of space to where the dome ends 250 feet from the ground. Stretching out from the nave are four wings, the one to the north being the largest and forming the entrance, hall towers 100 feet high rising on either side, while the wing opposite is the sanctuary and those at the side will contain the confessionals. The width and depth lines will be 212 and 128 feet respectively. Pews have been put in for 2,400, but the church will be able to hold at least 4,000.

The rotunda rises in the form of an octagon, surrounded by a circular cornice from which springs the dome, which is 240 feet in circumference. It rests upon eight pillars of ornamental steel, and is pierced at the base by eight windows, which are filled with stained glass.

The frieze just within the circle of the dome is an unusually elaborate piece of work. Sig. Grilli fashioned the many strange beasts that adorn it. There are lions and fish and eagles, separated by cherub heads, and the whole entwined with a graceful wreath-like design also done in stucco.

The sanctuary is unusually beautiful. The walls are to be painted with scenes from the life of St. Josaphat and T. Zukotynski, the Polish artist who did the cathedral frescoes, is now engaged upon this work. There are five altars within the sanctuary, three new, while two from the old church have been redecorated and are used. The main altar is of white marble, richly carved and with its canopy reaching to a height of 40 feet. The base is set with marble panels with the famous picture of the Lord's supper carved in bas relief. The canopy is of graceful form, with figures of angels at either side. The niche in which the altar is placed is 70 feet high. The pulpit will be of white marble with a brass staircase and with carved figures representing Faith, Hope and Charity above the canopy.

A pleasing feature is the fact that there is no heavy debt on the church. In this respect Father Grutza was as original as in others. He has practically constituted himself the banker of his congregation of 1,300 families. He receives their money and pays them the same rate they receive at the banks, and a little more, and is thus able to build the church, without covering the property with mortgages and at the same time to secure his money at a lower rate.

Frank V. Bews, assistant manager of the Keeley Institute, White Plains, died May 1st. He was 30 years old. As a boy he was a favorite acolyte of the Bishop of Ogdensburg and the funeral was held in the cathedral there last Saturday.

Mrs. Mary Daley, for many years housekeeper at the archiepiscopal residence, Dubuque, Ia., has been rewarded. Archbishop Keane has given Mrs. Daley the use of one of his houses on Locust street, near Eighth street, for the remainder of her life, and made provision for her support.

The three colored Oblate Sisters of Providence, Sister Mary Francis, Sister Mary Edward and Sister Mary Immaculate, who went from Baltimore last winter to take up the work of educating Cuban children in Havana, have met with very encouraging success.

EDUCATIONAL.

Rev. Dr. J. W. Kerby, of the Catholic University of Washington, will deliver two lectures before the Summer school of Harvard university, July 11th and 12th.

One of the new army chaplains appointed by the president is Rev. T. P. O'Keefe, of Santa Fe, at present attending the Catholic University at Washington.

Contracts have been let for the new All Hallows' college in Salt Lake, Utah, which, when completed, will be one of the finest educational buildings in the West.

Rev. Dr. Stang, superior of the Providence Apostolate, read a paper on "Marriage and Divorce" at the meeting of the Episcopalian club in Providence, Wednesday evening, May 1st.

A schoolhouse, to cost \$25,000, will be erected this summer at Le Mars, Iowa. The late Father Meis, for 25 years connected with the parish, bequeathed nearly all his money for this object.

Catholic ladies of Rhode Island have decided to raise \$5,000 for a "Bishop Harkins Scholarship" in Trinity College, Washington, D. C., for the higher education of women, and \$5,000 more for the "Rhode Island Catholic Women's Scholarship." The fund will be used to give Catholic young women of the diocese of Providence an opportunity to study at the college.

The Rev. R. R. Dolling gives an account in "The London Pilot" of the plan he is pursuing in his endeavors to bring the little ones of his flock in the East End, in London, under the power and influence of Christ. After insisting that the priest must be continually in the schools he proceeds to lay down a program which has underlying it the same principle as that of the Catholic Social Union. "The priest," writes Father Dolling, "should gather them into rooms, where the little ones can learn, sing, play, dance and skip, and discover that there is a place better than the gray streets, and that that place is theirs by right because it belongs to their priest. The girls as they grow up should be trained in all those refining methods which put into daily practice the lessons which they learned at school, and never mastered, because they could not practice them. And as the boys grow older their playground should be made a real playground for football and cricket, a real drilling ground for marching and physical exercise. All this should be done by the Church, because the Church loves them, because they are her children, and she never for a moment forgets that all these things which make life healthy and happy can only be really enjoyed when they are done in union with God, and that it is Jesus Christ who still pipes to them that they may dance. If they really want to grow up they must gain their true growth first of all in their souls, and that can only be done by religion, and therefore the day school and all work among the children must be led up to because it proceeds from the actual service of God."

THOUGHTS FOR MAY.

There is a Natural impulse to Reverence Mary During This Month. Beautiful is the month of May to all. It sets upon the face of earth the smiles of gentle gladness and brings joy to the eye and happiness to the heart of the dwellers thereon.

With greater—infinitely greater abundance does it pour forth its gracious gifts into the souls of those who know it and honor it as the month of Mary. In the Catholic heart the natural impulse springs up to do reverence to the Mother of God as an act which must be pleasing in His sight. In her own person as well Mary draws the children of earth to her as one who has testified under the keenest anguish that can come to mother's heart, her love for them. Large, indeed, was her share in the pain and sorrow of her Divine Son's passion through which redemption was brought to mankind.

And so the Christian heart yearns towards her seeking to pay tribute of honor and reverence and love second only to that which is given to God. Hence are her altars decked with the first fruits of the spring, the flowers of May. Hence are her shrines made beautiful, the human sense seeking through material demonstration to answer in some measure the desire of a performance which lies beyond its power.

Fairest garlands of the flowering fields are laid at the foot of the statues of Mary, symbols of an intent which spirituality makes real. The best, the fairest garlands, however, that may be laid before her in reality, piercing space and winging to her throne in heaven, are those which are woven in the prayers of her faithful children—rosaries of petitions. These are the choicest offerings which may be brought to her in honor of her month—the beautiful month of May.—Exchange.

A meeting of the Cook county of the Catholic Temperance cause in Chicago, a plan for the unification of all the Catholic societies of the county was advocated by M. V. Hubbard. The board passed a resolution endorsing the scheme. It is Mr. Hubbard's idea to have some building in the downtown district as headquarters where all Catholic societies could hold their meetings.

Bishop Northrup, of Charleston, S. C., has returned to Providence diocese to collect for the fund for rebuilding his cathedral which was greatly shattered by bombardment in 1861.

There are two Augustinian Cardinals, one Capuchin, one Carmelite, one Benedictine, one Dominican, one Franciscan and one Jesuit.

SENSATIONAL PREACHING.

Shipwrecks, Politics, Bicycle Riding First—Word of God Secondary.

At the recent dedication of the new St. Joseph's church, South Baltimore, Bishop Donahue, of Wheeling, W. Va., in his able sermon took occasion to say in regard to the tendency of Protestantism toward sensationalism:

Alas, so many have gone astray! You will see men to-day professing to be ministers of Christ lapsing into sensationalism—low, cheap sensationalism—containing the negation of some of the most sacred truths of the Bible, such as details of future punishment, a questioning, if not the denial, of the divinity of Christ!

Some of the topics these alleged "ministers of the gospel" discuss are the "Lessons from the San Francisco Shipwreck," "How Railroad Accidents Could be Avoided and What They Teach," "The Evils of Bicycle Riding" and "The Crime of the Census," as discussed recently by a Washington minister. To the churches whose pulpits are filled by such ministers the people come desirous of the bread of life and are put off with a stone!

By this time these ministers are beginning to find that they are treading on dangerous ground, which is leading them farther and farther away from the truth. There is now nothing too foolish or too childish to form the subject-matter of their alleged preaching. But you, my Catholic friends, may rejoice for you know that to you is preached the Word of God, teaching you to love and praise Him. We do not preach sermons from our pulpits eulogistic of the last statesman or alleged statesman, but the truth, the everlasting truth.

A good many people have been waiting and watching for the annihilation of the Catholic Church. But I tell you that it not only may last, but will last, in undiminished vigor until, in the words of Macaulay, "some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

I firmly believe that England has touched the highest point of her glory and is now fast marching on her downward course. In the past year the United States has outtraveled her in competitive industry and secured contracts from England over the heads of her own merchants and builders. Moreover, it has taken England more than two years to beat down a handful of Boers, and to-day, at this very moment, England, with all her pride and boasted strength, is backing down before the Russians at Tien Tsin. Thus nations arise and fall, but the Church of Christ continues to flourish, and is to-day, as it will be forever, the wonder of the world.

THE KEY TO HEAVEN.

In an old Franciscan cloister,
Far away in Germany,
Lay the convent tailor dying,
Holy old lay brother he,
Holy Brother Bonaventure,
He had labored long and well;
On his bed, among his brethren,
Lay he dying in his cell.

All the solemn prayers were uttered,
All the sacred rites were given—
Spoke the dying from his pillow,
"Bring to me my Key of Heaven."
"Key of Heaven?—Call the Prior!"
And the Prior softly came,
Bringing to the sinking friar
An old missal of that name.

Slow the dying head was shaken,
"Key of Heaven?" Quick as thought,
Crucifix and rule and chaplet
To the monk in turn were brought.
All in vain—The brethren marvelled.
What could be the Key he craved?
Surely, such demand unusual
Was the plea of one who raved.

Last, uprose an aged friar,
Bowed obedience, left and right,
From a nook beside the fire
Brought a something small and bright,
Brought it to the bed and placed it
Where they saw it through their tears.

'Twas the needle of the tailor
Wherewith he had wrought for years!
Ah! to see the dim eyes brighten!
Ah! to see the white lips smile!
Round the tool the chill hands tightened,
Broken words he spoke the while:
'Many years, old friend, we've labored,
Every stitch I made with thee
Was for God's dear glory taken—
For the blest eternity!"

"Now, when life's last cords are riven,
Blessed needle!" (soft he cries)—
'Thou shalt be my Key of Heaven,
'Thou shalt open my Paradise!"
On the instant fled the spirit—
Smiling in his waxen rest,
Lay the Brother Bonaventure
With the needle on his breast.

All the monks around him kneeling
(Started at such swift release.)
Question with the deepest feeling,
'Doth he truly rest in peace?"
'Brethren!' prays the weeping prior,
'May his end to all be given!
May the life work of each friar
Be, indeed, his Key to Heaven!"

A new parochial school, Holy Cross will be built at 66th street and Jackson avenue, Chicago. The dimensions will be 65 feet by 120 feet, and the building will occupy the central portion of a plot 125 feet by 285 feet. It will have three stories and a basement, and cost \$40,000. The lower floor will be used as a chapel; seats for 1,500; the first story and second story will have classrooms, and the top floor will have a large hall seating 1,500.

Rev. Angus Macdonald, Catholic clergyman, Arisaig, Scotland, has, on the recommendation of the lord lieutenant of the county, been made a justice of the peace for Inverness-shire. He is not the only priest magistrate in Scotland, there being at least one other, Canon Helder, of Dundee.

Assignee's Sale.

98 State St

\$2 Worth of Goods

For \$1.

Carpets

Wall Paper

Mouldings

Paints Oils

Varnishes

Brushes

Dry Colors

Painters

Supplies

75c. Carpets 55c.

5c. Wall Paper 2c.

10c. " " 5c.

25c. " " 15c.

3c. Mouldings 2c.

5c. " " 3c.

6c. " " 4c.

\$1.25 Paint 90c.

\$1.60 " " 1.25

\$1.00 Varnish 50c.

\$2.00 " " 1.25

\$3.00 " " 1.75

15c. Brushes 10c.

25c. " " 15c.

50c. " " 30c.

\$1.00 " " 60c.

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