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SATURDAY, SEPTEMBER 28, 1921.

OUR GUIDE AND SUPPORT.

God gave the Israelites in the desert a pillar of fire to light and to guide them and manna to support them in their journey to the promised land. In like manner has our Lord given us pious books to enlighten us, and the adorable Sacrament of His Body and Blood to nourish us on the way to Heaven. We should, therefore, make frequent use of both, in order to arrive there; of good books that we may not go astray, and of the Divine Eucharist that we may be strengthened to walk in the narrow path which leads to paradise.

On this account it is proper, on the eve and on the day of communion, to read some pious book, which treats of the Blessed Sacrament, in order to keep up in the soul that spirit of fervor, fidelity, and love towards God and that sacred fire which Jesus Christ Himself comes to enkindle within us. That all divine discourse which Jesus may be read; but we should read the Scriptures in those sentiments in which the Holy Spirit composed them we should read them with that faith respect and docility which they merit and with which they inspire those who read them fervently and in a proper manner; we should read them with all the attention due to the presence of God, with an ardent desire to profit by them, and to derive nourishment from them, confidently having recourse to the Holy Spirit, who dictated them.

As the Blessed Sacrament is a Sacrament in which we find a heaven upon earth, and God Himself in us, as it is the greatest prodigy of God's love for man; so to profit by it we must endeavor to approach it with a lively faith, a firm hope, and an ardent love of Jesus Christ, trusting that He will supply our deficiency in these three virtues, and increase them within us in proportion as we communicate frequently, and as far as we are able, worthily. Hence, those who would stay away from the Holy Communion because they do not sensibly experience the holy impression of these virtues, nor an ardent desire to receive Jesus Christ, should not on this account deprive themselves of it; because it is necessary to enable them to practice the virtue of Christianity, and the duties of their state of life; they should, therefore, receive their blessed Savior on account of the need they have of Him.

The Holy Martyrs of the primitive Church, before they appeared at the tribunals of their judges, there to confess their faith, were accustomed to receive the Holy Communion, for they did not think themselves, says St. Cyprian, in a fit state without it, or at having sufficient courage to undergo the torments of martyrdom. In like manner should Christians, in order to fight against their passions, and to resist the temptation of the devil, clothe and nourish themselves with the virtue of the Body and Blood of Jesus Christ; without which they must be in danger of falling and of being lost.

Six years have passed since the foundation stone of the Great Catholic Cathedral at Westminster was laid by Cardinal Vaughan, and the task of erecting the huge Byzantine structure has taken longer than was anticipated, the hope having been entertained at one time that it might be completed in readiness for opening in September of last year; the fiftieth anniversary of the restoration of the Catholic hierarchy in England. The Cardinal's house adjoining the cathedral is practically complete, and the cathedral itself, externally is almost finished, although the loftiest tower is still in process of construction, and remains internally most remains.

The new Catholic church at Salem, S. D., will be dedicated October 2 and Father Weber and the parish members are arranging a great celebration, which will be attended by many Catholics from the Dakotas, Minnesota, Iowa and Nebraska.

Work has begun on the construction of an addition to the parochial residence adjoining the Catholic church in Segun, Tex.

receives all the decorative treatment which its designers contemplated.

If the United States had more Protestant clergymen like Rev. Dean Richmond Babbitt, of the P. E. church, Brooklyn, in a few years we should see less of the glittering frippery of the secret lodges. A few days ago Dean Babbitt refused to allow the local lodge of Odd Fellows to hold its funeral services over the body of Charles E. Goudge, a fellow member, in the church building. Curiously, the position he took was that which the Episcopal Church borrowed from the Catholics, viz.: that the canons forbid any rites except those of the established church. It would be interesting if the great Masonic Bishop, Potter, should be brought to Dean Babbitt's church for burial. Would he refuse Masonic rites over his body?

CATHOLIC PROGRESS.

Churches and Schools Being Established in Many Parts of the Country.

Two new homes for the Sisters of the different Catholic institutions of West Superior, Wis., have been about completed. The Sisters who are connected with the school and church of St. Joseph have built a fine new home next to the German Catholic Church and school on Baxter avenue. It is a two story brick affair and was thrown open for the first time Monday. The home for the Sisters of the church and school of the Sacred Heart is being erected next to the school on John avenue.

The corner stone of St. Casimir's Lithuanian church, Pittsburg, Pa., has been laid. The ceremonies were preceded by a monster parade of the Lithuanian and Polish societies, some 2,000 men being in line. The church will be constructed of pressed brick with white stone trimming, and in the Romanesque style of architecture. Its ground dimensions will be 80x100 feet giving a seating capacity of 1,100, and will cost \$130,000.

Eleven Sisters have left St. Mary's of the Springs, Columbus, Ohio, for New Haven, Conn., where an academy will be opened for young ladies. The Sisters have been very fortunate in securing valuable property which a few years ago cost the owner over \$200,000, for \$25,000. This property is in an excellent location and is admirably suited for school purposes.

The grand church building of St. Mary's at McKee's Rocks, Pa., steadily progresses. When completed it will rank among the first of our many fine churches in that diocese. Work on the parochial residence is steadily pushed toward.

St. Xavier's Academy at Denison, Tex., in charge of the Sisters of Mary, just completed at a cost of about \$50,000, has been opened to the public.

Rev. J. Tresch, O. M. I., who was temporarily in charge of St. Patrick's, San Antonio, has gone to Carriz Springs, Tex., to organize a new parish.

Rev. Father Larroque, rector of the Church of St. Francis of Assisi, in Newark, N. J., will shortly begin the erection of a new church.

The new school lately completed for St. James' parish, LaCrosse, Wis., is now in use and is the most modern building in that place. It is also in possession of a valuable library.

Ground was broken last week and excavation begun for the foundation of the new parochial school which is to be erected on the lot adjoining the church at Maumee, Ohio.

The building in course of construction for academy and convent purposes, being built by the Visitation Sisters at Evanston, Ill., will cost about \$250,000.

Subscriptions for the new Denver Cathedral have been coming in very actively. The fund now amounts to \$25,500.

The Sisters of Providence of St. Mary of the Woods, near Terre Haute, Ind., have purchased 36 lots in Covington, Ky., costing \$18,000. On these they will build an academy and chapel to cost \$50,000.

Bishop Bonacum has two academies conducted by the Sisters of Loretto in his diocese, and is most anxious to secure the Loretto Sisters for a large academy at Hastings, Neb.

On Tuesday Rt. Rev. Bishop Mass of Covington, laid the cornerstone of the new chapel of the Notre Dame Convent in that city.

The beautiful new home of the Sisters of Mercy in Louisville, Ky., was formally opened last week.

The new Catholic church at Salem, S. D., will be dedicated October 2 and Father Weber and the parish members are arranging a great celebration, which will be attended by many Catholics from the Dakotas, Minnesota, Iowa and Nebraska.

Ground will soon be broken for a new church in St. Mary's parish, N. Y.

Work has begun on the construction of an addition to the parochial residence adjoining the Catholic church in Segun, Tex.

Plans are being prepared for a new school and convent building in connection with St. Nicholas parish, Madison, Wis.

WAY OF THE CROSS.

ORIGIN OF THE SOLEMN DEVOTIONS OF THE STATIONS.

The Pathos and the Sacredness of the Symbolic Ceremony of the Sorrows Journey to Calvary's Blood Stained Heights.

The "stations of the cross," or, as it is very often called, the "way of the cross," is a devotional service which dates back in its origin to the earliest days of the Roman Catholic church, when it became a general custom of Christians to observe it in Jerusalem. At that time the service consisted in persons taking part in it going from place to place along the road from the court of Herod in Jerusalem to the spot on Mount Calvary where the crucifixion of Christ took place.

This custom continued through the ages, and it is still in vogue with residents of the old Jewish city and is often participated in by visitors from all parts of the world. Those who have traveled the ancient roadway made historic by the funeral procession of 1,900 years ago say that the stones at the 14 different places where the march to the mountain was interrupted have been worn away and made hollow by the kneeling in prayer of countless hosts of devout worshippers.

The story of this most pathetic part of the life of Christ, with all its external devotion and sorrowful reminders, was carried to distant parts of the world by strangers who had seen it in Jerusalem and for all the centuries Christians have made pilgrimages to the Holy City that they might participate in the sad ceremony. About 800 years ago the Franciscan order of priests established a monastery in Jerusalem and undertook the custody of the sacred places of the Holy Land. Thus the several "stations," or spots, where the journey up Calvary's heights was interrupted passed into their hands.

It was then that the service was undertaken and spread abroad as a general devotion, and from that day until now it has been cherished by devout Catholics in every part of the globe as one of their dearest prayers. Among the ancient pilgrims to Jerusalem were many artists, and some of them made pictures of the places where the Christians worshipped. These pictures, many of them realistic in the extreme, were circulated and placed in Catholic churches throughout the world, and in that way the devotion has come down as it exists today. These sacred places have formed the background in paintings and statuary for the figures of Christ, his disciples and the soldiers who persecuted him.

Gradually this symbolic ceremony grew in the early years to be uniform, and it has remained for ages the same as it is in our time. This devotion has been the theme of some of the most eloquent sermons delivered by the greatest religious orators.

Archbishop Ryan, one of the most celebrated divines in America, said on the subject of the stations: "You go into a Catholic church; you see a number of pictures hung around the wall; you see a number of people passing from picture to picture in procession. They are performing what is called the 'stations of the cross.' They kneel before these pictures. Of course they do not adore them. They show respect to the picture on a principle similar to that by which you respect an oil painting of your dead father or mother. They are not so foolish as to suppose there is life or strength in these material objects. But they kneel before them because they remind them of the sufferings of our divine Lord."

"In each picture is depicted a scene in his passion. You see the people moving in procession. You see old men mingling with little children. The old men can no longer read, but the church holds before them the book of the large picture of the stations of the cross. She has a catholicity of means of getting at the human soul as she has a catholicity of doctrines. She has means, if one sense be closed, to tell the story of redemption through another."

"The people behold these scenes in the life of our divine Lord. They are instructed at once and moved to pity for our Lord's sufferings and to sorrow for sin. How often, too, have I seen little children looking at one of these stations of the cross, representing, perhaps, the nailing of the sacred hands of our Lord to the gibbet. There were the nails piercing and the great hammer lifted up, and I have seen in the eyes of little children tears of sympathy, perhaps the first tears of sympathy they had ever shed. They had shed tears for their own sufferings, but it is not often that little children will weep at once for the sufferings of others."

"I have often thought that perhaps the first sweet offering, the first crystal tear of sympathy from the eyes of a little child, was an offering to the bleeding heart of Jesus Christ in the stations of the cross. How beautiful, how reasonable, how useful, are all these means of enlightening the intellect and of touching the heart of man!"

The Way of Salvation. Every man must be saved. Simply desiring will not accomplish this work. We must have our heart in the work and the means of all the means placed at our disposal. We should choose our path and stick to it. Fear of eternal damnation is good to meditate upon. Fasting and prayer are very effective, but the best of all is a devotion that will inspire the heart with love for his Creator and make all his actions accord with that love. To gain this love the best way is to cultivate a devotion to the sacred heart. Commence by being enrolled in the League of the Sacred Heart and daily use the short, easy prayers of the league.

SHORT SERMONS.

Neglect mending a small fault, and it will soon be a great one.
Humility is the altar upon which God wishes that we should offer him our sacrifices.
Prayer is the wing wherewith the soul flies to heaven and meditation the eye with which we see God.
The secret of life is not to do what one likes but to try to like that which one has to do, and one does come to like it in time.
Many build as cathedrals were built, the part nearest the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.
Every duty, even the least duty, involves the whole principle of obedience. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.
Send your book and job printing to The Journal office. Prices right.

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Heavy Draperies.

Our large and attractive Drapery Department is especially well equipped for making Curtains and Portiers to order. The assortment of fabrics presented for your inspection is unequalled, consisting in part of Silk Damasks, Silk Tapestries, Silk Armures, Silk Frou Frous and Silk and Linen Velours, plain and figured. These goods shown in all colors.

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But not hats alone do we get in Paris—there's an inspiration for our own work in living among French fashions—a French thought elaborated by American cleverness. The millinery of our work rooms is receiving its full share of praise during these opening days.

Correctly Fashioned Women's Garments.

We have told of the beautiful garment creations gathered here—each a masterpiece of its kind. You have seen and appreciated and admired them.

But everyone can't afford to give forty, fifty, or a hundred dollars for a coat or suit. It isn't necessary. There's a splendid showing here of coats and capes and suits, exemplifying fashion's strictest forms, correct in every detail, and made of fine serviceable materials, at very moderate cost. Here is something more about a few styles:

COATS.

Double breasted automobile coat of tan or castor kersey—41 in. in length, revers and Medici collar have ten rows of stitching, cuffs with four rows of stitching, serge lined, \$11.50.

Double breasted automobile coat of tan or castor kersey—41 in. in length, Medici collar and stitched revers, strapped seams, serged lined, \$14.50.

Double breasted, half fitted automobile coat of castor kersey—40 in. in length, collar and revers faced with neutria, serge lined, \$15.

Double breasted automobile, coat of heavy oxford cheviot—40 in. in length, yoke back, all-over stitched satin revers, Medici collar, finished with velvet piping and stitching, lined with silk, \$16.50.

40 in. half fitting coat of black basket-weave cheviot—velvet collar, fly front, plaited back, hip pockets, stitched seams, lined with satin, \$20.

Double breasted automobile coat of oxford cheviot—40 in. in length, turn-over notched collar with revers of stitched peau de soie, bell selves, satin lined, \$21.50.

Double breasted automobile coat of black montagnac—turn-over collar with corded edge, satin lined, \$23.50.

CAPES.

33 in. cape of black kersey, full sweep, five rows of stitching down front and around bottom, bands of kersey appliqued around bottom, lined with serge, \$13.

29 in. cape of black kersey full sweep, collar of solid marten, front edged with marten, serge lined \$14.50.

35 in. cape of black kersey, full sweep, trimmed with an elaborate pattern of kersey applique, high storm collar, lined with satin, \$17.50.

TAILORED SUITS.

Suit of gray homespun—tight-fitting eton jacket with belt and standing collar faced with velvet, vest effect front, lined with serge; seven gored, flaring skirt with stitched seams and lined with percaline, \$10.

Suit of black cheviot—double breasted jacket with notched collar, bell sleeves, serge lined; flaring skirt with inverted box plait, \$13.

Suit of blue mixed venetian—double breasted, eton jacket with taffeta silk belt and collar, bell sleeves, serge lined; flaring skirt with circular flounce and stitched seams, \$13.50.

Suit of gray mixed, basket-weave cheviot—single breasted, eton jacket, revers faced with gray taffeta, gray taffeta bands around bottom, up front and back in pointed effect, serge lined; flaring skirt with panel front, 1 1/2 bands of gray taffeta down front and around heading of graduated flounce, percaline lined, \$18.50.

Suit of black cheviot—double breasted jacket with peau de sole revers, lined with taffeta silk; flaring skirt with graduated flounce, inverted plait in back, percaline lined; sizes 39 to 45, adapted to figures of stout proportions, \$19.

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