

# THE CATHOLIC JOURNAL

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SATURDAY, MARCH 1, 1902

## WEEKLY CHURCH CALENDAR

Sunday—March 2—Gospel, St. Luke, xi, 14-23—St. Simplicius, pope and confessor.  
Monday 3—St. Cyprianus, emperor.  
Tuesday 4—St. Casmir, confessor.  
Wednesday 5—St. John Joseph of the Cross, Fast.  
Thursday 6—St. Colette, virgin.  
Friday 7—The Five Wounds, Fast.  
Saturday 8—St. John of God, confessor.

## THE FORTY HOURS

The Forty Hours will be held this month at the following places:

March 2. Fairport. Weedsport; Penn Yan.  
March 9. Lyons. Port Byron, Pittsford, Mumfords, SS. Peter and Paul, Elmira, Holy Rosary.  
March 16. East Bloomfield: Stanley, Trumansburg.  
March 23. Spencerport.

## A SCATHING REBUKE.

If our Catholic people are not what they should be (and undoubtedly many of them are not) can it truthfully be claimed that it is because the Church is not necessarily prodding them? Those on the outside prod them, of course, but those within the fold arraign them far more severely. Here is a stinging charge a few days ago brought against Catholic wealthy people by Bishop Gibsborough, of England, addressing a great meeting of the St. Vincent de Paul society. Who will declare it not deserved? Said his Lordship:

"You wealthy Catholics—at least a very large proportion of you—think you can save your souls while following out epicurean ideas. Your motto seems to be: 'Eat, drink and be merry, and reduce religious duties to a minimum.' You avoid contact with poverty, live in comfortable suburban houses, and seek pleasures not only on six days of the week but often on seven. Do you know that in the big cities there is flowing a great tide of life and that there your presence is needed? The waves of a religious indifference are washing away the weak and the young. What are you doing to help them? Have you no practical sympathy for them? The miseries of the poor are torturing flesh and blood. Why are you not tendering assistance? Youths, who are as yet without experience in life, are surrounded by temptations. Why have you not held out to them the friendly hand which they require? You are afraid your respectability will suffer! Away with your respectability! What we want is genuine Christianity."

Sometimes our best efforts seem to be rewarded only by the faultfinders and criticisms of others; and it often appears that our endeavor to help another is rewarded by falsehood and misrepresentation. To be able to bear these things in patience, without murmuring, constitutes one of the greatest tests of a true and noble character.

One writer has said that "the truly noble character will not stop to resent the false accusations made against it." To be able patiently to bear mistreatment, to be willing to be misjudged, and to be unappreciated are all essential elements to strength and nobility of character. How can we hope calmly to meet the great crisis in life's experience, when we so easily become ruffled and out of temper when misjudged by our friends or ill spoken of by our enemies? The youth who to-day is building a character should cultivate patience with which he can suffer wrongfully, the fortitude with which he can endure hardships and the forbearance with which he can labor under misrepresentation.

These constitute, in themselves, not only one of the greatest means of developing character, but also one of the greatest evidences of the strength of some time in his experience, every Christian will be brought to the place where he must stand alone with God.

Basilica of St. Victor in that ancient city a tomb has been discovered underneath the high altar. In the tomb a coffer was found which contained the remains of two bodies. These are purported to be the relics of SS. Victor and Satyr, who for long ages have been honored as the special patrons of Milan. There has long been a tradition that during the time St. Charles Borromeo acted as Cardinal Archbishop of Milan the relics of these saints were deposited somewhere in the Church of St. Victor. The exact spot was not known, but the recent discovery will, we think, go far to remove all doubt as to its position. The present Archbishop of Milan, Cardinal Ferrari, directed the opening of the tomb and the subsequent examination of the coffer.

The League of the Sacred Heart is the great organized movement in our day for the spread and maintenance of the devotion to the sacred heart of Jesus. It is a powerful auxiliary in every parish to excite devotion to the blessed sacrament and encourage frequent communion. By making its members unite with the sacred heart in all its merciful designs for the salvation of the world the morning offering gives a value to the never ceasing flow of their daily actions which is lost to those who have not learned to pray, work and suffer in union with the divine heart of Jesus. "Thy kingdom come" is the battlecry of the army of divine love.

A new St. Mary's church will soon replace the old one of the same name in Jersey City. Work will be commenced at once. The structure will cost about \$500,000 and will be one of the finest in the east.

## SHE WAS WORTH A MAN.

Father Millerot, the Exiled French Jesuit, and the Old Woman Penitent. Father Millerot, one of the exiled French Jesuits, had spent much of his life among the commoners, the workmen, the soldiers, that all went to confession to him, just as the students and artists used to go to the Dominican Lacordaire. Always looking after big game, Father Millerot had, so to say, limited his apostolate to the men. He thought himself too rough to deal with the gentler sex. His confessional at St. Sulpice was literally besieged by every specimen of tough-looking Parisian. The presence of the unkempt, unshorn and ragged customers added somewhat to keep the respectable women at a distance.

One day, however, a good old woman who probably did not know of the Father's specialty walked right up into the box much ahead of the opening time and before the arrival of any of the ordinary class of penitents. When the confessor arrived and pushed back the slide he jumped at the sight of the old bonnet and worn-out shawl. "You are in the wrong place, madam," said he, somewhat roughly, "get away from here, please; for I am here at this time to hear men's confessions."

"That does not make a bit of difference," answered the old lady, "since I am here and ready, and you are ready likewise, you'll shrive me as well as anybody else."

"It is impossible, my good lady. If my men see that I hear women, they'll just leave me in the lurch. Be kind-enough to go to some one else."

"Ah! that's the way," said she getting up, "well, I guess I will go, but it will be a sunshiny day when I'll try it again. I am used to wait; for it is now thirty years since I went to confession last." She went off.

"Come back, madam," the Father called out, starting up and after her, "come back, for you are worth a man."

She turned back—half frowning, half laughing—made her way again through the crowd of waiting penitents, who were laughing more than she was, and took possession of the box. She came back a while after, beaming with joy, light-hearted and almost rejuvenated; for her peace with God and herself was made.

## CATHOLIC NOTES.

The new school building of Holy Name parish, Sheboygan, Wis., has been dedicated. The new building cost \$40,000 and is one of the largest and handsomest church school buildings in the State.

The Archduchess Magdalen of Austria, the holy daughter of Ferdinand I. of the House of Hapsburg, will probably be declared Venerable by the Church this year.

Australians are now agitating the question of religion in the public schools. Catholics do not stand alone for the principle. Their efforts are earnestly seconded by ministers of the Presbyterian denominations.

The new Borgess hospital at Kalamazoo, Mich., costing \$50,000, is completed and will be opened March 1.

A Catholic university entirely free from State control is one of the things which the Catholic hierarchy of Australia has determined to establish in the near future.

By a gift of \$7,000 from Archbishop Feehan to St. Joseph's church, of Elgin, Ill., a deal was made possible by which the church will erect and maintain a free parochial school.

# THE TWO BROTHERS.

(By Orestes A. Brownson.)  
Controversial Dialogue Between a Presbyterian and His Catholic Brother, Leading Up to Former's Conversion.

XV.  
John—"Then you grant, in the outset, that they had no legal possession of the Word, and were not its authorized keeper and expounder; therefore, that they had no Word of God which they had authority to quote against the Church? What they had not they could not adduce? Consequently, they did not, for they could not, adduce the Word of God in support of their allegation?"

James—"But they had the Scriptures, as a matter of fact, and could read and understand for themselves."

"They had the Scriptures as a private citizen has the statute-book, it may be, but as they were not the authorized keeper and expounder of the Word of God, their understanding of it was without authority, and not to be entertained."

"They had the right from God himself to read and understand the Word for themselves."

"Then they were authorized to keep and expound it, at least for themselves."

"But I understand you to deny that anybody was authorized to keep and expound the Word."

"I do not say so. Almighty God, in revealing his Word, has authorized everyone to keep, read, and expound its sense."

"Then so far from its being true, as you have alleged, that our Lord has founded no church with the authority the Catholic Church claims, he has constituted each individual a church with the same authority. Decidedly, withdraw your allegation. If you admit that our Lord has anywhere authorized anybody, individually or collectively, to keep and expound the Word of God, you admit that he did found, essentially, such a church as your allegation denies. You cannot deny such authority to the Church on the ground that no such authority was ever given, and then claim it for each and every individual."

"He that as it may, I do claim it for each and every individual."

"That is a bold stand for a Presbyterian, but necessity sometimes compels us to be bold. But did the Church admit this?"

"No, she denied it."

"Then the reformers were bound to prove it."

"They did prove it."

"By what authority?"

"The Word of God."

"By what the Church admitted to be the Word of God?"

"No matter what she admitted. They proved it by the Word itself."

"Who says so?"

"They said so."

"On what authority?"

"On the authority of God's word."

"On what authority did they say that what was the Word of God which authorized them to say so?"

"The Word itself."

"But by what authority did they prove the Word itself?"

"The Word of God is the Word of God, and is in all cases supreme. Would you deny the Word of God?"

"But as the Church denied what they adduced as the Word of God to be his word, they were bound to prove that it was his word."

"What did Almighty God give us his Word for, if it was not that we should read and understand it for ourselves?"

"Your first business is to prove that he has given YOU his word. The Church asserts that he has given it to Her, and that she permits the faithful to read the Scriptures for their edification, but always with submission to her authority, and the reservation that no doctrine is to be deduced from them which she does not authorize."

"There she is wrong."

"That is for you to prove."

"God proposed to teach mankind by writings, not by a body of men."

"That, also, is for you to prove."

"It is evident from the Word itself."

"You must prove that YOU have the Word before you can introduce it as evidence."

"No one can read the New Testament and believe otherwise."

"Not true, in fact; for the great mass of all who do read the New Testament actually believe otherwise. But you must get legal possession of the New Testament, and establish your right to interpret it, before you can quote it in a sense the Church denies. Till then, the denial of your assertion by the Church is prima facie evidence against you."

"I do not care for the Church. I deny her authority."

"I know that; but her authority is to be presumed, till reasons are set forth for denying it. You are not at liberty to deny it without a reason."

"I have given a reason."

"What is it?"

"Why, I tell you she is condemned by the word of God."

"You tell me so, but that is not enough. You must prove that it is so."

"You do not suffer me to do so. You will not suffer me to quote the Bible against her."

"No such thing. When you have proved that the Bible, in the sense you adduce it, is the word of God, you may quote it to your heart's content."

"Why, I have told you again and again that the Church herself admits the Bible to be the word of God, and, therefore, it is not necessary in arguing against her, to prove that what she adduces from it is the word of God."

"The Bible in the sense she authorizes, she admits to be the word of God; I grant; in any other sense, she denies it to be the word of God. Consequently, if you would adduce it in a sense, she does not authorize. If you adduce it at all, she denies what you would adduce, is the word of God. You must, then, prove that it is before you can legally adduce it."

"But you will not let me prove it."

"I do not hinder you."

"I offer to prove it by the word itself."

"That is not logical; for it would be to assume the word to prove the word."

"Not so. Here are the Scriptures admitted by the Church, when taken in their genuine sense, to be the word of God. I simply propose from them and by them to show what is their genuine sense; and if I do so, I prove by an authority which she herself concedes; all that I am required to prove."

"You cannot do that, because in doing it you assume that the Church is not the authorized interpreter of the word, which is the point you must prove. The Church simply admits that the Scriptures, taken in the sense she authorizes, are the word of God. This is the full extent of her admission. But taken in another sense, she denies them to be the word of God, for the word of God, as we have agreed, is not the words, but the sense, of the Scriptures. Consequently, before you can allege them in a sense contrary to hers, may, before you can go into any inquiry as to their sense, you must, on the one hand, dispossess her of her prescriptive right to declare their sense, and establish your own authority as their interpreter. Till you have done one or the other, the sense of Scripture is not an open question, and you cannot open it without assuming the point in dispute."

"Not absolutely. You may quote them in her sense against her, if you can, and in your own sense when you have proved it to be the word of God."

"But the first would be of no avail, because she has taken care to explain the Scriptures in her own favor; and I cannot prove them to be the word of God in any other sense, unless I am at liberty to explain them by themselves."

"That is, you cannot prove your point, unless you are at liberty to prove the same by the same. Prove that you are authorized to declare the sense of the Scripture, and then you will have no difficulty."

"But I cannot prove that I am, save from the word itself."

"That is to say, unless you are at liberty to assume and exercise the authority to declare the sense of Scripture, as the condition of proving that you have such authority? That will not do, brother. It would be proving idem per idem, the same by the same, which is bad logic."

"How, then, am I to proceed?"

"That is your affair, not mine."  
(To Be Continued.)

That There Are So Many Protestants With Irish Catholic Names.  
There are a good many men with pronounced Irish names coming into possession of governorships in the United States of America, says James K. Randall in Catholic Columbian. There are two Murphys now on the muster roll of governors. One of these has for some time been territorial governor of Arizona, the other has recently been elected to take charge of the destinies of the state formerly known as "Camden and Amboy," but now New Jersey.

The history of these big political positions I am not acquainted with, but I can tell you something about John G. Brady, the governor of Alaska. A good many years ago he was a parentless waif in the city of New York. There was a society there devoted to picking up waifs of this kind and shipping them West. There were religious people always ready to adopt them, especially if they had no children of their own, and Catholic children of this kind were especially prized because they could make good Protestants of them.

Little Brady was gathered up and packed off West to Indiana, where he lived in a small town a lawyer named John Green. Green adopted little waif Brady, educated him, finally assisting him to a course through Yale college. After his graduation he went to Sitka, Alaska, as a Methodist missionary, and where he worked several years as preacher and teacher. Later he became a trader with the Indians and gained great influence with them. He married a government school teacher and finally was appointed governor of the territory by President McKinley.

Hundreds, nay, thousands, of Irish Catholic children were picked up in this way in New York and other large American cities, adopted by zealous Protestants, educated and made ministers of, because they were bright, quick, and ready to learn. In no other way is the large number of persons with Irish Catholic names to be accounted for in the Protestant ministry. I do not believe this system is much in vogue now, because the Catholics have the means of taking care of their own waifs.

By the will of James Vaughan, of Philadelphia, who left an estate of \$4,500, \$1,000 is left for an altar in memory of his son, Rev. James Vaughan, O. S. A., to be erected at Villanova, and \$50 to the Sisters of St. Joseph, Chestnut Hill, in recognition of kindness to his family. The residuary estate is to be given to such charities as his executors may select.

The Fiji Islands, where the Marist Fathers now labor, have 90 missions, 15 churches and chapels, 18 priests, 11 parishes and a Catholic population of 10,500. The people have been converted from cannibalism to Christianity within three decades.

Francis Gildart Ruffin, who died recently at Mobile, Ala., was a descendant of Thomas Jefferson, President of the United States. He married a Catholic writer of the South, Mary E. Henry, of Mobile, and became a convert of the faith about four years ago.

# GOOD EXAMPLE.

IT HAS BEEN THE MEANS OF MANY CONVERSIONS.

Among the "First Causes" For Changed Faith of Many Converts Was the Edifying Practical Catholic Lives of Members of the Church.

Non-Catholic temples are almost deserted on bad weather Sundays, and our own churches are not so well filled as they might be at the late masses in severe weather. Of course, the early mass is always well attended; the exemplar of Catholic faith, the "living-out" girl, never allows cold weather to interfere with the business of salvation. And she seldom, if ever, contracts grip as a consequence of her dutiful defiance of zeroish temperature.

Once a group of converts were discussing "first causes" for changed faith. One said, "I was influenced by reading; another, 'I heard an eloquent sermon; another, 'Oh, Mrs. Wisehead became Catholic, and I had the curiosity to try to find out why; another, 'I was dissatisfied, and sought for light; another, 'I overheard a minister talking to a priest in a railway train, and he said, 'If it were not for my wife and children, who are dependent on me for support, I should be Catholic. As it is, ordination is out of the question, and I don't care for it. That's as far as I heard, but it was enough to open my eyes."

Then the only one who had not yet given a reason spoke: "I was converted by servant girls," said she. "From my cosy bed-room I used to see them returning from mass through rain and snow before 7 in the morning. I'm an early riser, and yet they were on their way back from church before I was half dressed. Hard-worked, glad to rest after the week's labor, they cheerfully forfeited a full hour of their precious Sunday morning sleep in order to fulfil their religious duties. 'Ah, theirs is the living faith,' said I to myself, only too long before I had the grace to follow the honest indicators to truth."—Busybody, in the Catholic Standard and Times.

AN EARNEST APPEAL.  
Father O'Hare, of Brooklyn, Delivers An Address Before the Knights of Columbus.

Before Fidelity council, Knights of Columbus, in the parish hall, Rev. Patrick O'Hare, pastor of St. Anthony's church, Brooklyn, N. Y., the other evening, made an earnest appeal to Catholics to enter politics, not as partisans, but as Catholics.

"The Catholic Church," he said, "has something to say which has bearing on all of the questions now pressing for solution before the country. But we as Catholics look upon these problems and decide them, not from the standpoint of Catholicity, but influenced by the newspaper we read, by the political party with which momentarily and accidentally we happen to be affiliated."

"We are Catholics in religion, sharp and hard bargain drivers in business and Democrats or Republicans in politics. I encourage you to enter politics, not for yourself, not for pocket, not for what there is in it, but for God, for humanity, for truth and for eternity."

"Enter politics as a Catholic, with Catholic ideals, Catholic principles, Catholic convictions. No one who is at all familiar with the subject will deny that in this country, social theories, conceptions of laws or ideas of public opinions, of citizenship and the theories underlying our system of political economy are based upon materialism, low ideals and anti-Christian principles."

"All the principles are not favorable to the Catholic religion and hence to the Catholic. This is the cause of all grievances. That is the reason that we do not receive justice and our due, why we are being discriminated against. Under the present circumstances and under the existing conditions it is to the laity that we look for help. That can be done by their asserting themselves in politics as Catholics, regardless of party affiliations."

In the Jesuit Church in Bogota, Colombia, the Apostleship of Prayer has 19,000 members. It is a Catholic country and the people are very devout. In this church last year 128,793 confessions were heard.

Mr. Charleston, who was recently received into the Catholic Church in Scotland, is about to proceed to Rome to pursue his ecclesiastical studies.

Very Rev. Joseph McSorley, C. S. P., has been appointed to succeed Very Rev. Walter Elliott, C. S. P., as superior of the Paulist House of Studies, Washington, D. C.

# THE HOLY ROSARY

THE CHURCH HAS GREATLY ENRICHED THE DEVOTION.

A Versatile French Writer's Idea Consideration of the Beautiful Practice of Reciting the Beads—His Comparison of the Rosary to the Rosebush.

Is the recital of the Rosary monotonous? Is the constant repetition of the same prayers an element of distraction? It is certainly true that our rational faculties may become dulled or even biased by a monotonous exercise of mental energy, but it must be understood that we are not required to overtax ourselves in any work, spiritual or otherwise, beyond our capacities. In spiritual exercises, in works of charity and in the discharge of religious duties and in the obligations we are bound to fulfill, according to our state in life, we must be consistent, methodical and systematic. We must follow the precept as laid down in Ecclesiastics III. 1: "All things have their season, and in times all things pass under heaven." In that which relates to the subject under consideration the Church has wisely and beautifully devised the method of saying our beads in the following manner: The Rosary is subdivided into three distinct parts, each part implies a meditation upon the incarnation, the Passion and Resurrection of Christ, familiarly known as the Joyful, Sorrowful and Glorious Mysteries, respectively. We begin to recite our Father, followed by repeating ten times the Hail Mary or a decade, to which is attached a mystery in the life of our dear Lord or His Blessed Mother, upon which we are to meditate while reciting the prayers.

A versatile French writer compares the Rosary to a rosebush, and the comparison is so beautiful in conception significant and applicable that a translation of his ideal thought will convey a better meaning and a fuller appreciation of this sweet devotion, so near and dear to the hearts of all the faithful children of the true Church:

"The bough of the rosebush which embalms our garden is composed of three parts—the green leaves, sharp thorns and charming flowers. These three parts symbolize well the serial parts of the Rosary. The green leaves represent the Five Joyful Mysteries, because they remind us of the joys and consolation of Mary in the Annunciation, in the Visitation to St. Elizabeth, in the Birth of the Savior, in the Presentation and in the Finding of Jesus in the Temple of Jerusalem.

"The thorns symbolize the Sorrowful Mysteries, that is the Passion of the Savior in full, the anguish of the Mother and the torture of the Son in the bloody Agony in the Garden of Olives, in the horrible Flagellation, the Crowning with Thorns, Carrying the Cross and the ghastly Crucifixion.

The flowers of the rose bush, so delicate and perfumed, symbolize the Glorious Mysteries, which present to us Mary glorified in her resurrected Son, in her Son ascending into heaven in her Son Diffusing His Holy Spirit on earth, glorified herself in her triumphant Assumption and in her Coronation in the highest heavens."

If, then, the devotion of the rosary is of such deep meaning and significance, are we surprised that our Holy Mother has blessed, by many favors and miracles, those who practice it until the end. We know that the indulgences which attach to the pious practice have for object to remit the temporal punishment for sin committed and thus shorten our detention in the fiery prison-house of purgatory.

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