

THE CATHOLIC JOURNAL

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

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SUBSCRIPTION RATES
 Per Year, in advance \$1.00
 Entered as second class mail matter
 ROCHESTER TELEPHONE 2353.

SATURDAY, APRIL 19, 1902.

Weekly Church Calendar.

- Sunday—April 20—Gospel, St. John xv. 16—22. Patronage of St. Joseph.
- Monday 21—St. Anselm, abbot, confessor and doctor.
- Tuesday 22—SS. Soter and Celsus, pope and martyr.
- Wednesday 23—St. George, martyr.
- Thursday 24—St. Fidelis, martyr.
- Friday 25—St. Mark, evangelist.
- Saturday 26—SS. Cletus and Marcellinus, pope and martyr.

The Forty Hours.

The Forty Hours will be held this month at the following places:
 April 6, Palmyra, East Rush, Canandaigua, Cayuga, St. John's, Elmira, St. Monica's, Rochester.
 April 13, St. Bridget's, Rochester, Newark, Bath, Waverly.
 April 20, Caledonia (Geneva Victor, Hornellsville).
 April 27, Seneca Falls, Avon, St. Mary's, Rochester, Moravia, Corning.



Five Minute Sermon.

JOY AFTER SORROW.

St. Jerome says: "It is impossible for man to be happy both on earth and in heaven; it is impossible to enjoy the pleasures of this world and those of heaven; it is impossible to pass from the joys of the present life to the joys of life eternal." He who mourns on earth will rejoice in heaven, and he who laughs and is merry in the world will weep in hell.

Every child is the cause of great anxiety and labor to its mother; but she feels great joy and finds great delight in her child, she loves it tenderly, and would not give it for the world. Such was the joy the Divine Master promised His disciples after the great labors and sufferings of their apostolate. Jesus reigning gloriously in heaven was to be the reward of all their sufferings, the delight of their hearts, and their joy for all eternity.

We are now mourning like Joseph in the pit and in prison, but the day will come when our joy will be greater than his was when he was raised to the throne, and we will see that our humiliations and sufferings have been as so many steps by which we arrived at the height of happiness, and to the possessions of a kingdom which no one can ever take from us.

The Mother of Churches.

In an article on "The Prospects of Catholicity" in The National Review, Dr. William Barry writes as follows of the Catholic church: "Strike out Catholic dogma from the ages; imagine the Catholic hierarchy a fiction, and what is left? East answers west that nothing is left. In the concrete, as a religion accepted, acted upon by nations, and larger than a mere sect or school, the Christian religion has always been Catholic and is so at the present day. All modern churches are fragments huddled forth, or broken off, from a center at which the ancient faith is still as resilient as ever. And they remain Christian simply in so far as they keep what they have inherited. Survey them all, from the Anglican or Universalist on the extreme left, what have they to call Christian which they have not received from Rome? Christ himself, the Bible, the sacred ordinances, the creeds—all were brought to western Europe and taken thence to America from this single source. Historically, creed and system are not to be divided. Rome is the mother, as she was during centuries the mistress, of all the churches with which we have any concern."

ITEMS OF INTEREST.

Archbishop Duhamel of Ottawa recently celebrated the twenty-seventh anniversary of his consecration. The new Richmond (Va.) cathedral will not be begun until spring. The delay is caused in perfecting the plans for the costly structure. Cardinal Logue, of Ireland has been sentenced with the penalty of excommunication public house keepers who open the gaming rooms attached to their premises on Sunday, and also those who receive money on that day.

FAITHFUL FILIPINOS.

That the faith transplanted four hundred years ago from the sacred soil of Spain is not seriously endangered by the fervent Bible house crusaders with one eye on heaven and one on the main chance now swooping down upon us, will be seen from a characteristic incident which I am about to describe. There seems to be some fear in the United States and in other parts of the world lest the Filipinos are to be robbed not only of their lands and freedom, but also of the priceless gift of their faith besides which all other things are as dross indeed. If the "benevolent assimilation" of the lamented McKinley were to include the souls of the Filipinos there would be reason for fear for no one who understands the genius of this people can contemplate without horror the possible Protestantization of these islands. Fortunately the roots of faith lie too deep to be torn up in a day.

Recently the inhabitants of San Juan del Monte made a public profession of Catholicity. A junta was organized pledging active and enthusiastic support to the Filipino Catholic Center and promising to use all possible effort to uphold the Catholic faith and to resist assaults upon it. The movement is the answer of the Filipinos to the infamous projects of American spiritual carpet-baggers who hope to subvert the people's faith by an appeal to natural interests.

The solemn oath administered to all the members of the junta follows:

We solemnly promise through the love of our Lord God, of Jesus Christ His only Son, our Savior, of the Holy Ghost, and of our Lady the Most Holy Virgin, to persevere in the religion of our fathers in which we were born, and at the same time we promise never to prove false to the sacred teaching of the Vicar of our Redeemer Jesus His Holiness Pope Leo XIII. We also promise to defend our creed with the courage and resolution worthy of the glory of God and of our Holy Roman Catholic and Apostolic Church.

THE TWO BROTHERS.

Very Rev. John Kasprzicki Provincial of the congregation of the Resurrection, at Chicago, has received word from Rome that the Pope and the Propaganda have approved the congregation of the Resurrectionists, which was founded by several Polish Roman Catholic priests about 60 years ago, extends with its missions and educational institutions throughout the world, and has been on probation 60 years.

Rev. Francis Becherini pastor of the Italian church of San Francesco, Detroit, has just received a magnificent and costly chalice from the Rt. Rev. Bishop Scalabrini, of Piacenza, Italy, in appreciation of the good priest's kindness to that prelate on the occasion of his recent visit to this country in the interests of the Italian missions. Father Becherini acted as secretary to the Bishop and accompanied him on his tour through the country.

Wytheville, Virginia, soon has to have a Catholic Sisterhood. The Sisters of Villa Maria, at Abingdon, are preparing to remove from that town in a few weeks, they having purchased recently the beautiful and costly property which was erected and embellished by the former ex-Marshal for the Western District of Virginia, Robert Giboney.

Last week, at Milwaukee, the School Sisters of Notre Dame for the Western Province, held an election over which Archbishop Katzer presided. Mother Casimir was re-elected Provincial, Sister Emerentia, first assistant, and Sister Hamillas, second assistant. The province includes the archdioceses of Milwaukee, St. Paul, Chicago, Dubuque and the Northwest Territory in general, and has 1,874 Sisters and novices at labor and contains 133 missions.

Once the enemies of St. John Gaultbert came in his absence to his convent of St. Salvi, plundered it, and set fire to it; and having treated the monks with ignominy, beat them and wounded them. St. John rejoiced. "Now," he said, "you are true monks. Would that I myself had had the honor of being with you when the soldiers came, that I might have had a share in the glory of your crowns!"

THE TWO BROTHERS.

Controversial Dialogue Between a Presbyterian and His Catholic Brother, Leading up to Former's Conversion.

XXII.

"And on the principle that what is done by another's authority, it is virtually that other that does it? Thus, what the agent does by the authority of the principal is held to be done by the principal himself, who is responsible for it. What an ambassador does by the authority of his government is done by his government. Consequently, what one does by the authority of God is done by God himself, and the responsibility rests on him, and not on his agent. So when one teaches by divine authority is taught by God himself, and God is responsible for it. No one can, then, be divinely commissioned to teach what God may not himself teach immediately, and for which he will not hold himself responsible."

"I do not deny it."

"Can God teach or be responsible for error, or for anything but truth?"

"He cannot."

"Then he can authorize no one to teach anything but truth?"

"He cannot."

"Then he who is divinely commissioned can teach nothing but truth?"

"Apparently so."

"He who can teach nothing but truth is infallible, is he not?"

"So it would seem."

"Then the divine commission is as I have said, the warrant of infallibility, and as one cannot be infallible without the assistance of the Holy Ghost it necessarily implies that assistance. Consequently the claim to the divine commission to teach the word of God is necessarily and essentially the claim to infallibility in teaching, and therefore, to the assistance of the Holy Ghost, so far as needed to enable the teacher to teach the word, and to preserve him from error in teaching it. Is it not so?"

"I have been accustomed to think differently, but let it pass."

"Then my position, that the essential claim of the church is that she teaches the word infallibly, is no different from the one I assumed the other day, when I declared it to be the claim to the commission to teach; or that she had the word of God and was its legal keeper and expounder."

"Be it so."

"Then you produce no adverse claimant, since you produce none that even pretends to be able to teach the word infallibly."

"Very well."

"But in pleading an adverse title, you conceded that the title was issued, and vests somewhere, or, in other words, that there is and must be somewhere such a church as the Roman claims to be. Now, as you do not and cannot produce an adverse claimant, you must concede that she is what she claims to be, therefore, the church of God, and, therefore, that you and all who make war upon her are rebels and traitors to God. Is it in this way you propose to vindicate the reformers?"

Poor James was misled by his Protestant theology, which makes everything pertaining to religion a sham. True justification is with it, not making one just, but replying him just—a forensic, not an inward, intrinsic justification. It is no real justification at all, but a mere make-believe justification, to say nothing of the blasphemy of representing God as accounting or replying a man just who is intrinsically unjust, for it leaves the man as foul a sinner as he was before he was justified. So in the matter of the divine commission to teach, this same theology teaches that one may have the commission, be authorized by God to teach, and yet not teach infallibly, as if God could authorize the teaching of a lie! A queer thing is this Protestant theology! Well may its authors and adherents boast themselves the lights of the age!

This notion that the authority does not necessarily imply the ability to teach is the source of much of that prejudice which exists in the Protestant community against all claims to authority from God to teach his word. There is a general feeling among the great majority of intelligent Protestants that there can be no divine authority to teach where there is not the ability to teach, and seeing nowhere among themselves any teacher who has the ability, they very naturally conclude that no one has the authority. It is absurd, say they, to suppose that God authorizes a man like ourselves to teach a man who knows no more than we do, and is no better able to teach than the rest of us. When the Catholic speaks to them of the commission of his church to teach and that God gives her authority to teach all nations, they turn up their noses and ask us if we suppose they are such fools as to believe that God the common Father of us all, has given to mortals like ourselves authority to teach us, and command us to yield up our own reason and judgment to our fellow men!

Now probe the matter to the bottom, and you will find that these people object by no means to the idea that God may authorize men to teach his word, but simply to the notion that the authority can exist where the requisite qualifications to teach are wanting. Their real objection is to the doctrine which Mr. James Milwood attempts to maintain, that teachers can responsibly be divinely commissioned to teach. They object, not to the Catholic doctrine of authority, but to the Protestant. To really God-commissioned teachers, that is, teachers who, in their judgment, have the intrinsic ability to teach truly and infallibly the word of God, they do not object, as is evident from their tendency to be warmly and their common remark that he who is able in divinely commissioned. His God's blessing, the Protestant

ists generally, and you will find that it is always to the notion of authority without the intrinsic ability that they object, and that wherever they fancy the ability the warrant of the authority, instead of making the commission the warrant of the ability; yet they are right against Protestantism, and perceive a great and essential truth which old-fashioned Protestantism denies, namely that the authority and the intrinsic ability to teach are inseparable, and that any authority separate from the ability cannot be conferred by God, and is, therefore, a usurpation. To one who is familiar with the Protestant community, and who comprehends its more recent developments of thought, it is evident that Protestants are very generally growing tired and sick of sham and shamming. They are rapidly becoming unable to satisfy themselves with a religion which is no real religion, but a mere make-believe religion. They cry out from the depths of their hearts for something real, for something which is not merely seems they see that the reformers built on mere seeming and taught and acted a lie—gave them hollow appearances, and no solid realities—at best, the mere hull without the kernel—a symbol symbolizing nothing—a mere pretence, and they grow indignant, turn away in disgust and say, "Give us something real, something that is, if it be but the devil; for anything that is better than nothing seeming to be something. If your religion is a mere sham, call it a sham and away with it, for the oldest gospel is that a lie is a lie, and no truth. Stop lying, stop seeming, and begin to be." So deep is this feeling of the hollowness of all Protestant pretensions, and so strong is the craving for something real, that it has almost ope of the cents of the day.

It is true, that, knowing no religion but the Protestant, they to whom we refer conclude rashly that Catholicity is also a sham, also a mere hollow pretence, and that no religion is real but that of nature. But in this they draw a conclusion quite too broad for their premises. The church detests Protestantism as heartily as they do, and in most cases, for like reasons. She detests it because it is outwardly lifeless empty, and no living reality; because it contains nothing solid, substantial, has no bottom, but is bottomless—like the pit from which it is an exhalation, and into which as the religious atmosphere clears up, it subsides. She condemns with all her energy whatever is mere pretence or make-believe. She tolerates no empty forms, no insignificant rites, no vain ceremonies. She will and can approve nothing which is not real, solid, substantial. She teaches the doctrine of the real presence, and always presents the very reality she symbolizes. She can call no man justified who is not intrinsically just, and recognize no teacher as teaching by divine authority who does not teach God's word infallibly. If these people would turn their attention to her, they would find the truth and reality for which their hearts cry out, for, to say the least, grace is not less true and real than nature.

To Be Continued.

THE MOULD.

O the Master's mind is a mighty mould That shapes the lives of men, And the rainbow ends, with their golden gold,
 That seems within our ken, May vanish in mist as we march along—
 For maybe God meant it so!— And sorrow may add a new note to our song,
 As into the night we go.

O the Master's mind is a mighty mould, And fret and joy and strife Are emptied in, and their stories told, In every molten life,
 So the less that we learn to the right or left,
 From the duty that lies before,
 The less our chance of a heart bereft,
 When the casting-time is o'er.

I lay me down in the mould He made Subservient to His plan,
 And I play my part as men have played,
 Since Time and the world began,
 With a sturdy heart and a watchful eye,
 And never a doubt or fear—
 For whenever a soul can say—"I'll try!"
 The vent of the mould is clear,
 For the Master's mind that has moulded men,
 In many a shape and form,
 Has never forgotten to strengthen when
 They must face the rack and storm.
 It may be mine, on life's sunny slope,
 To gather but one bright flower;
 But into my mould he has placed a hope
 That brightens each passing hour.
 —Katherine B. Huston in Hick's Quarterly.

An Aiken, S. C., dispatch says that the two grandchildren of William Vincent Wallace, composer of "Maritana," "Lurline" and other works, were reeled into the Catholic Church last week in the chapel of Santa Clarissa, Miss Celestine Eustis, sister of the late Ambassador to France, was godmother for Miss Helene Ruth Wallace, and Mr. Thomas Hitchcock, Jr., for Master Vincent Wallace. C. S. Wallace, the only son of the late composer, presided at the organ.

Brother Josephina a member of the Trappist Monks at Gethsemani, Ky., has been given a commission as a notary public by Governor Beckham. Brother Josephina was known to the world as Jack Henning, of Owensboro, Ky., and is probably the only monk in the United States who holds a civil office. Governor Beckham's home is near the monastery, and Mr. Beckham is from Owensboro, Brother Josephina's home.

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Suit of black serge—double breasted eton with moire faced revers flaring skirt trimmed with bands of moire in graduated flounce effect. Brown mixed cheviot suit—eton with pointed front and vest effect trimmed with satin folds, satin lined; graduated flounce skirt with corded seams.

Suit of gray mixed homespun—tight fitting single breasted eton lined with taffeta silk; flaring skirt with stitched seams.

Suit of tan homespun—double breasted eton with satin faced revers, lined with taffeta silk; graduated flounce skirt with wide satin band at head.

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