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SATURDAY, MAY 10, 1902.



The Testimony of the Holy Ghost

Christ promised that the Holy Ghost would give testimony of His divine mission, and of the truth of His doctrine. The promise was fulfilled.

The apostles were the first to know Him and to be intimately associated with Him; they were, therefore, witnesses of all He did and said.

In a certain sense these words were also intended for us. We also bear witness to Jesus, by leading a life according to His holy law; we also, by sincerely professing the faith and by observing the laws of the gospel, may expect, as St. Paul says, to be persecuted; we also who find ourselves objects of persecution must be encouraged by the hope of our eternal reward in heaven.

ARCHBISHOP CORRIGAN.

The sudden death this week Monday of Archbishop Corrigan, when he was reported to be on the road to recovery, was a sad event that called forth universal sorrow, not only from members of our own Church, but from those of many other denominations.

Episcopal Bishop Potter in a touching tribute to the deceased said: "There are two kinds of men in the world—the overestimated men and those who are underestimated. Archbishop Corrigan was one of the latter. He was undoubtedly one of the brainiest men of his communion. My personal relations with him were always delightful and entertaining."

The tributes of the press were extremely kind and sympathetic and we need go no farther than our own city for a beautiful expression describing the qualities of the deceased churchman, than by quoting a portion of the Herald's article: "Archbishop Corrigan's personality was singularly attractive. He was modest and unassuming, simple in manner and speech; patient and considerate in his treatment of his associates, whether they were his religious equals, superiors or subordinates; slow to determine between the right and wrong of controversy, reluctant to take either side, if compromise were possible; but having once chosen his own position and given his decision with deliberation, he was firm and unyielding, except to the overruling authority of his ecclesiastical superior."

Many thousands attended the funeral on Friday morning and prominent people of all denominations were present to do honor to the memory of the dead prelate. The funeral was held in the cathedral and the Rev. Fr. Ryan presided with his usual grace and eloquence.

FALLEN-AWAY CATHOLICS.

A mission for non-Catholics was held recently in the township hall of Independence, Cuyahoga County, in the State of Ohio. Though the roads were very rough, the farmers came in great numbers from the surrounding country.

It was said that the whole township ought to be Catholic, and that the Protestant congregations are composed largely of apostates or the children of fallen-away Catholics. Mixed marriages are the principal cause of this great loss.

Perhaps if public hall missions had been given in Independence Township years ago, many of those who now revile the Church, would by their Christian virtues and example influence their Protestant neighbors to become Catholics.

That the faith was kept alive at all in the community, is owing in large measure to the Jesuit and Franciscan Fathers, and to the self-sacrificing zeal of the Jesuit and Franciscan Fathers, who, for many years attended the mission from Cleveland.

After paying a just tribute of gratitude to Our Heavenly Father, who honor and glory for all eternity, it is most agreeable to us to turn our thoughts and address our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with us in the struggle and triumph, the sorrows and joys of the ministry of Pastors.

The same story may be told of many other towns throughout the country where, on account of the scarcity of priests the Catholic settlers did not have the opportunity of practicing their faith and their children grew up in total ignorance of the true religion, the glorious heritage of their ancestors to them and the result has been a great loss to the Church. But it is now expected that in the near future, through the apostolate of non-Catholic missions multitudes of people, whose ancestors were Catholics, and who are still possessed of good will, will be brought back to the faith.

Margaret Shepherd has been doing the Northwest. The editor of the Catholic Sentinel has obtained a copy of a letter written by her while she was an inmate of the Good Shepherd convent at Bristol, Eng., and here is an extract: "God saw that I was so black and He kept my soul for you, and He has given you the influence you possess over me, because He knows it is for such as me you have given up your life. I felt that I had no one who cared for me before I came here. I had neither home nor money nor character, and when I came here I found all. You are the first to make me feel that life was worth living, for you never treated me with contempt. The devil hates you for drawing so many souls to God. The convent is about the nearest place possible to heaven on this earth." This will do to read in connection with her slanders. The Sisters took her from the street. She acknowledges their charity, and repays their good offices by reviling them wherever the English language is spoken. This speaks well for her sense of decency, and the sense of decency of those who make her business profitable.

On Sunday, April 13, Rev. Dr. James McLeod, pastor of the First Presbyterian church of Scranton, preached a sermon on Ignatius Loyola and the Jesuits, and during the progress of his discourse made this statement: "The Jesuit taught the doctrine that the end justifies the means." Right Rev. Bishop Hoban objected to this statement and sent a card to the evening papers in which he expressed his willingness to pay \$100 to the Home of Friendless Children in Scranton if Dr. McLeod would prove that any reputable Jesuit preached such a doctrine. Dr. McLeod replied to the Bishop in his sermon of last Sunday. Of course he could not prove his charge. In lieu of proof, however, he put forward what the Bishop happily characterized as "an exuberance of rhetoric and a deficiency of facts." The bishop's of fear still holds good.

Brother Hermann Grante, C. S. R., superior of St. Mary's church, New Orleans, La., celebrated recently his golden jubilee in the Redemption Order, and 2,000 of the parishioners joined in the commemoration of the event.

THE POPE'S LETTER

THE LAST MESSAGE OF THE VENERABLE PONTIFF.

A Lofty Utterance on the Perils Which Menace Civilization and Attempt the Destruction of Christianity.

Venerable Brothers:—Health and Apostolic Benediction.

Having come to the twenty-fifth year of Our Apostolic Ministry, and being astonished ourselves at the length of the way which We have traveled amidst painful and continual cares We are naturally inspired to lift Our thoughts to the ever blessed God, who, with so many other favors, has deigned to accord Us a Pontificate the length of which has scarcely been surpassed in history.

Certainly, no one, who takes a just and unbiassed view of things, can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down amongst men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had covered neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner and the oppressed; hence His life was but a passage to distribute with munificence His benefits amongst men.

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the inextinguishable depositary of His truths has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the stabilities of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of Him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it.

After paying a just tribute of gratitude to Our Heavenly Father, who honor and glory for all eternity, it is most agreeable to us to turn our thoughts and address our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with us in the struggle and triumph, the sorrows and joys of the ministry of Pastors. No, they shall never fade from our memory, those frequent and striking testimonies of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply, with emulation full of tenderness in the present circumstances. Intimately united with you already by Our duty and Our paternal love, we are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Seas of Catholicity. If it has always been necessary that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever. For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasure of heavenly truths, and, in the social order to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us your anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity amongst the masses of the people. What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficial action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such tenor of discourse—neither the grievous trials of the Church which call with instance for prompt remedies; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend toward a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history, proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes, and various forms, the implacable war that is waged against the Church; and in denouncing its pernicious consequences to indicate a remedy. May Our words, therefore, resound loudly, though they but recall truths already asserted; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith; for they are all children of one Father, all destined for the same supreme good; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity, We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeem-

er Himself to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity to its immortal destinies; that is, to make it enter upon the possessions of the blessings without end which God had promised us, and to which our unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fall to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, avarice, unbridled desire of material pleasures; against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen, in consequence, since the Divine Master foretold them, and they must continue as long as this world endures. What words did He address to His disciples when sending them to carry the treasure of His doctrines to all nations. They are familiar to us all: "You will be persecuted from city to city; you will be hated and despised for My Name's sake; you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hath hated Me before you." (St. John xv, 18).

Certainly, no one, who takes a just and unbiassed view of things, can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down amongst men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had covered neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner and the oppressed; hence His life was but a passage to distribute with munificence His benefits amongst men. Me must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the inextinguishable depositary of His truths has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the stabilities of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of Him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries the Roman empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred city of Rome, while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like a devastating tempest, the hordes of barbarians from the north, and the Moslems from the south, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed. There followed a Caesarism as suspicious a powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners, the protection of the weak, pity of the afflicted and the poor, respect for the rights and dignity of all men, and, thereby, as far as it is possible amidst the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight to the heart of the Church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced amongst all ranks of Christians.

THE TWO BROTHERS,

(By Orestes A. Brownson.)

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

XXIV.

"You will bear in mind, James," remarked John, on resuming the conversation the next day, "that you have pledged yourself to prove that the Catholic Church authorizes superstition and idolatry."

"And if I do not prove it," replied James, "I will abandon the reformers and the reformation."

"Since you prefer the charge, it devolves upon you to prove it."

"That is not difficult. The fact is notorious."

"Assertions are easily made by the unscrupulous, my brother; but I ask for proofs."

"Proofs, proofs? I have them in abundance. What else are your prayers for the dead—your invocation of the saints—your worship of Mary—adoration of crucifixes, pictures, images, relics of dead men and women? What is all this, but the most abominable idolatry and superstition? What else is your adoration of the mass and all the vain and empty ceremonies of your church? O, it is frightful to think to what horrible lengths idolatry and superstition are carried among you! What more besotted, than a full-grown man to believe that the priest can make his God at will, to fall down and adore a bit of bread, or to imagine that he is worshipping God by kissing the crucifix and telling his beads? I hope, John, you, at least, avoid the superstitious practice of telling your beads."

"I say my beads daily for your conversion."

"That is enough. My charge is proved. When a man like you can do that, there is no need of other evidence to prove that your church favors superstition."

"It requires strong faith, no doubt, to be able to regard your conversion as possible; but all things are possible with God, and he has never been known to deny his holy Mother any request, for she can request nothing not in accordance with his will. If she intercedes for you, your conversion is certain."

"Worse and worse. You confess all I need to prove my charge."

"Did you ever read the record of the trial of our Lord?"

"Why do you ask that?"

"Because you remind me of his accusers, who pretended to convict him of blasphemy out of his own mouth. Yet it is nothing strange or uncommon for children to resemble their parents. You say the church is superstitious?"

"The Romish church, yes; and I prove it."

"What is superstition?"

"A spurious religion or false worship; a false system of religion, credulity vain observance."

"You would hardly be able to convict the church, or to attempt to convict her, of superstition, under that definition, without assuming that you have authority to determine, or by which you can determine, what is true religion; which we have not seen is the fact. Allow me to suggest a definition a little more to your purpose. Superstition is a vice opposed to true religion as the schoolmen say, by way of excess, as religion is opposed to it by way of defect, and consists in rendering worship to an object to which it is not due, or an undue worship of false gods, and, on the other, the false worship of the true God, and includes all you mean by both superstition and idolatry."

"Very well; I say the Romish church is guilty of superstition in the sense in which you have defined the term."

"Superstition, in this sense, divides itself into the worship of false gods, and the false worship of the true God. It will be well to consider each division separately. Let us begin with the first, that is, idolatry, or giving worship due to God alone to that which is not God; or, in other words, worshipping as God what is not God."

"The Romish church worships as God what is not God."

"The proof?"

"She pays divine worship to the Virgin Mary."

"The proof?"

"She authorizes prayers to her."

"Nonsense! prayer is nothing but a request of a petition, and may without sin or impropriety be addressed by one man to another. You might as well say the constitution of the United States authorizes idolatry, because it recognizes the right of petition, and forbids congress to make any law prohibiting the people from peaceably assembling and petitioning for a redress of grievances. As well say, every subject who petitions the king, or citizen who petitions the court of the legislature, is an idolater. Try again, brother."

"Your church honors her, a mere woman, as the mother of God."

"Well, if she is the mother of God, where is the harm in that, since it is only honoring her for what she is?"

"But she is not the mother of God."

"That is for you to prove. You must remember, however, that you are to convict the church of idolatry by the light of nature, and you can in your argument deny nothing the church teaches, unless it is forbidden by the natural law. Assuming the Blessed Virgin to be the mother of God—as she must be, if Christ is God—does the law of nature forbid her from being honored as such? This is the question."

"The proof?"

"They call her our advocate, our mediatrix, and thus rob Christ of the glory which is his due; for he is the only mediator between God and man."

"The only mediator and advocate, in his own right; but, for aught the law of nature says, his mother may be an advocate and a mediatrix under him, by his will and appointment; for she would then advocate or mediate only by his authority, and he would still be our only advocate and mediator—since that which I do mediately by another, as my minister or delegate, I do myself as much as if I did it immediately. These terms applied to the Blessed Virgin, no doubt imply that she is exalted above every creature; but as her exaltation is that of a creature, and an exaltation not by her own natural right, but by grace, if by no means places her in the same rank with her son, who is exalted above every creature, by his own right, the right of his own proper divinity which assumed humanity."

"But Catholics pray to her much more than they do to God."

"That may be questioned; but if so, it is nothing to your purpose. You must prove that they pray to her as God, ask of her what may be rightfully asked only of God, and that they pay her honors which are due to him alone."

"They pray to her to have mercy on them, and mercy is the prerogative of God alone."

"Mercy in the sense of pardon or forgiveness of sin is the property of God only; and in this sense, Catholics never ask the Blessed Virgin to have mercy on them. But mercy, in the sense of pity or compassion, belongs to human beings. Thus we say: 'The merciful man is merciful to his beast.' To ask the Blessed Virgin to have compassion on us, and to intercede with her divine son for us, to obtain his pardon for us by her powerful intercession, is nothing more than we may lawfully ask of our pastors—nothing more than what the Scriptures say the Lord commanded the three friends of Job to do."

"The worship which Catholics pay to the saints is general idolatry."

"The highest form of worship we pay to any saint is that which we pay to the holy mother of God. If that is not idolatrous then, a fortiori, not that which we pay to the other saints."

"But you honor the saints."

"And what do you conclude from that? Does not the law of nature command us to give honor to whom honor is due? What authority have you for supposing that we pay undue honor to the saints?"

"To honor them as God, in place of God, is to give them an honor which is not their due, and is idolatry."

"Granted; but who so honors them?"

"Catholics."

"The proof?"

"Not by any means. The honors the heathen paid to their inferior gods were different in kind from those which we pay to the saints, and, moreover, were paid as due them in their own natural right, and not as due only to what they became through grace. The heathen offered sacrifices, and, therefore, paid divine honors to their inferior gods. Catholics offer no sacrifices and pay no divine honors to the saints; they venerate them for what, through grace, they became, and they ask their prayer and intercession, which is no more than we ask of the living and is no more than your parishioners not unfrequently ask of you—no more than you sanction whenever you pray God for your congregation, or for an individual who has requested to be remembered in your prayers."

"But you have no warrant in scripture for praying to the saints."

"That were nothing to the purpose, if true. You bring your action on the law of nature, and when you find that, under the law of nature you have no cause of action, you are not at liberty to plead some other law. If praying to the saints is not idolatry by the law of nature, you cannot allege it under the head of idolatry against the church."

"But unless the church has a warrant in the word of God for praying to the saints, she has no right to pray to them."

"And unless it is forbidden by some precept of the law of nature, you cannot deny her right."

"The Romish church worships crosses, dead men's bones, locks of their hair, their finger nails, and shreds of their garment."

"What then?"

"Then she is idolatrous, for we must worship God, and him alone."

"Worship is a word of more than one meaning; it may mean paying divine honors, and also simply paying a civil respect, honoring or acknowledging worth wherever we find it. In the former sense, it is due to God alone, and never to the objects you enumerate. In the latter sense it may be paid, and the law of nature requires that it should be paid, to kings, judges, magistrates, to our parents, and to whoever by rank or worth is entitled to honor. In this sense the law of nature not only does not forbid, but commands us to honor or to treat with respect such objects as are related to eminent worth. To honor crosses and relics of the saints, for the worth to which they are related is then, in accordance with the law of nature and it is only in this sense that we honor, respect, or, if you please, worship them."

"But you do not honor them merely as memorials of a worth which was real; you pay them divine honors."

"False!"

"Not false. Witness the Holy Coat of Treves."

"What of that?"

(To Be Continued.)