

THE CATHOLIC JOURNAL

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SAURDAY, MAY 17, 1902.

Weekly Church Calendar.

Sunday, May 18—Gospel St. John, xiv, 23-31. St. Venantius, martyr.

Monday 19—St. Peter Celestine, pope and confessor.

Tuesday 20—St. Bernardine of Siena, confessor.

Wednesday 21—St. Felix of Cantalicio, confessor.

Thursday 22—St. Yvo, confessor.

Friday 23—St. John Baptist Rossi, confessor.

Saturday 24—Our Lady, Help Christians.

The Forty Hours.

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

May 4. Montezuma, Immaculate Conception, Rochester, Ovid, Honeyeats Flats, Holy Family, Rochester, St. Patrick's, Elmira.

May 11. Nunda, Clifton Springs, Union Springs, West Bloomfield, Holy Apostle's, Rochester, St. Mary's, Elmira.

May 18. Corpus Christi, Rochester, Ithaca, Naples, Shortsville.

Five Minute Sermon.

Descent of the Holy Ghost.

Jesus tells those who sincerely love Him that they will show this love for Him by faithfully observing His precepts, and that in return for their love the Eternal Father will love them, and together with Himself and the Holy Ghost, will come to them, not only with His grace to preserve them in righteousness, to urge them to be perfect, to protect them and to enrich them with His blessings, but also to abide with them, to unite them to Himself, to make them a living temple of His divine majesty.

We should admire and adore the power of the Holy Ghost, and beseech Him to renew His wonders in our souls, and render thanks to God, Who, on that day and in such a manner, accomplished the mysteries of the faith and the establishment of His holy church.

The New Polish Church of Our Lady of Mount Carmel was dedicated at Bayonne, N. J., recently. High mass was celebrated by the Rev. Father Uznanski, of Hazleton, Pa.

The Rev. Henry Imoda, one of the most distinguished Jesuits in California, died last Monday in his seventy-first year. He went to California in 1867, and after long service at Santa Clara College he became, in 1889, President of St. Ignatius College, and later, Superior-General of the Jesuits in California.

Catholics at Old Point Comfort, Va. will erect a handsome stone church to replace the present frame chapel of St. Mary's. Plans for the edifice, which will cost about \$40,000, are being prepared. It is understood that Mrs. T. Ryan, of New York, has contributed all of the necessary amount.

The Rev. Henry McLean, of the Little Sisters of the Poor, has received the sum of \$1,000 from the Female Orphan Asylum, New York, for the purchase of a new building for the Little Sisters of the Poor.

ST. JOHN BAPTIST DE LA SALLE.

The feast day of St. John Baptist de la Salle, the illustrious founder of the Brothers of the Christian Schools, occurred during the week, Thursday, May 15. It was a day of rejoicing, fervent prayer and thanksgiving for the thousands of faithful spiritual sons of the great Apostle of youth and their hundreds of thousands of pupils scattered throughout Christendom.

In no matter what part of the wide world a community of the black robed followers of St. John Baptist de la Salle exists there was a celebration on the glorious feast day and a commemoration of the saintly labors of the great servant of God. In the chapels of the various institutions directed by the Christian Brothers the ceremonies were in each instance of an imposing character and noble panegyrics of the saint were delivered by learned and eloquent clergymen, who were chosen generally from among former pupils of the Christian Brothers. It is only two years since the founder of the Christian Brothers was raised to the altars of the church by the present venerable pontiff Leo XIII. and as years roll on the name of St. John Baptist de la Salle will become better known among men, and millions yet unborn will unite in proclaiming his honor and invoking his intercession.

St. John Baptist de la Salle was born at Rheims, France, April 30th, 1651. Though the highest offices of the state were within his reach, he devoted himself exclusively to the service of God, and became canon of the Cathedral of Rheims at the age of seventeen. In 1678 he was ordained priest, and soon after he renounced his canonry to devote himself unreservedly to the instruction of youth. For this purpose he established the institution of the Brothers of the Christian Schools. About six years later he began to live in community with his first disciples and in order to identify himself more fully with his work he distributed his entire fortune to the poor.

THE LATE ARCHBISHOP. All that was mortal of the good and saintly Archbishop Corrigan of New York was laid to rest in the crypt beneath the sanctuary of St. Patrick's Cathedral last Friday. Not since the death of President McKinley has there been aroused such a general sense of grief throughout the country as has been occasioned by the sudden departure from life of the much beloved metropolitan.

Dr. Allan Fowler, one of the leading physicians of Salt Lake City, Utah, who died last week at Holy Cross hospital in that western town, was received into the Catholic Church and baptized on his death bed by Rt. Rev. Bishop Scanlon. No doubt it was through the edifying and saintly devotion of the Sisters of the Holy Cross, who are in charge of the hospital, that the light of God's grace first entered the soul of the eminent physician, and from admiration of the unselfish labors of the pure spouses of Christ came the more beautiful grace of conversion. Peace to his ashes.

THE TWO BROTHERS.

(By Orestes A. Brownson.)

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

XXVI.

"Multitudes, in the recent pilgrimage to it, prayed to it, saying: 'O Holy Coat have mercy on us!'"

"The evidence of what you assert?"

"It is said so."

"By whom and on what authority?"

"Do you deny it?"

"Deny it? Do you suppose Catholics are so besotted as to pray to what has no life, no sense, no power to help them, and that, too, when their church as I showed you yesterday, positively prohibits praying to relics? The thing is impossible; no Catholic ever did, or ever could, utter such a prayer. You must not judge our people by your own. We preserve and we honor the relics of departed saints; they remind us of the worth of the saints, and when they do so we pray to the saints to pray to God for us, and procure for us the graces and favors we need. What precept of the law of nature does this violate?"

"Why not pray directly to God?"

"That question is out of place. Why do you ask a fellow mortal to pray for you? Why do you pray and intercede for your congregation?"

"But you are idolaters, for you worship images."

"If by worship you mean paying divine honors, your assertion is false."

"Your houses and churches are full of images and pictures, and you kneel and pray to them."

"Kneel and pray before them, I grant; kneel and pray to them, I deny. There is a difference between praying before an image and praying to it, which I should suppose even a Protestant might understand."

"But you break the second commandment, and that your deluded followers may not detect the fact, you have expunged it from the Decalogue."

"We do not expunge what you call the second commandment, we only reckon it as a part of the first commandment."

"Nevertheless, you break it, for it says: 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.'"

"Graven thing, not graven image, is the correct translation, and more to your purpose; otherwise the precept would not forbid making statues of Jupiter, Neptune and other purely fictitious beings. But do you understand that precept to forbid absolutely the making and keeping of images, statues or pictures?"

"Of course I do; I am not wise above what is written."

"Nobody asks you to be wise above what is written; the question is, what is written? Then I am to understand you to maintain that Moses broke that commandment when he made and set up the brazen serpent in the wilderness that Solomon broke it when he placed the brazen sea in the temple on twelve brazen oxen, that it was broken by the images of the Cherubim who spread out their wings over the mercy seat where God promised to meet his people that our stern Puritans of Massachusetts break it by suspending the image of a codfish in the state house; that Congress break it in ordering a statue of Washington, and that it is broken by that dog's head carved on your cane, and those lion's claws on the feet of your table?"

"No, I do not say all that."

"Well, what do you say?"

"Why, that the commandment forbids the making and keeping of images, etc., as objects of religious veneration."

"That is, 'Thou shalt not adore them nor serve them,' or, as the catechism says, 'It forbids making them, so as to adore and serve them; that is, it forbids making them our Gods.'"

"But the Romish church commands, you cannot deny, supreme religious worship to be paid to what you call the 'Sacred Host.'"

"What host?"

"Then she is idolatrous; for she commands her children to pay divine honors to a bit of bread."

"False! She commands no such thing. She commands us to worship Jesus Christ, who is God, and man, entitled in his own right to supreme worship, and who veils his divinity and his humanity both under the sacramental species. It is not the bread, for she teaches there is no bread there, but the Son, who is consubstantial to the Father, and whom we are to honor as we honor the Father, that she commands us to adore. There is, then, no idolatry in the adoration."

"But her teaching is false—the Host is nothing but bread."

"That is a matter which you, by the light of nature, cannot decide."

"But she must prove to me that it is not bread, before I can be bound to adore it."

"Undoubtedly; but you must prove that it is bread, before you can pronounce the adoration idolatrous."

"But I have the evidence of my senses that it is bread."

"You have the evidences of your senses that the species of bread are there, and that the church asserts; but that, under the species of bread here is the substance of bread, you have not the evidence of your senses; for the senses never, in any case whatever, take cognizance of substance. You have, therefore, the evidences of your senses against nothing the church asserts. Consequently, by the light of nature alone, you can neither affirm nor deny what she asserts; and unless you can deny it, you cannot say that the adoration of the Host is idolatrous. If what she teaches be true, the adoration is not idolatry, but is in accordance with the natural law, which

commands us to give to every one his due. Have you nothing more to adduce in support of the charge of idolatry?"

"Perhaps it is true that Catholics worship, in the strict sense of the word, only God; but, though they may worship the true object, they render him a false worship."

"That is, they worship him in an undue manner."

"Yes, that is what I mean."

"To be able to say that, you must first determine the due manner of worshipping him. But you cannot do this without authority and you have, as we have seen, no authority, except the light of nature. Are you able by the light of nature alone to determine what is the due worship of God?"

"I am able, in some cases, at least, by the light of nature, to say what is not due worship."

"Be it so; what is there, then in Catholic worship forbidden by the law of nature?"

"All her peculiar worship—her saint worship, her veneration of relics, her beads and crucifixes, her fasts and feasts, her empty forms and idle ceremonies."

"Her empty forms and idle ceremonies? By what authority do you pronounce her forms empty, and her ceremonies idle?"

"Of course I do. But be so good as to specify what you call an empty form, or an idle ceremony."

"The light of nature teaches us that God is not worshipped by mere show, by vain pomp and parade and that no worship can be acceptable to him which is not real, in spirit and in truth."

"Granted; proceed."

"Your bowings and genuflections, your fasts and your feasts, are a vain mockery. If merely external, and the heart be far from God."

"No doubt of it; proceed."

"Confessions to a priest, external acts of penance, the repetition of prayers and aves, and even the giving of alms, are vain illusions, and have no power to purge the conscience if there be not genuine repentance deep and pungent sorrow for sin."

"Nothing in the world more true; proceed."

"The heart must be right; the outward worship will avail us nothing."

"As true as preaching. Go on."

"This is enough in conceding this much, you condemn your church."

"How so?"

"Because all she enjoins is outward, formal, mechanical, addressed to the senses and imagination, requiring no internal purity and holiness in the worshipper."

"And where did you learn that?"

"Is it not so?"

"What proof have you that it is so?"

"It is what the reformers and we have always alleged against her."

"If they have called the master of the house Beelzebub, how much more then of his household? I have not asked what you allege, but the proof of what you allege, against the church."

"Do you mean to call all Protestants false witnesses and calumniators?"

"Is it more unreasonable to believe them to be such, than it is to believe that the overwhelming majority of all who bear the Christian name, or have borne it, have, for eighteen hundred years, or from the very age of the apostles, been sunk in superstition, and guilty of the abominable sin of idolatry? It seems to me much easier to believe that a Protestant can calculate than that a Catholic can be an idolater, and in so believing, I believe nothing worse of you than you profess to believe of us."

"What else can one see in your worship than mere outward form?"

"What else should you expect to see in external worship but external worship? External is by its very nature external; and I am unable to comprehend how the church should have an external worship, and yet not an external worship. But if you had ever taken the least pains to inform yourself, you would have known that the church teaches all her children that no external act, which does not proceed from internal justice and sanctity is, or can be, meritorious."

"You rely on the sacraments."

"Well what then?"

"Are they not outward?"

"Are they not inward?"

"Does not the church teach that the child is regenerated in baptism?"

"She does."

"And it is no superstition to believe that a little water poured upon the head of the child, and a few words muttered over him by the priest, can regenerate the soul?"

"If you make the water and the words the efficient cause of the regeneration, it is unquestionably superstition, for none but the Holy Ghost can regenerate the child; but if you understand by the water and the words simply the medium through which the Holy Ghost is pleased to communicate the grace which regenerates, there is no superstition; for the cause assigned is adequate to the effect. The church teaches the latter; the former is the vain fancy of her calumniators."

(To Be Continued.)

TO MARY.

Suggesting less of earth than heaven, Where'er its sound is known, The sweetest name to mortal given, Dear Mary, is thine own.

If I, who need myself a prayer, For thee might dare to pray, If I, so blind myself, might dare To point another's way;

Methinks that I would ask for thee That heavenly favor sweet, Like Mary once at Bethany, To sit at Jesus' feet.

Parasols Ready for Inspection

You may court Old Sol's rays today as friendly, but it may be different to-morrow. Welcome indeed may be the protection of one of these pretty parasols which are marshalled for your view this day of middle May in assortment almost bewildering.

Later by two or three weeks this season in inviting you to parasol displays. We have waited for the season to be in harmony with the event. Double ready now. There's not a price missing to mar the completeness of the fashion assortment. It will be a waste of time to look elsewhere, but for your own satisfaction it may be well. We have every novelty, every staple pattern.

In fine white, there are coachings and ruffled effects in china silk and chiffon.

The story of the black parasols is the same as the white.

Combinations of black and white are very much in evidence.

Stripes, figurings and border patterns.

Ruffled parasols—white and black with white in chiffon and china silks, white taffeta with shirred black lining. Lace stripe effects.

Fancy coaching parasols in plain and lined pongees and Persian patterns in taffetas and china silks.

Pongee parasols covered with stripes, figurings and border patterns.

White taffetas with Persian borders.

Ruffled parasols—white and black with white in chiffon and china silks, white taffeta with shirred black lining. Lace stripe effects.

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A Clever Man. It Will Prove A Good Friend. Rochester Savings Bank. DO YOU REALIZE THAT 5 cents a day in one year amounts to \$18.75; in ten years \$182.50