

The Catholic Journal.

—THE LEADING DIOCESAN NEWSPAPER—

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AROUND THE GLOBE.

St. Peter's Church for negro Catholics in Dallas, Texas, was dedicated last Sunday. It is quite a handsome structure.

The magnificently equipped and thoroughly drilled Catholic organization known as the Knights of St. John will hold its next national convention, which will be the twenty-third anniversary of its ordination to the priesthood.

Rt. Rev. Mgr. Tobin, Vicar General of the diocese of Pittsburgh, Pa., on the 27th ultimo, celebrated the forty-third anniversary of his ordination to the priesthood.

Rev. Leo Manzetti has been engaged by Most Rev. Archbishop Moeller of Cincinnati to teach the Gregorian Chant in both the seminaries and to superintend its rendition at the Cathedral.

Rt. Rev. Bishop Maes of Covington, Ky., has raised the salaries of pastors in that diocese from \$600 to \$800 per year.

Preparations are being made for the celebration of the golden jubilee of the foundation of St. Vincent's Orphanage, Toledo, Ohio, which is to take place on Tuesday, Oct. 24.

The Fall of this year, says the Record of Louisville, Ky., is memorable in that diocese as being the centenary of the arrival and establishment in Kentucky of the first community of Trappists.

Rt. Rev. Mgr. Mundelin, chancellor of the Brooklyn diocese who sailed for Rome last week, was presented with a purse of \$2,000 in gold by his fellow clergymen. Rt. Rev. Bishop McDonnell made the presentation.

The life and death of our Lord, and the mission of the Catholic Church until His last coming will be illustrated in the beautiful windows to be placed in the new St. Patrick's Church at Clinton, Ia. There will be six of these double paned windows in the nave and two three-paned ones in the transept alone.

Warned by his physician that he had less than a year to live, Rev. Henry Boeckelmann, pastor of St. Vincent Church, at Elkhart, Ind., announced to the members of his congregation that he would give \$3,000, practically all he possessed, if they would raise \$6,000 more before he died to lift the debt on the church. His ambition is to die, leaving the church free from debt.

The Sisters of the Third Order of St. Francis have a home for children at Honolulu, and also a like institution at Kalawao, a Malinali hospital at Waikuku, and at Molokai, the home for lepers. One of the principal observations of the visitors was the supreme contentment which seems to blend itself into the life of the Sisters.

The gray old walls of the Abbey of Fulda, in Germany, in recent months have been putting on gladness. Within their sacred precincts the Germany hierosolym has been celebrating the 1,167th anniversary of the martyrdom of St. Boniface, the Apostle of Germany.

A conference of the International Union for Co-operation in Solar research will be held on the 27th inst., at New College, Oxford, by invitation of the Warden and Fellows of the college. Amongst the delegates of societies constituting the union who have signified their intention of being present is Father Cortie.

The Rev. John J. Wynne, S. J., editor of the Messenger, announces that he has ceased to act as associate editor of the Encyclopaedia Americana. He has been acting in that capacity at various intervals during the past few years, advising the editors in their choice of contributors and topics of interest to Catholics. He had helped them also to revise certain things that were erroneous or offensive to Catholics in their historical and doctrinal articles. Henceforth, no agent of the Americana is authorized to use his name in behalf of this Encyclopaedia; and, lest there should be any misunderstanding about his opinion of the work, he notifies Catholic purchasers that it was never within his province as associated editor to exclude from it articles that were defective or erroneous in any respect except in so far as they concerned Catholic doctrine, history and practice.

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ROCHESTER CELTS IN FOREFRONT

Walter B. Duffy, Thomas W. Finucane, William C. Barry, Michael Doyle, J. Henry Howe and William F. Dwyer in Recent Industrial Developments.

In the Rochester financial world and beyond more local confines, Catholic Celts are impressing their personality in no small degree.

Just at present the financiers of the entire country are talking about the combination of all the independent telephone exchanges into one big combination to fight the Bell Co. Head, and foremost among the wizards of finance mentioned in connection with this great enterprise is Thomas W. Finucane, the man who organized and pushed to success the Stromberg-Carlson Company, the concern which manufactures equipments for the independent telephone companies and which is to-day one of Rochester's leading industries. He is one of the directors of the Alliance Bank, the Rochester Railway and Light Company, and a stockholder and adviser in nearly every big enterprise in Rochester.

Walter B. Duffy's splendid success in financing the New York and Kentucky Co., and affiliated corporations are well-known. His latest venture is a million dollar department store to boom the West Side.

William C. Barry is the head of the Ellwanger & Barry Co., the biggest nursery corporation in the world. He is also a potent force and adviser in a dozen of the big financial and industrial corporations of the city.

Certificate of incorporation filed at Albany a few days ago of a new telephone company, which is said to control an independent franchise for New York City, has on its list of directors J. Henry Howe and William F. Dwyer of Rochester. Mr. Howe is a past grand knight of Rochester Council, K. of C. Mr. Dwyer is one of the active members of the council and is one of the directors of the E. P. Reed Shoe Co. William J. Naylor is to be one of the directors of the big independent telephone consolidation.

Michael Doyle is at the head of the International Pulp Co. and is powerful in railroad and industrial circles.

These are but a few of the Rochester Celts who are forging to the front.

Sacred Heart Alumni.

The second annual meeting of the Alumni Association of Academy of the Sacred Heart was held Friday in the school in Prince Street. There was an exchange of greetings at 10 o'clock in the morning, luncheon at 12:30 and a business meeting at 2:30 o'clock.

Church of St. Jerome.

Papers for the incorporation of the Church of St. Jerome were filed this week in the county clerk's office. The directors are: Rt. Rev. B. J. McQuaid, Rt. Rev. T. F. Hokey, Rev. B. F. Gell, John Kam and George H. Aho, the last two being residents of Despatch.

St. Mary's Hospital

Patients in hospital September 1, 101; admitted, 129; births, 11; died, 9; discharged, 115; patients remaining Oct. 1, 119.

Charity patients, 25; private, 44; city, county and town, 18; ward pay, 37; total, 119.

Total number of calls, 86; hurry calls, 29; cases transferred to St. Mary's hospital, 63; to homes and other stations, 15; to other hospitals, 4; cases not taken nor cared for, 5.

Niagara Falls Excursion

The West Shore R. R. will run the last excursion of the season to Buffalo and Niagara Falls Sunday, Oct. 22nd. Tickets good going on all morning trains, returning in regular trains during the afternoon and evening, also on special train returning leaving Buffalo at 9:30 p.m. In connection with this excursion representative will accompany train leaving Rochester at 7:50 a.m. selling tickets for the famous Niagara Gorge Route, considered the finest scenic trip in America, at rate of one dollar.

Forty Hours.

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows: October 23—Charlotte; St. Cecilia, Elmira; Wayland; Northville.

VICTORY FOR CATHOLIC SCHOOLS

All Catholic Applicants for Teachers' School in Chicago Passed With High Honors.

There was a time once, and not so long ago, truthfully says the New World, when certain Catholics affected to believe that Catholic schools were of little use. Some of these people yet exist. Last week a New World representative found a Liberal Catholic out in another State who flatly asserted that Catholic schools were of little use.

People of this class ought to be made look in this direction. It will not, we think, be contended that the Chicago Normal school has any particular fondness for Catholics. Some of those connected with it have, in simple truth, come before the public with hints of Catholic persecution.

Nevertheless, there was an examination the other day of young people who seek to become teachers. Entrance to the Normal can be gained only by a trying examination, in which no favor is shown anyone. What, to Catholics, was the result of that examination? Here it is, and it is significant:

St. Gabriel's Catholic high school: Miss Callahan received an average of 93.5; other pupils an average of 9. All passed.

St. James' high school: Seventeen took examination. All passed.

St. Mary's high school: Eight took examination. All passed.

Providence Academy: All who took examination passed.

Academy of Our Lady of Longwood: Two took examination. Both passed.

Now, if this is not a remarkable record we beg to learn what it is. In the four schools so far heard from not a single failure! And bear in mind that in these examinations the pupils of these Catholic institutions were in open competition with the pupils of the public and high schools of the city of Chicago and that the latter cannot truthfully boast such a record. They had many failures.

It is a striking victory for the Catholic school. It is absolute proof that it educates.

The Pope Pius.

All the pontiffs who have had the name of Pius have been an honor to it, and some have been illustrious. Pius I. took his seat in the chair of St. Peter in 145 and was martyred in the persecution under Marcus Aurelius. Pius II. and III. were of the Piccolomini family, which still exists, and were elected in the fourth century. The latter, however, only reigned twenty-six days. The next, Pius IV., belonged to the great Medici house, coming to the throne in 1560, but he had a short pontificate, as he died in 1565. Pius V. was a Ghislieri, of a poor but distinguished family. He is remarkable in England as the pope who launched the terrors of excommunication against Queen Elizabeth for her alleged attempts on Mary Stuart and because she claimed to be sovereign administrator of the Church of England in spiritual as well as temporal affairs. Between Pius V. and Pius VI. there were twenty-four other popes, so that Pius VI. is comparatively of our days, as he was elected in 1775. He it was who instituted the famous "Holy Year" and died of a broken heart from all his hard ships. It was Pius VII. who went to Paris to consecrate and crown Napoleon Bonaparte. Pius VIII. lived in troublesome times, which so broke his health that he died after less than two years' pontificate. Of Pius IX.'s career all the world knows, while Pius X. has yet to make history. London Tablet.

The Holy Sacrifice.

"You need not to take away"—thus writes the devout Abbot Rupert—"the daily commemoration of our Saviour's death in the Holy Sacrifice of the Mass from the worship of the faithful and you will soon perceive of what use it was. All that is now kept in constant and lively remembrance in the Christian Church would fall out of mind, charity would grow cold, faith would grow dull, hope would begin to waver, for then the blood shed by Jesus Christ, the innocent Ael, would no longer cry daily to heaven in propitiation for the sins of mankind."

Archbishop O'Reilly.

Dr. O'Reilly, archbishop of Adelaide, South Australia, possesses an unusual accomplishment. Before he became a bishop he was the editor of one of the Australian Catholic journals. His compositions went out on strike and in the emergency he helped in the mechanical department. By the time the difficulty had been adjusted he had pretty well mastered the art of typesetting and for the rest of his editorial career he did not write his leading articles. He just went into the composing room and set them up.

PRAY FOR THE DEAD

OUR DUTY TO THE LOVED ONES WHO HAVE GONE BEFORE US.

His Eminence Cardinal Gibbons on the Doctrine of Purgatory and the Efficacy of Prayers for the Souls of the Faithful Departed.

The Catholic Church teaches that besides a place of eternal torments for the wicked and of everlasting rest for the righteous there exists in the next life a middle state of temporary punishment allotted to those who have died in venial sin or who have not satisfied the justice of God for sins already forgiven. She also teaches that, although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. The existence of purgatory naturally implies the correlative dogma, the utility of praying for the dead, for the souls consigned to this middle state have not reached the term of their journey. They are exiles from heaven and fit subjects for divine clemency.

It is a doctrine plainly contained in the Old Testament and plausibly practiced by the Hebrew people. At the close of an engagement which Judas Maccabeus had with the enemy he ordered prayers and sacrifices to be offered up for his slain comrades. "And making a gathering he sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain would rise again it would have seemed superfluous and vain to pray for the dead. . . . It is, therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from sins."

These words are so forcible that no comment of mine could render them clearer. This passage proved a great stumbling block to the reformers. Finding that they could not by an evasion weaken the force of the text, they impudently threw overboard the books of Maccabeus, like a man who assassinates a hostile witness. They pretended that the two books of Maccabeus were apocrypha. And yet they have precisely the same authority as the gospel of St. Matthew or any other portion of the Bible, for the canonically of the Holy Scriptures rests solely on the authority of the Catholic Church, which proclaimed them inspired.

But even admitting for the sake of argument that the books of Maccabeus were not entitled to be ranked among the canonical books of Holy Scripture no one, at least, has ever denied that they are truthful historical monuments, and as such they serve to demonstrate that it was a prevailing practice among the Hebrew people, as it is with us, to offer up prayers and sacrifices for the dead.

When our Saviour, the founder of the new law, appeared on earth He came to top off those exorcismes which had grown on the body of the Jewish ecclesiastical code and to purify the Jewish church from those human traditions which in the course of time became like chaff mixed with the wheat of sound doctrine.

But did our Lord at any time reprove the Jews for their belief in the middle state or for praying for the dead, a practice which, to His knowledge, prevailed among the people? Never. On the contrary, more than once both He and the apostle of the gentiles instituted the doctrine of purgatory.

Our Saviour says, "Whoever shall speak a word against the Son of Man it shall be forgiven him, but he that shall speak against the Holy Ghost it shall not be forgiven him neither in this world nor the world to come." When our Saviour declares that a sin against the Holy Ghost shall not be forgiven in the next life He evidently leaves us to infer that there are some sins which will be pardoned in the life to come.

"I do not know of any doctrine of the Catholic religion that is more consolatory to the human heart than the article which teaches the efficacy of prayers for the faithful departed. It robs death of its sting; it assuages the bitterness of our sorrow; it reconciles us to our loss; it keeps us in touch with the living dead as correspondence keeps us in touch with the absent living; it preserves their memory fresh and green in our hearts."

It gives us that keen satisfaction which springs from the consciousness that we are helping the loved ones who have gone before us; that we are alleviating their pain, shortening the term of their exile and hastening their entrance into paradise, their true country. It familiarizes us with the existence of a life beyond the grave; it inspires us with the hope of being one day reunited with those whom we cherished on earth and of dwelling with them in that blessed home where there is no separation or sorrow or death, but everlasting peace and rest in the kingdom of the common Father.—Cardinal Gibbons.

Worldwide Unification. Worldwide unification of Catholic societies is the plan of the American Federation of Catholic Societies. The

national board of the American Federation at its recent session in Cincinnati adopted a plan for including in the work of the American society the Volkswerth idea, which is favored by Pope Pius X. in a recent letter. The immediate result will be the presentation of the worldwide union plan to the next national meeting of the society. The federation is now in communication with similar federations in Italy, Germany, France, England, Belgium and other countries with a view of furthering the plan.

MEANING OF THE MASS.

This May Interest Some of Our Non-Catholic Friends.

Protestants, who do not understand the ceremony of the Mass, often wonder what there is in it to attract such close attendance. To them preaching and hymn singing are the accepted forms of public worship. It would therefore be well to tell our non-Catholic friends that all the ceremonies have a meaning and relate to the Passion of Christ. When, for instance, the priest begins the function he kneels at the foot of the altar, and there he represents Christ in the bloody sweat in the garden of Gethsemane. Then he goes up the steps and kisses the altar, and we are reminded of the kiss with which Judas betrayed the Master. Then he goes to one side of the altar and then to the other and back to the center of it, and we recall how our Saviour was led before Annas and Caiaphas and Pilate and Herod and back to Pilate and finally to the hill of Calvary.

The priest washes his hands, and we think of Pilate doing the same and declaring that he is guiltless of this innocent blood. When the consecration takes place and the Host is raised above the priest's head to be seen by the congregation, we behold Jesus nailed to the cross and lifted up to die.

And so the sacred drama goes on. He dies. He is buried. He rises again. He ascends into heaven, and the Holy Ghost comes down to bless the Church and abide with it forever. With that blessing, given by the priest, the words are heard, "Go, for Mass is over," and the people, having taken part in offering the Holy Sacrifice, depart in peace, thanking God for the grace of their presence at such celestial mysteries.

Is it any wonder that the Mass is a magnet and that Catholics do not need preaching or music or reading to increase its charm?—St. John's Quarterly.

Austrian Catholics Organizing.

After many years a Catholic congress is about to be held in Austria. The need for it has during some time past been keenly felt, as the organizers inform the Holy Father in an address just presented to him. The warfare against the Church in Austria has been conducted with much bitterness and in manifold forms. The Germanizing element in the population, joining hands with the German Protestants and receiving their sympathy and financial aid, have carried on a campaign in favor of Protestantism and against the Catholic Church, which so undeviatingly supports legitimate authority. The Socialists have also been exceedingly hostile to the Catholic Church. The anti-Catholic papers have given all possible assistance alike to the Germanizers and the Socialists and have published outrageous articles on the Blessed Sacrament. An agitation has been carried on against the indissolubleness of marriage. A society has been founded under the name of the Free School for the purpose of uniting all the anti-Catholic forces in the struggle against the Church. The best mode of meeting such attacks will be considered at the Catholic congress, which will be held in November, and one of the outcomes of the gatherings will be the formation of a powerful Catholic organization.

Robbing the Church.

"France is mis-called a republic," says Archbishop Seaton, who is on a visit to this country from Rome. "but it was never more an empire than it is today. There is nothing like the personal license, or rather liberty, in France that there was under the empire, under Napoleon, whom a pope made emperor. Even the United States, the most magnanimous, fair and square nation on earth, paid of its own free will not only \$20,000,000 to Spain for the Philippines, but an additional \$12,000,000 to the Church for its monasteries and friar lands. What has France done? In so far as moral principle is concerned she has acted in a way that would not be tolerated for an instant by any other state save that of the Holy See. It is, striped of political principle, an act of wholesale vandalism which, in polite court language, is grand larceny. While the Vatican sees in this light, the Pope is a manly statesman, and, we may be sure, will make the best of a bad situation."

Prudence.

It is the peculiar province of prudence to regulate our words and actions. It teaches us to speak with suitable circumspection and in the manner which the circumstances of time, place and person require. It forbids all dissensions against God or our neighbor.

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every word which can flatter our vanity or which may be spoken for an unworthy purpose.

THE ROBIN'S RED BREAST.

The Saviour, borest beneath His cross, Climbed up the dreary hill, While from the agonizing wreath Ran many a crimson rill. The cruel Romans thrust Him on With unrelenting hand the cross, Till, staggering slowly mid the crowd, He fell upon the sand.

A little bird that warbled near, That memorable day, Flitted around and strove to wrench One single thorn away. The cruel spike impaled his breast, And thus, 'tis sweetly said, The robin has his crimson vest Incarnadined with red.

Ah, Jesu, Jesu, Son of Man! My dolor and my sighs Reveal the lesson taught by this With unrelenting hand the cross, I, in the palace of delight, Or cavern of despair, Have plucked no thorns from thy dear brow, But planted thousands there.—Brother James Randall in Fraternity (M.D.) News.

What You Do. It has been often said that good Catholics do more for the Church than good Protestants. Objective evidence has more weight than all the arguments in the world. What affects outsiders is not so much what we preach as what we practice.—Church Calendar of West Virginia.

Avoid Temptation.

As impossible as it is for a black-moor to cast away his skin and to become white and for a leopard to put away his spots, so impossible is it for them that ensnare themselves and accustom themselves with evil doing to change their custom and do well.

THE ENVOY TO JAPAN.

Bishop O'Connell's Mission Is One of Great Importance.

Right Rev. William H. O'Connell, bishop of the diocese of Portland, left that city on Sept. 14 for San Francisco via Boston and New York, whence he will sail for Tokyo as special envoy of Pope Pius X. to the emperor of Japan. Accompanying the bishop were Rev. P. J. Supple, D. D., of St. Peter's church, Cambridge, Mass., and Rev. C. W. Collins of Portland, his secretary.

The bishop and the two members of his suite maintained absolute silence as to their mission, which marks an epoch in ecclesiastical affairs, as it denotes the entry of American churchmen into the diplomatic service of the Vatican, which has heretofore been reserved to Europeans exclusively.

The selection of a young clergyman from the Boston archdiocese as assistant to the bishop in his mission is a tribute from Rome to the fidelity and capacity of Rev. Dr. Supple. He was educated in the Eternal City, and his appointment indicates that the fine work of ecclesiastical America is watched closely in the Capital City of the Church.

Dr. Supple is a man of fine balance, with a mind of exceptional brilliancy and depth, and if anything should happen to the bishop on the journey would, according to Vatican opinion, be able to carry on the work of his principal.

While no one can say with absolute certainty what are the details of the mission, it is known that it is of vast importance to the future of the Catholic Church in the east and is of a delicate and responsible nature. The success of the mission will establish the diplomatic reputation of Bishop O'Connell and his assistants as well as solve several exciting problems for the Vatican.

The journey will be extended to Manila and the Philippines and may include China and the Dutch colonies. The return will be by the eastern route through Europe, where the report will be made to Pope Pius, and the whole trip may last six months or a year.—Boston Globe.

Sharing With Others.

It was only after the widow's cruse of oil was shared with others that it began to multiply. Blessings multiply and increase by distribution, but hoarded they are soon lost. The difference between the philanthropist and the miser is the difference between distribution and hoarding. The highest enjoyment of our possessions comes by sharing them with those who are less fortunate than ourselves. If the sun were to confine its beams to some narrow province of the orbit or to some diminutive star in the heavens where would be the light and the beauty of the solar system? When the sun turns miser the world will die. Our spiritual life will die in like manner when selfishness rules our actions. The glow of salvation is not that we are ourselves saved, but that we are saving others. Salvation becomes a blight instead of a blessing to us if we give our whole strength and time to saving ourselves, without a thought of others. We should give some of our power to the great purpose of God in saving other souls that are as precious in His sight.

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