

The Catholic Journal

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WORK OF THE DEVIL

THE SERPENT'S TRAIL ACROSS THE ENGLISH REFORMATION.

Its Chief Marks Are the Abolition of the Mass, Ignoring of the Mother of God and Disobedience to Christ's Vicar—A Remarkable Article.

The following article is taken from the Lamp, a Protestant Episcopal weekly paper devoted to the so-called "Catholic" movement in the Anglican church and its kindred organization in the United States, the Protestant Episcopal church. The article will serve many useful purposes among members of the one Holy Catholic and Apostolic Church. The article is as follows:

Since the outset of the Oxford movement in nothing have Anglo-Catholics [members of the Church of England] been more backward than in the efforts they have made to reinstate the Immaculate Mother of God in the place of honor which she held in the English church prior to the Reformation.

The trail of the serpent across the English reformation is indicated most clearly by three chief marks of the devil's handiwork—viz, the abolition of objective worship offered to Jesus Christ present in Mass; devotion to the Mother of God, throned beside her Son in heaven, and obedience to Christ's vicar, throned in the chair of Peter on earth.

There is no lie forged in hell more in conflict with the will of God expressed in Scripture and Catholic tradition than the Protestant conceit that they honor Christ best who most ignore the existence of His mother.

"What God hath joined together let no man put asunder." And there is no divorce more horrible as a flagrant violation of the fiat of Almighty God than the divorce made by the Protestant reformer between Christ and the Blessed Virgin. The fruit of such violence to revealed truth must of necessity be all sorts and kinds of heresy and goes far to explain the skepticism and unbelief which honeycomb the Church of England today.

Once again we repeat, "What God hath joined together let no man put asunder."

How is it possible to keep alive within us any vital sense of the incarnation, "The word was made flesh and dwelt among us," if we deliberately shut out of our minds and hearts all thought and devotion to Mary, the mother who conceived "the word made flesh" in her womb, nursed Him as a babe at her breast, lived with Him as His constant companion for thirty years at Nazareth, stood by Him while He was crucified, received into her arms His body taken down from the cross and after her glorious assumption was seen by St. Peter enthroned in heaven, the consort of Christ?

The fault with the Anglo-Catholics is not so much in their theology with regard to the Blessed Virgin as in their failure to put it into practice. Certain of our Anglican divines, beginning with John Keble, have said and written many beautiful and orthodox things about the Delphic, some of which will live as long as Christian literature lives, but when it comes to saying the "Hail Mary" and employing the rosary as a means of personal address to the Holy Mother of God the Anglo-Catholic who does this is a rare avis among his fellows. "The communion of saints" as a matter of actual everyday intercourse between the members of the church on earth and the saints who reign with Christ in heaven is a sealed book to nine-tenths of those Anglicans who love to call themselves Catholics. It makes us how our heads in shame and blush for our coreligionists when we make this confession, but it is good to own our faults and shortcomings and bewail our ignorance, for in doing so we are taking the first steps toward reform.

What English and American churchmen need to realize in order to become the same zealous lovers of Mary that our forefathers were is that in Mary we have a mother who, like her Divine Son, "can be foretold with the feeling of our infirmities" and by the side of our great High Priest ever stands "to make intercession for us." We need to know that her knowledge is great enough, her love boundless enough and her power vast enough to embrace us every one, so that whosoever among us cries to us sets reverberating the heartstrings of a maternal love that has at its command the inexhaustible resources of heaven.

As to the ability of the Blessed Virgin to hear and answer prayers the testimony to be derived from the actual experience of the faithful from time immemorial is limitless. What more credible witnesses could be brought into court than the men and women who in their several generations attained to a pre-eminence over all others for sanctity? And if one takes the trouble to study the lives of the greatest Catholic saints he will find them teeming with testimony to the lively interest taken by the Mother of God in the affairs of men.

Many of the saints were the recipients of personal visits from the Blessed Virgin, as they themselves have attested. When St. Paul on shipboard assures his fellow passengers that there stood by him in the night the Angel of the Lord and said, "Fear not, Paul, for I am with thee."

Paul; thou must be brought before Caesar, and God hath given thee all them that sail with thee," he shows his own faith in the reality of the angel's visit by saying, "Wherefore, sir, be of good cheer, for I believe God that it shall be even as it was told me," and what subsequently happened to the ship and its crew proved that his faith was well grounded. So in regard to the apparitions of Our Lady to the saints. They believed and acted on their belief, and when the Catholic Church saw the fulfillment of the ap-

Models of Catholic Unity.

It matters little whether one views them at Strassburg or at Cincinnati, German Catholics are models of Catholic unity. Over in Germany the Volkverein has again proved that it is the center of the Catholic social movement. Nothing pertaining to the religious, social and political well being of the faithful escapes the attention of the promoters. Over 100 members in the reichstag proclaim the cohesive power of Catholicity in the fatherland. This numerical preponderance gives the Catholic party the balance of power. There Catholic opinion is respected. No movement of national importance is initiated without a careful scrutiny as to its possible effect upon the body Catholic. All this because the German Catholic never forgets that he belongs to the Church militant. He does not believe in isolated effort. He is quick to recognize the born leader and is particular about the practical character of his Catholicity. When the word of command is given the army moves forward and things begin to give. Unity is the watchword, and the world knows the strength that lies in unity.—Catholic Transcript.

One Point to Remember.

While it is quite desirable that all adult Catholics should be able to give a reason for the faith that is in them, no disgrace whatever attaches to the man in the street or the woman in the home who ingeniously confesses ignorance of much, very much, of the lore acquired by trained theologians and expert scientists. The one point to be kept permanently in mind by the ordinary reader of anti-Christian books or the ordinary listener to anti-Christian discourses is that, whether or not he knows the answer to the apparently solid arguments advanced, such an answer invariably exists and will, when sought for, triumphantly vindicate the Church's position on any and all subjects of human thought.

Chinese Catholics in New York.

Archbishop Hurley of New York has made application to Rome for a priest able to speak the Chinese language who will look after the spiritual welfare of the Catholic Chinese of the metropolis. His grace considers this mission field among the Mongolians an important one. It is but a year ago that five Chinese merchants of Chinatown were baptized on the same afternoon at the Paulists' church. They received their instructions in the teachings of the church from the Paulists through an interpreter. There are many such waiting an opportunity to become converts, and there is no doubt that the proposed mission will prove successful.

NOVEL VENTILATION SYSTEM.

Experiments Have Demonstrated Its Efficiency.

Attention was drawn to this important question at the recent congress of medical officers by Thomas Glover Lyon, M.D., who made several interesting suggestions concerning the possibility of fresh air always and everywhere.

Dr. Lyon, after long experiments, devised a system of air circulation for the ventilation of the home without draught or expensive installations, and the success of his ideas in this respect has been demonstrated in the presence of medical congresses as well as at the clubs and hotels where this system has been put into force.

The Glover Lyon system of ventilation is based on directing the air in such a manner that it enters the room evenly through apertures along the side of suitably placed conduits, and is taken evenly out of the room in a similar manner.

The result is a slow sweep of air through the room without draught, either from end to end or from side to side, or in any direction which may be required.

The movement of air along the conduits is not produced by pressure, the air moving alone by the momentum imparted to it.

A room measuring fifteen by fourteen feet, and ten feet high from floor to ceiling, was once occupied, by way of a very severe test, by twenty-four workmen, who smoked the strongest and cheapest tobacco for about two hours. The experiment was a success—the atmosphere in the apartment being as fresh at the departure of the men as on their arrival.

Dr. Lyon's suggestions for dealing with the impure air in our cities include a scheme for diffusing the pure air of the country all through the metropolis by means of pipes and air tanks.—London Mail.

ST. ANN'S HOME FOR THE AGED

St. Ann's Home for the Aged, on the Lake avenue boulevard, was open for inspection on Thursday, Friday and Saturday. The completion of the home is a source of great satisfaction to Rt. Rev. B.J. McQuaid as it is the realization of a long cherished idea of the bishop.

For the purpose of raising a fund for the construction of the home a fair was held nearly two years ago. Fifty-five thousand dollars was raised at that time. All of the stone used in the construction of the building was quarried on the premises. The building has a frontage of about 300 feet and is two stories in height. The home, as now planned, will have a capacity of 250, and it is the intention of Bishop McQuaid to enlarge the building by wings or by cottages.

St. Ann's will be under the care of the Sisters of St. Joseph.

Besides the altar from Mrs. Wilkin and the statue of St. Ann for the sanctuary from Mrs. Madden, several gifts have been received. Mrs. Wilkin has sent a bronze statue of St. Ann for the lawn. Mrs. P.H. Yawman has contributed a statue of the Sacred Heart, and a beautiful statue of Our Lady of Sorrows is the gift of Mrs. Michael Kolb. Mother Elisabeth is confident that the additional stations of the cross will be contributed by friends.

Five Minute Sermon

The Ruler's Daughter.

We see in this woman spoken of in to-day's Gospel the sad image of a soul grown old in sin—a soul to which the services of the priest, good or terrible examples, and experiences, whether prosperous or unfortunate, have been for a long time of no benefit.

"The dead girl represented a soul recently fallen into mortal sin through frailty, surprise, or the violence of temptation, rather than through malice or depravity of heart. On this account Christ said that she was not dead, but asleep; God ordinarily by His mercy calls souls suddenly, principally by a great remorse, to a sincere repentance and a prompt return to the state of grace and the time of their spiritual death being of short duration, they may be said to be asleep rather than dead.

The lesson we should learn is to have recourse to Jesus Christ in all our needs with a lively faith and with humility, as had the ruler and the infirm woman. We should also admire the great goodness of our Divine Redeemer, who was so prompt to console those who asked Him; He will do the same for us if we ask Him from our hearts, and as our Divine Master sent away the musicians from the bed of the dead girl, so we on the occasion of death should seek help for the soul, and not the noise and clamor and the vain pomp of the world.

SPANISH INTEREST IN CUBA.

Retains a Large Share of the Foreign Trade of the Island.

Cuba is no longer a Spanish colony, but this does not mean that the Spaniards have ceased to feel the greatest interest and concern for their former insular possession.

The interests of the metropolitan in the Pearl of the Antilles are too important to permit the Spaniards to look with indifference upon the development of affairs in the new republic.

It is a well known fact that the greatest part of the Cuban trade is controlled by Spanish merchants; one-third, at least, of Cuba's wealth belongs to Spaniards, and the trade between the two countries, while not so large as during the Spanish domination, is important enough to make the Spanish people deeply interested in all matters concerning Cuba.

For some time after the advent of the republican regime in Cuba, the Spaniards were inclined to share the pessimistic views of those who doubted the stability of the Cuban republic.

The good work of Senor Estrada Palma's government, however, tended to dissipate all fears, and confidence had begun to spread throughout Spain when the news of the contemplated negotiation by Cuba for a new loan has caused new fears.

The Spaniards are well known by their conservative tendencies in point of business and they fear that Cuba will go down to bankruptcy if its rulers do not limit themselves to the strictest economy.

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WASHINGTON LETTER

Present Conditions in the Philippines

(Special to the Journal)

The visit of Secretary Taft and party to the Philippines has been the cause of a great deal of comment, favorable and unfavorable, and much space has been devoted to the state of affairs in these islands by the daily and weekly press of the country. For the purpose of presenting a clear and truthful picture of the real conditions I have spent the last two weeks at the War Department where not alone the reports of the government, but also a great number of Filipino papers, in Spanish and English were available. From them I have gathered much information, which I propose to present in my next news letters. The subject of education will be treated first.

Mr. David J. Barrows, Superintendent of Public Instruction, gives the following interesting figures relative to the extension of the public school system:

August 1, 1903: Enrollment, 183,000; average attendance, 131,000; number of schools, 2,000; American teachers, 491; Filipino teachers, 2,495.

August, 1904: Enrollment, 279,000; average attendance, 194,000; number of schools, 2,286; American teachers, 787; Filipino teachers, 3,400.

June 30, 1905: Enrollment, 314,000; average attendance, 211,000; number of schools, 3,073; American teachers, 811; Filipino teachers, 4,400.

On the subject of the public schools the "Liberator," the organ of the Friars, regarded as the most ably conducted paper in the islands has this to say:

"The school question, which seems to agitate the minds of the Protestants over here, has been solved in a manner so eminently in harmony with justice and with the rights of Catholics, that we do not hesitate to commend their proceeding to the emulation of our authorities." (Liberator, Aug. 9, 1905.)

In its issue of Aug. 20, the same paper inveighs, however, against over-taxation for school purposes, claiming that there is no necessity for a horde of teachers who do nothing but teach English. Speaking of this attempt to force the English language upon the Filipinos it says:

"This attempt would be easily explained if political annexation of the islands had been determined upon; but under actual conditions it is incomprehensible, because, in the first place, there has been shown a tendency to leave the Filipinos, and the promise of independence has been held out to them as a reward for their loyalty; and in the second place great expenses are incurred by leaving education in the hands of American teachers whose principal object is the propagation of their own language. We understand that some of the Senators forming the Taft party are aware of the needless heavy burdens incurred by public instruction in the Philippines, and of the facility with which economy might be practiced without injury to the same."

The fact is that the Americans, even with the best intentions, are totally incompetent or dealing with people of foreign race. The several means they have been making of Indian and Negro education in the United States are a bad augury for the Filipinos. Our best educators are totally lacking the spirit of true pedagogy, which would give the people of these islands the education for which they are fitted. They forget that the American public school system is even now undergoing a severe trial in its own country, that it is being attacked by its friends as well as by its foes, and by the former far more violently than by the latter. But even if the American public school system were a perfected institution, it would be suited only for our particular progress, for we made it for ourselves and not for the Filipinos.

In its issue of August 4, Liberator says:

"The question now arises: Is there not a danger of the perversion of the Catholic children in the public schools? It is true that the discussion of religious matters is forbidden in the government schools, but this alone does not remove the danger to which we refer, because the teacher who is either an unbeliever or a sectarian disposes of a thousand means to cunningly undermine the faith of the children and to lead them into the temptation of

police of liberty. Furthermore, books are put into the hands of children containing heresies and doctrines which cannot be any good."

There is, however, another very present which would modify the above doubtful predictions. As will be seen by the report, the number of Filipino teachers is now over 4,000. Besides, the presence of Filipino teachers over American teachers is becoming increasingly greater. Then again, it is hardly to be supposed that all American teachers are engaged in the same quiet journeying. The Protestants are that more than one-half of the do not care a rap about any particular religion, and devote their strictly to their duties. The American government has, however, school question, as the Liberator's harmony with justice and the rights of Catholics, "and the result may be left to the Filipinos to work out."

F. L. Schott, D.D.

Weekly Church Calendar

Sunday November 13—St. John the Evangelist.

Monday 14—St. John the Baptist.

Tuesday 15—Presentation of the Virgin Mary.

Wednesday 16—St. Andrew the Apostle.

Thursday 17—St. Luke the Evangelist.

Friday 18—St. Thomas the Apostle.

Saturday 19—St. Philip the Apostle.

Sunday 20—St. Martin of Tours.

Monday 21—St. Clement of Rome.

Tuesday 22—St. Cecilia.

Wednesday 23—St. Andrew the Apostle.

Thursday 24—St. John the Evangelist.

Friday 25—St. Thomas the Apostle.

Saturday 26—St. Philip the Apostle.

Sunday 27—St. Andrew the Apostle.

Monday 28—St. John the Evangelist.

Tuesday 29—St. John the Baptist.

Wednesday 30—Presentation of the Virgin Mary.

Thursday 31—St. Andrew the Apostle.

Friday 1—St. Thomas the Apostle.

Saturday 2—St. Philip the Apostle.

Sunday 3—St. Martin of Tours.

Monday 4—St. Clement of Rome.

Tuesday 5—St. Cecilia.

Wednesday 6—St. Andrew the Apostle.

Thursday 7—St. John the Evangelist.

Friday 8—St. Thomas the Apostle.

Saturday 9—St. Philip the Apostle.

Sunday 10—St. Andrew the Apostle.

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