

Catholic Journal

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the desert forty days. He, who had never surely no reason to grieve, but He had such men to mortify and it was His each act of His life to show a model—and to them to imitate. To reach the great work of suffering to the Lent is a holy pre-

rate Easter duty, we pure, we should take grim's staff; we should for our long journey, action we receive during days teaches us that lights in surprising men ves pleasure to come like the night. The Christ- traveler. The earth is ing place; his habits— heaven.—Truth.

pastoral letter of they will be read in all Sunday.

News Notes

The Slovak church of the Transfiguration and its school, at Mt. Pleasant, Penn., have been destroyed by fire. Loss \$70,000. A man 87 years old, discovered the fire and gave alarm, and then fell down dead.

The St. Peter's new parochial school, in Hartford, cost \$100,000.

By the last testament of John Golden, Marshfield, Oregon, approximately \$25,000 is devised to Catholic institutions.

The citizens of Scranton will inaugurate a campaign to preserve the fine monastery of the Passionists, which is, valued at \$200,000, and which is in danger of collapsing because of the mine beneath it.

Loretto Heights Academy of the Sisters of Loretto, at Denver, Colo., is to have a pavilion and skating rink.

There will be added to the celebrated St. John's Preparatory College of the Xaverian Brothers at Danvers, Mass., two more spacious buildings in the course of this year.

This year the Catholic Young Men's National Union will meet in Pittsburgh, Aug. 16-18th.

The See of Lead, S. D., will be translated to Rapid City.

The ordinary receipts of the cathedral of Denver in 1914 were \$43,976.22.

Bishop Shahan, rector of the Catholic University, preached to 2,500 men in the cathedral of Hartford on the duties of the American citizen.

At Silver Creek, Mich., a monument to the pioneer missionary priest to the Indians, Father Barbour, has been dedicated by Bishop Kelly.

The former General of the Capuchins, Fr. Pacifico, has been named Bishop of Albenga, Italy.

The Palace of the Royal Academy of Fine Arts in Brussels has been converted into a hospital.

The Sulpician Seminary at Issy, France, is transformed into a hospital, in which ladies of the nobility nurse about a hundred wounded soldiers.

The greatest Cathedral in Poland is that of Cracow. It contains the bodies of Poland's Kings and the great patriots Sobieski and Kosciusko, and of St. Stanislaus, Poland's patron saint.

From Spain we hear of the bankruptcy of Heism and Atheism, in that country.

fore their souls could be stained with crime. Her prayers were answered.

In the year 1413, friendless in the world, Rita sought admission to the Convent of Cascia. In spite of her ardent entreaties the poor widow was politely, but firmly refused admittance among the virgin spouses of the cloister. Rita, however, did not despair; again she sought entrance, and again she was refused. Then, having redoubled her prayers and penitential exercises, she presented herself for the third time and failed to attain her desires. God, however, selected Rita to be an example of the triumph of faith and perseverance in prayer, and to show how pleasing her conduct was to Him, sent in the middle of the night her three special patrons, St. Augustine, St. John the Baptist, and St. Nicholas of Tolentine, who made known to her that God had pleased to close his period of her sorrows. They told her to rise from her prayers and follow them. They led her not only to the gates of the Augustinian Convent, but, without opening bar or door, placed her unknown to the community within the sacred precincts of the cloister. Then her mysterious guides disappeared and here later on the nuns found her in prayer. Having heard the story of her miraculous admission, and beholding therein the wonderful effects of God's love for His humble servant, the superior and the other nuns immediately embraced and welcomed their new sister.

This marvelous event was duly examined and authenticated as one of the miracles which the Holy See admitted in the process of her beatification.

In the convent Rita led a life of the greatest mortification and penance. She wore at all times a hair shirt through which thorns were woven and scourged herself three times a day, using an instrument made of chain. After hearing a sermon on the Passion, the holy nun prostrated herself before her crucifix and besought the Lord that she might experience some of His sufferings, at least that she might endure the pangs of one of the thorns with which His head had been crowned. Suddenly she felt in her forehead an excruciating pain, from the torture of which she swooned. Thereafter the nun bore upon her forehead a wound which refused to heal and from which so offensive an odor emanated as to cause her to be separated from the rest of the community.

At her death, which occurred at seventy-six years of age, her features aged and worn with suffering, were suddenly transformed to the beauty of their youth. The wound upon her forehead glowed like a star and emitted a delicious fragrance.

A few years ago Rita's name and fame were practically unknown in America. To-day, we may safely make the boast that there is scarcely a diocese in America in which her devotion is not spread, or a city in which there is not a church dedicated in her honor, there are at least of be found shrines dedicated to her, before which thousands of devout

What holy inspirations!—All those of the prophets! What consolations to bestow!—All those of the Gospel! The majestic power of Jehovah, amid the thunders and lightning, dictating his laws from Mt. Sinai! The touching tenderness of Jesus, blessing little children!

Ash Wednesday, has, like all days of penitence, lost much of its ancient austerity. In former ages this day was selected to expose in public penitence those sinners who were to be received and reconciled, or to partake the communion with the faithful on Easter Sunday; the priests, first of all heard their confessions, and covered them afterwards with a shirt of hair cloth, or a sack, then strewn ashes upon their heads, sprinkled them with holy water, and recited to them, accompanied by all the priests, the seven penitential psalms.

Then they drove them from the Church with a crozier, and they were not received into it until Holy Thursday. The door was then shut against them, and the Mass of the faithful was then commenced.

During the whole of Lent the words of the Gospel are daily heard. God holds his court of forgiving mercy, and all are called upon to present themselves to seek pardon.

The Church has laid aside its colored ornaments; flowers are no longer seen upon its altars; veils envelop the form of Christ and the images of the saints.

This fast is of apostolical tradition, and it was authoritatively established by Pope St. Telesphorus, who lived in the time of Adrian and when several of the disciples of the apostles were still existing.

In our days the Church is full of indulgence, and has rendered this fast much more lenient to its children than it was in former times. Two hundred years ago there would not have been found in any city in a Catholic country ten families who did not abstain from meat from Ash Wednesday until Easter Sunday.

If the butchers then sold some few pounds of meat for persons whose feeble health required it, they did so in secret, to avoid scandal. Towards the end of the eighth century eggs, cheese, milk, fish and wine were forbidden.

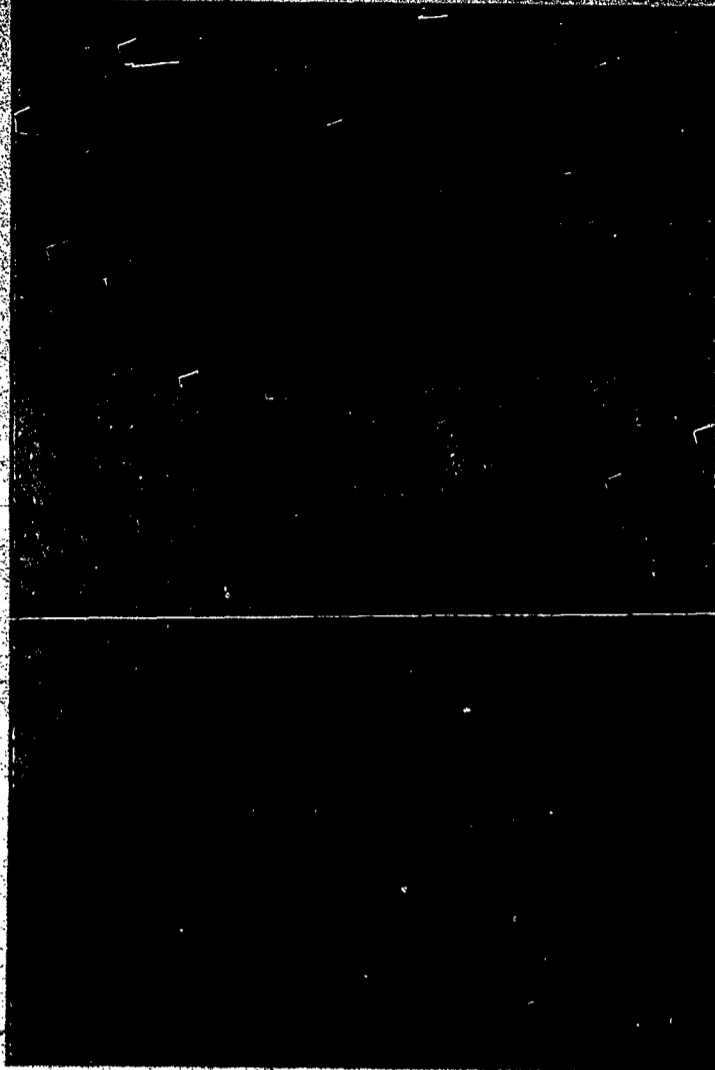
The Christians of former ages partook of but one repast each day, and this repast, from which all meats were excluded, was never eaten until after the Vespers—near nightfall.

The origin of fasting goes back to a very remote age; fasting is of almost as ancient date as grief. Abraham weeping for Sarah, Jacob weeping for Joseph, mingled fasting with their regrets and prayers.

Joshua and the Elders of Israel remained prostrate before the ark from morning until evening, without taking food.

In all countries men, in their days of trouble and grief, have imposed upon themselves privations, in order to avert the scourges or sorrows by which they were threatened.

Lent is a commemoration of the fasting of our Lord, when He



Dedication of St. Francis Xavier New Church.

The dedication of the new St. Francis Xavier Church at Bay and Sans Streets will take place at 10.30 o'clock Sunday morning. Bishop Thomas E. Hickey will dedicate the church and will be assisted in the ceremony by Monsignors D. J. Curran, V. G., and A. B. Mehan, D. D., and members of the clergy from all parts of the diocese.

The officers of the mass will be as follows:—celebrant, Rt. Rev. T. E. Hickey, D. D.; assistant priest, Rt. Rev. D. J. Curran, V. G.; deacons of honor, Rev. Matthias J. Hargather & Rev. D. Laurentius, M. D.; deacon of the mass, Rev. John P. Schellhorn; sub-deacon of the mass, Rev. John F. Boppel; master of ceremonies, Rt. Rev. A. B. Mehan; and second master of ceremonies, Mr. Theodore Winteroth.

The choir will sing under the direction of Mrs. Louise Kiefer with Mrs. Stockschneider at the organ. In the evening solemn vespers will be sung by Rev. Francis Hoehrich assisted by Rev. Edw. Hoehrich and Rev. Otto Geiger. Music will be sung by the choir. The sermon will be preached by Rev. Louis W. Edelman of Pittsburgh, N. Y.

The new church is to take the place of a brick structure which was designed to serve the purpose of both church and school and which was dedicated on the 28th of October, 1888, by the late Bishop McQuaid.

Rev. Matthias J. Hargather of St. Michael's church was pastor at the time, he being succeeded by the Rev. Jos. Netzel in April 1896. Father Netzel remained with the parish until death took him away on July 17, 1909. A successor to the late Father Netzel, Rt. Rev. Thomas E. Hickey in August, 1909 appointed Rev. Michael Kirschel of Danville, N. Y., to fill the vacancy which he at present holds.

The new church has accommodation for 750 people. It may be described as Norman Romanesque in style adapted to modern conditions. It is built of tapestry brick, red, browns and blues, laid up in white mortar in what is known as a dutch cross bond and which gives a pleasing diagonal effect to the joints. The trimmings are of Ohio Sand stone. The roof is covered with Spanish Tile. One of the most interesting features of the exterior is the tower, 120 ft. in height which stands like a sentinel watching over the parish of St. Francis Xavier. The main facade has a large rose window of stone.

Another feature of the front is the main portal entrance with its tile roofed porch supported by large columns of stone. The Tympanum has a statue of St. Francis in the center surrounded by tile mosaic of the two hemispheres separated by the ocean and bridged together with a rainbow symbolic of the teachings of St. Francis which were broad and catholic. The interior has a large spacious vestibule across the front with doors leading to Sans Street. Inside there is a wide nave, the pews coming between large stone columns of Bedford. The confessionals are flush with the side walls being built on the exterior. The Sanctuary is circular and roofed with a dome. On either side in front of the triumphal arch are recessed side altars. All of the altars, vestibules, sanctuary and side chapels are floored with Terrazzo composed of red, yellow and whit mosaic tile and Tennessee marble.

On entering the church one's attention is attracted by the deeply coffered ceiling of the nave tinted in bright Romanesque greens, blues, reds and oranges over old ivory. The auxiliary beams are supported by angels bearing a book with the Greek letters Alpha and Omega meaning the beginning and end. The general tone of the walls are a warm grey relieved with stenciled Romanesque patterns over tan in the same bright colors. The soffits of the arches and the side walls of the sanctuary are stenciled in a like manner. The dome of the sanctuary is in light blue. The chapel of the Blessed Virgin is also blue and that of St. Joseph red, being their symbolic colors.

The twelve large side windows of ornamental patterns and symbols are extremely decorative in effect. They are made of antique and cathedral glasses, rich in tone, deep blues and greens predominating. The sanctuary lights are richly colored figured windows. The center window having the figure of the Saviour. The other four, the figures of the Evangelists. A simple geometric pattern in light tones will be used in the clerestory.

The woodwork is stained Flemish oak. The decorations were done by Louis F. Hahn of this city. The stained glass windows by the Pike Stained Glass Studios, Stations by Benziger Bros. of New York. Peter G. Hauck of this city was the general contractor. The church was constructed from plans prepared by John T. Comes and John E. Kautzor, associated Architects of Pittsburgh, Pa., at a cost of \$55,000, including furnishings. Charles William Eldridge, of this city was the Supervising Architect.

Throughout Italy, mosaic influence is on the wane.

William... of a... street, was... Most Rev. D... charge of... by K... Francis... and the... office... Holy... with... Captain... has been... for... John... agent... of the... insurance... last... most... Joseph... accident... and... The... James... D. Rodgers... A lot of... in... from a car on the... the New Barnack... The Lord... bar... committed... in... T. B. D... County... County... briggan, for the... C. H. P. Daniel... tenant... The Lord... Bay, high...