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The Catholic Press

Necessity Of A Constant And Conscientious Use Of It.

"The Catholic Press" was the subject of the noon Lenten talk by the Rev. P. H. Casey, S. J., in old St. Joseph's Church, Philadelphia. He spoke as follows:

"I have to speak to-day on the Catholic press. By the Catholic press I mean Catholic papers, Catholic magazines and Catholic books. I have nothing to say of such Catholic publications as a help to devotion or as a means of pleasant mental recreation. I speak of them as an absolutely necessary means for the correct and full understanding of your Catholic faith.

"You see it is not my intention to criticize the Catholic press or point out any of its shortcomings. Nor is it my intention to praise it for all the good it has done and in doing in the face of terrible odds, especially the apathy of so many Catholics. Nor am I going to ask you to 'support' the Catholic press. This would sound like charity, and I am not preaching a charity sermon.

"What I wish to urge upon you, with all the power I can, is the necessity of a constant and conscientious use of the Catholic press. You need its help for your own growth in knowledge and power. You need its help if you are to be Catholics in action, and not dumb, helpless, timid creatures when you come face to face with the religious ignorance and error of the day. The general topic of the noonday talks is 'Catholicism in Action.' The title means that the Catholic Church has a battle to fight—a battle against ignorance, error and prejudice. And it is you, business men and women of the Catholic Church—it is you who are on the firing line—you meet the foe face to face, and not we Catholic priests. And it is you who must have the knowledge and understand Catholic teaching if the Church is to win the battle.

"Prejudice you may overcome by your own exemplary lives, by your purity, honesty, nobility of character. But if you are to win against ignorance and error you must have the weapon of knowledge. And let me tell you at once that any kind of knowledge will not do. Your knowledge of Catholic doctrine must be ready, accurate and up-to-date knowledge. Your knowledge of the catechism may suffice for your own salvation. It may do in the ordinary routine of Catholic life. But when you meet a living adversary equipped with all the modern ways of putting an old difficulty and armed with modern difficulties besides, you have to know far more than you learned in the catechism long ago.

"Old errors are constantly changing their form. New events are happening in the religious world, and new accusations are being fashioned against the Church. Besides, during the last ten years a new anti-Catholic propaganda has sprung up, the outgrowth of Socialism and its dread of Catholic strength. This anti-Catholic propaganda is supported by a press that finds nothing too low or vile for its work of hatred and libel. Its publications circulate chiefly in the smaller towns, but they also find their way into the big cities, and are often forced into the hands of Protestants who despise them no less than we do. But the work is going on. No effort is being spared to keep our fellow-citizens in ignorance and error regarding the real teaching and the real aims of the Catholic Church.

"What a difference between the man who reads his Catholic paper carefully, who reads some new book on Catholic doctrine for the purpose of understanding his faith more fully—what a difference between him and the man who never reads anything except the daily paper and his prayer book. The latter may be ready to fight for his religion, to die for it, but he will be a very poor exponent of it. Whereas the man who is well informed about his religion—though not anxious to start a controversy, is not afraid

when a controversy is started. He knows where he stands. He is sure of his ground and he can speak with confidence.

"I do not like the disputatious Catholic. I do not like the man who goes around searching for a dispute and who is never happy except when he has started one. But I do like the Catholic who, when the occasion offers, can give a reason for the faith that is in him. I do like the Catholic who can listen with serenity to an objection against his faith, knowing that he has the answer and sure that his answer is the right one.

"Let me give you a few illustrations of what I mean. If you are fully instructed in your religion (1) you will not be frightened when some one tells you that such and such an article of your faith is 'not' in the Bible. (2) You will not fall into a fit of anger when some one calls you 'narrow-minded.' (3) You will not feel like fainting when some one says you have forfeited your 'liberty of conscience.'

"You will calmly tell your Protestant friend that the very first article of the Protestant creed is not in the Bible. Their first article is that 'the Bible is the only rule of faith,' that 'everything we have to believe is contained in the Bible,' that 'the Bible is all-sufficient.' Now, these statements are nowhere in the Bible, and still they constitute the very first article of Protestant belief.

"Again, if you are 'narrow-minded' because you will not admit your friend's point of view, why, he is equally narrow-minded because he refuses to admit yours. The charge of narrow-mindedness works both ways. It is a two-edged argument. You may tell him, however, that on many questions of religion you are really narrow-minded. For the possession of truth narrows the mind against error. The firmer hold you have on a truth the more narrow-minded you become in regard to the opposing error. The man who can afford to be most broad-minded on a question is the man who knows the least about it.

"Lastly, you do not forfeit your 'liberty of conscience' by placing your judgment in religious matters under the guidance of one who has more knowledge and experience than you. Religion is an ocean strewn with errors as the North Sea is strewn with mines. Two vessels steam into the North Sea. The captain of one, not trusting to his own knowledge or the obscure chart that he has before him, takes a pilot on board who knows where the mines lie hidden. The captain stands at the wheel, the pilot beside him, and he brings his ship safe to the harbor. The other captain, trusting in his private judgment, feeling quite sufficient to pick out his own course, asks for no guidance from a pilot, but steers his own way. Suddenly there is a roar from the sea, the ship is torn to pieces and the captain and his men have to battle for their lives in the cold, pitiless waters. You see the applications as well as I do. Religion, as it is today, is an ocean strewn with mines. We need a guide, and we have that guide in the one true Church of Christ."

Fr. Sauret, P. F. M., of Kurume, Japan, is having the unique experience of entertaining as prisoners of war three German Benedictines from Seoul, Korea. The Minister of War has required him to give oath that he will engage in no conversations with them except on religious subjects.

From the Solomon Islands comes news of the death of two Marxist missionaries, Fr. Berthet, and Fr. Berteux. The latter contributed to our mission publications many interesting articles descriptive of his life and work in the difficult field he was called on to evangelize. Both priests had been three years in the Solomon Islands and their apostolate was full of promise.

Mgr. Prince Max, of Saxony, is now a field chaplain.



MARCHING ON ST. PATRICK'S DAY

THE sun is shining brightly;
The wind is brisk and keen;
The flaunting colors lightly
Are tossing o'er the scene.
With bugles gayly blowing
And flag of green displayed,
The street is filled with marching men,
The Irish on parade!

THEY come with chargers prancing,
With lilt and fife and drum;
They come with sabers glancing;
With dancing plumes they come.
They wear the verdant vesture
That covers hill and glade,
The color of undying hope,
The Irish on parade!

AS breaks a gleam of glory
O'er sullen skies and dun,
A bright thought transitory,
Reminder of the sun,
So break across the dreary
Routine of toil and trade
The life and light and music of
The Irish on parade!



St. Patrick on American Money.
Very few people know that for a long time copper pennies bearing the effigy of St. Patrick circulated and were legal tender in the land that is now the United States of America. At the time the Confederation of Kilkenny levied troops and sent out ambassadors it also coined money, and some of the subsidiary coins found their way into the colony of New Jersey.

Mark Newby took to that colony a large quantity of Patrick's halfpence, as they were called, and they were made legal tender in 1682. Some specimens of these coins are preserved by the Kilkenny Archaeological Society. On one side of them St. Patrick, wearing a mitre and carrying the crozier, is represented as holding up the "seamog" as the emblem of the Trinity. On the other side is a representation of a king playing a harp.

Had Practiced.
Cardinal Richelieu once listened to an earnest sermon by a shoemaker. The man was simple and unaffected and apparently not at all dismayed by the presence of the cardinal.
"How could you preach to me with so much confidence?" Richelieu asked him in evident surprise.
"Monsieur," replied the shoemaker, "I learned my sermon by reciting it to a field of cabbage heads in the midst of which was one red one, and this practice enabled me to preach to you."

The Music of Ireland.
"Although it is not long since the opinion was generally entertained that Ireland had been sunk in barbarism until the English invasion," says Grove's "Dictionary of Music and Musicians," "historical and antiquarian researches have established the fact that the island was in early times the seat of Christianised learning and a remarkable artistic civilization. The music of Ireland, in particular her ancient school of harp playing, has from early times been in high repute, having been lauded in the writings of Brompton, Giraldus Cambrensis, Dante and John of Salisbury (twelfth century). The latter writes thus: 'The attention of this people to musical instruments I find worthy of commendation, in which their skill is beyond comparison superior to that of any nation I have seen.' In recent years successful efforts have been made to revive harp playing in Ireland.

Saturn.
As a planet Saturn is some 760 times as large as our earth. This remarkable planet varies at different times in its distances from our earth, but the average of such distances is approximately 800,000,000 miles. Since Saturn is so much farther away from King Sol than we are and its progress over its solar orbit much slower—this large planet's "year" or time of one revolution is about 10,759 days, our year being 365 1/4 days. There are other peculiar and interesting facts about Saturn, such as its ten moons and rings of three rings. It is a beautiful planet and exhibits a bright, clear, non-purplish, yellowish iridescent body. New York Sun.

St. Patrick

Written for the Catholic Journal by M. E. Fendley.

The Epic Drama that is called Ireland, is the story of the Shamrock, and the story of the Shamrock is the story of St. Patrick. He is the greatest and most significant figure on the stage of Irish history. He stands out against the back ground of the centuries with the simple majesty of an ancient Patriarch. He stands at the dawn of authentic history, the faint beginnings of the Ireland that we know. Behind him is a wilderness of myth and legend, a twilight of pagan gods, a wasteland in which the explorer stumbles along narrow paths leading to no sure high ways. After him Ireland issues into the broad noonday sunlight, her face eager with a new indomitable purpose, armed with a message to a humanity that has no vision to light its way through life.

St. Patrick's gift to Ireland was the gift of the Shamrock and all that it symbolized—the gift of faith, the gift of love, the gift of patience, the gift of constancy, the gift of suffering, in which the soul is burned to whiteness. In a word, the gift of a lofty ideal not to be surrendered to any conceivable combination of forces. St. Patrick indeed has become for Ireland, the very incarnation of her idealism, her guiding star, her spiritual Tara.

Some sceptical philosophers regard the world as a huge agglomeration of individuals driven hither and thither by the gusty winds of destiny with no common purpose, no binding of each to each and each to all. Others subscribe only to the doctrine of individualism, whereby each individual is responsible for his own particular destiny only, and apart altogether from the nation of which he is a factor. The true philosophy is based on the faith that, just as every man has something to give the nation into which he is born, so every nation has something of priceless value to give to the humanity of which it is a part.

St. Patrick's message to Ireland, was not merely an appeal to the soul of the individual Irishman, it was an appeal to the soul of Ireland as a nation. The Shamrock that confounded the priests of paganism at Tara, was a symbol of the Trinity; which the pagans found hard to believe. It was also a symbol of the dream that is called Ireland, for the little trefoil had for centuries before his coming, been an object of reverence on the part of the pagan Irish, and in using a plant so dear to their hearts and so characteristic of the soil of Ireland, St. Patrick consummated that intense and intimate union between Faith and Fatherland which has never ceased to be the dominant feature of the history of Ireland.

Had she chosen the lower road of spiritual compromise, Ireland might long ago have reached material greatness but she chose the higher and harder way and at the cost of her material prosperity she "plucked the flower of victory in the kingdom of the soul."

It has been given to no other nation to achieve a dream, an ideal so high as that which Patrick gave to Ireland; and no other nation has been given such suffering in its pursuit. From the centuries of material and spiritual martyrdom she has not emerged unscathed; she has retained the faith which Patrick preached but she has lost some of the vestments of that nationality which he so loved and honored, and she will not have regained the Shamrock crown with which he dowered her, in all its freshness, until she is mistress of her own destinies, living her life according to her own philosophy and evolving from herself the very best that she can give to the sum total of human achievement.

It is good for a nation to have a golden age behind it, but it is infinitely better to have a golden age before it. Ireland has had the golden age of her early youth, she has yet to achieve the golden age of her youth renewed, and

with the right kind of leadership her destinies will be gloriously fulfilled and will bring to it.

Church Has Grown From Persecution Says Bishop Hickey

Bishop Thomas F. Hickey preached the third in his series of Lenten sermons at St. Patrick's Cathedral Sunday, taking as his text the words of Charles de Foucauld that is not with me to bring peace and he that will be at peace with me must be at peace with all men.

"Perhaps some of you are familiar with those words," he said, "but they are deliberately misconstrued. The church, all men, may and do bring peace and comfort upon the members of the church, but they will not bring the life of the church. Any final result comes from the church and her members, remember the words of Christ spoken on the cross, 'I thirst.' These are repeated in the New Testament where Christ first spoke to his followers, warning them of what they might expect.

"Why, Christ, was crucified for the world when men were so good, and among the very best of them who were in the world? It was all through the persecution of the church. Here he was preaching and saying to the poor, the suffering, 'I thirst' and yet no man was there to give him a drink. The factor of mankind, as stated from those centuries, it seems to me, is one who speaks, as Christ did, 'I thirst.' Persecuted as he was.

"What we study in the apostle, the church, the thing is evident. Christ was crucified, his message was carried across the ocean to Europe and Asia, and across the ocean to our own continent. Persecution was the result. We study the history of the centuries of each century, we go to make up the picture of Europe, here and there we find the persecutions of Christ's church. And yet out of this came a greater life, according to the well known adage, 'The seed of the martyr is the seed of the church.'

"Now, this persecution against the church, not against you because of your nationality or your language. And why do we know it? It can be from two causes, ignorance or malice. I firmly believe that it is the designing and plotting against the Catholic church, and we do it by being the most ignorant propagators of the message. Of them we speak as Christians on the cross, 'Father, forgive them, for they know not what they do.'

The third in the series of Lenten night Lenten sermons was preached by Rev. Charles Macdonald on "Ceremonies, Sacraments and Devotions in the Church." Vespers were sung at 7:30 after benediction questions in regard to doctrines of the Catholic church were answered.

In the cloister of the Lateran, Rome, is the chair of Pope Sylvester, who died in 335.

Bishop Cazet, a Jesuit, has been in Madagascar, fifty years. He is now 87 years old.

The late distinguished Count Albert de Mun, of the French Academy, was a fervent Franciscan Tertiary.

In the Ambulatory of St. Patrick's Cathedral, New York, has been placed a heroic white marble Pietà, 8 by 4 feet, weighing three and one-half tons. Sculptor William Ordway Partridge. Its value is \$25,000.