Church Universal

Church Calendar.

12, Sunday, first of Lent.—E. II Cor. vi, 1 to 10; St. Matt. iv, 1-12— St. Gregory the Great.
13, Monday, St. Euphrasia.
14, Tuesday, St. Mathilda.
15, Wednesday, Ember day.
16, Thursday, St. Abraham.
17, Friday, Lance and Nails.
18, Saturday, Ember day—St. Gabriel.

A SILENT SERMON.

In a Catholic Church Everything That Greets the Eye is Preaching The Scriptural Message.

(From the Sacred Heart Review.)

The prodigious use constantly made of Holy Scripture by the Catholic church is a salient fact which in its fullness few persons comprehend, even among those within her fold. It is like a vast landscape which lies before us in its beauty day by day yet ever unfolds new beauties from an apparently exhaustless store. It were vain to attempt in one brief article a complete portrayal of this fascinating subject—the church's use of and reverent love for the inspired Word of God. A few instances must now suffice.

Let a man enter one of our churches any hour—what does he see? Along the walls runs the pathetic story, in pictured representation, of his Savior's sufferings endured for him. There he records the condemnation pronounced by Pilate, the cruel scourging endured by Jesus, the thorn-crowning, the nailing to the cross, the dying on that hard bed of pain, the taking down from the cross, the burial in the garden tomb. At the sanctuary he finds statues of Our Lord's dear Mother and His faithful foster-father. If it is Christmas time he finds there, too, the pretty representation of the crib, the infant Jesus, the ox and ass, the shepherds, the wise men, the star. Over the altar is the crucifix, always. Everything he has seen is preaching silently, to the people who throng those churches as their special home and abiding place from childhood to old age the Scriptural message, St. John iii, 16: "For God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting."

Let us enter one of our Catholic city churches to watch what is going on. In the early morning mass is said; the worshipers gather, few or many as the case may be. They have come to assist at that tremendous sacrifice of which Malachias (i, 11), foretold in Holy Writ: "In every place there is sacrifice, and there is offered to my name a clean oblation." But when all "services" are done, is the church closed, locked, unvisited, till another "service" begins? By no means. People linger, though the outward sight nothing is going on."

Keep up your watch through all the long hours of the day. A child comes in, and making its toddling way to the crib, studies the story of Bethlehem silently with wondring eyes. An old man comes in and kneels long at the altar; an aged woman tells her beads; a young girl makes the way of the cross; a boy doffs his cap, bends his knee and says something no one hears to God—a noisy, laughing, active boy, subdued for the moment into absolute silence, then off like a dart to game and rest and work. A laboring man leaves his dinner-pail at the door to pray; close to the altar rail some one in deep mourning is sobbing softly; Sisters come gently in, each one with her own prayer, her own need. What does it all mean?

It means simply that the real presence of Jesus is on the altar. It means simply the Catholic church's constant repetition to the people of the words of her Lord, treasured by her in Holy Scripture: "This is my body. This is my blood. Behold I am with you all days even to the consummation of the world."

However poor and sad our dwellings, however noisy and troubled our surroundings, we have one peaceful, holy home where we may go unquestioned, and its doors stand ever open; we have one place where peace is perfect and where one friend waits for us always to hear our prayer.

Our shopgirls, our accountants, our school children, our old people, may not always be able to tell you just how many books there are in the Old Testament, or how may epistles in the New Testament; but they do know that their church owns her motherly arms wide to them, and how she tells them that the Lord they love, and of whom the Scriptures are full, is "in this place."

The discretion of the Catholic church is a marvelous factor in her marvelous makeup. She does not insist on her people knowing the Bible from cover to cover. She perfectly agrees with St. Peter, in his second epistle, iii, 16, that there are in the inspired writings, as any one might easily surmise there would be, "certain things hard to be understood, which the unlearned and unstable wrest to their own destruction." With the awed reverence that Catholics treat the house of God they also treat the word of God, for there is to either of them an indwelling spirit before whom the wise, strong angels veil their faces with their wings. But the Jesus the redeemer, of whom the Scriptures plainly tell, him the Catholic church keeps ever before her children's eyes and in their thoughts; and that is one reason why her houses of worship are thronged on Sunday and are not left alone and unvisited on week days, because the Lord of the Scriptures is always in his holy place.

THREE GOOD PRAYERS.

It was Coventry Patmore who said, in his whimsical way: "Not one good prayer has been composed by Catholic or Protestant since the days of the Reformation. * * * The manuals of devotion compiled since the Council of Trent, by authority or otherwise, are enough to drive a sensible Christian crazy by their extravagance and stupidity." This is wild opinion, to be sure, though there is a grain of sober truth in it. All the prayers in the Missal and Breviary, a great many of which were composed after the Reformation, are good prayers in the sense in which the poet expressed himself—being normal, practical and correct as to literary form.

The other statement regarding manuals of devotion is likewise too sweeping. What better prayer book could be imagined that the one compiled by the late Marquess of Bute for the use of his fellew-Catholics unable to hear mass upon Sundays and holidays? The prayers are all taken from the Roman Breviary, except two—ont of which is from the Roman Missal, the other from the Aberdeen Breviary. "A Form of Prayers" is a devotional work which no user would consent to part with. Coventry Patmore was not easy to please, but he would have lauded this manual to the skies had he known of its existence. Then there is the Roman Missal adapted to the use of the laity, with a collection of prayers for various purposes. There are other prayer books like it.

It must be admitted, however, that a great many of our books of devotion are extravagant and unreal to the last degree; the prayers which they contain, besides being faulty in construction and crude as to language, are vain and vapid, sometimes even irreverent and unorthodox. As one of our bishops once remarked—somewhat severely perhaps—of certain prayer books which had been sent to him for examination: "They give one the impression that the compilers not only never learned their catechism well, but never uttered a heartfelt prayer after learning how to read."

The three prayers which follow (Oratio, Secreta and Postcommunio) have been definitely approved for the mass of the Blessed John Mary Vianney. We are indebted for them to the present cure of Ars. Even in a translation these prayers will show the incomparable superiority of liturgical forms, and at the same time give the reader an idea of what Coventry Patmore ment by a good prayer:

"Almighty and merciful God, who dist render Blessed John Mary wonderful by his pastoral zeal and fervent spirit of prayer and penance; grant, we beseech thee, that, through his example and intercession, we may be able to win the souls of our brethren to Christ, and with them gain eternal glory. Through the same, etc."

"May the invisible plenitude of the Holy Spirit, Almighty and Eternal God, descend upon this unspotted host; and grant that we, Blessed John Mary Interceding, may always approach so august a mystery with pure bodies and clean hearts. Through our Lord, etc."

"Refreshed with the food of angels, we implore thee, O Lord, that as the Blessed John Mary, strengthened by this bread, bore adversities with invincible constancy, so may we, through his merits and by the imitation of his example, advancing from virtue to virtue, happily arrive at the mountain of God. Through our Lord."—The Ave Maria.

THE ABUSE OF HOLY WATER.

All Catholics know what holy water is. They have an idea at least that the water is blessed with exorcisms and prayer, and that salt, which is also blessed, is mingled with it.

Over the water and salt the priest prays so that they who use them devoutly may be sanctified in body and soul and be preserved from corporal and spiritual dangers. Its origin dates not from yesterday. Back in the centuries we have to look for its first appearance. It has touched the brows of Catholics of all ages. It has been borne with them in their wanderings, and today the devout Catholic keeps it in his home and takes it with him when traveling. To the faithful Pope Pius IX granted an indulgence of 100 days every time that they shall make the sign of the cross with holy water, pronouncing at the same time the words, "In the name of the Father, and of the Son, and of the Holy Ghost."

The most of us know all this, though it must be said we refrain from manifesting that knowledge in our actions. It is depressing, for instance, to notice how irreverently holy water is handled by many Catholics. On entering the church they charge toward the font, throw the water over the floor—not intentionally we presume—and execute a sign of the cross. It has not, of course, the faintest resemblance to a cross, and is to our mind the sign of carelessness and bad manners, daring to flaunt themselves in the very presence of the God of the tabernacle. This may seem to them a matter of little moment, albeit they of a lively faith who respect each and every practice of the church may think otherwise. They never seem to reflect that the water is set apart as a holy thing for their benefit. We have seen a crowd around a font pushing and giggling and chattering and behaving generally as if they were about to enter a theatre and not God's house—where, says an old writer, the tempted find a remedy, the distracted counsel, the fainting help, the sound receive support, the sick medicine and the dead by prayer that riseth up from the heart which lives in grace, deliverance from penal fire.

The church manners of some of us are sadly in need of repair. It is due to ignorance or carelessness. But the fact is that we treat betimes our highest and holiest treasures with contempt.—Catholic Record.

the Approach of Lent.

Next Wednesday we enter, as of course you know, on the great and holy season of Lent.

The church is generally full on Ash Wednesday, and one would think, on seeing the crowds pressing forward to receive the ashes, that they were all determined to enter into the spirit of the church, and to keep Lent as it should be kept. Yet how many there are who go through this outward form, and make a great deal of it, and yet neglect all that is signified by it; who give a show indeed of penance, but bring forth none of its fruits! Some, perhaps, of the Ash Wednesday penitents will not be seen again in the church till they come forward again on Good Friday to kiss the cross.

Yet it is better to come to church, if only on Ash Wednesday and Good Friday, than not at all; better to do some penance and show some love of God than to neglect these virtues altogether. But how much better still it would be to now thoroughly understand and seriously take to heart what God requires of us, especially in this holy time, and to make it the means, as it may be more than anything else, of our final salvation!

First, then, to thoroughly understand what we are now to do. Everything must be well understood before it can be well done, and the keeping of Lent is no exception to this general rule. Many people break the rules of Lent because they do not clearly understand them.

Lent, then, is not a time to be spent in penance altogether according to one's own devotion. Far from it; the duties to be performed in it are clearly and precisely laid down, and should be attended to very strictly. There are not many; they make no great demand on our time or strength; but the Christian who discharges them properly will make his Lent far better than one would who should neglect them and take other practices, no matter how hard, in their place. It is better to keep the real rules or laws of Lent faithfully than to hear three masses every day, and come to all the extra services, and give half one's goods to the poor, and yet neglect our regular duties.

What, then, are these laws? The first is the Easter duty, which should be made before Easter, if possible, though the church indulgently extends the time several weeks after that festival. Make, then, this great duty, far the greatest of all the duties of a Christian, at once; it will be very easy for all of you who have just made the mission, to do it now, and the longer you put it off the harder it will be. Make it, then, if possible, the first day it can be made—first Sunday of Lent—and get it, if I may say so, off your mind. Do not fancy that, as you have so lately made the mission, the Easter duty is of little consequence. If you had made twenty missions during the past year, and any number of jubilees, the law of the Easter duty would bind you exactly as much as if you had neglected them all. It is like hearing mass on Sunday; nobody is excused at all from mass on Sunday because they have been to it through the week. So this time, the great Sunday of the year, is set apart by the church for the precept of holy communion; it must be fulfilled at this time, no matter how often one has received outside of it.

The second and only other real law of Lent is that relating to fasting and abstinence. If you attend carefully to the rules that have been read, you will understand this well enough. But do not confuse fasting with abstinence; that is the most common mistake. People often say, "Oh! I have to work hard; I can eat meat if I like." This is a great error, and a very foolish one. Many are excused from fasting on one meal and a collation; few from abstinence on the days appointed. If you want to have a safe conscience in eating meat you should consult a confessor, unless seriously ill.

Attend to these two things, then, and you will make your Lent as a Christian should. But, of course, you will also try to follow, to the best of your ability, the other devotional practices recommended by the church at this time. Go daily to mass, and to the occasional services, and give alms according to your means. These practices, especially now, are of the greatest spiritual profit, and cannot generally be neglected without spiritual danger. But remember that Easter duty and fasting, with abstinence, are the real laws. Obey these, at any rate, and then, so fas as you are able, add others beside.

Prayer.

Prayer is a sovereign remedy for dejection of spirits. Is any one sad among you? Let him pray. Prayer is a source of comfort to our hearts. How can we as children approach our Heavenly Father, the Father of mercies and the God of all consolation, without feeling a sense of security and confidence!

You are not obliged to have a friend to present you at court, for no one knows you better than your Creator. He who fashioned you knows the clay of which you are made.

You are not compelled to wait for an audience. Your Heavenly Father never nods or sleeps. He is never preoccupied or engaged. He is always at home and ready to receive you. The eyes of the Lord are upon the just, and His ears are open to their prayers. You can speak to Him in church and out of church, at home and abroad, by day and by night.

And when you enter into the presence of the Most High you are not required to present your petition in choice language and well sounding periods. Those so-called eloquent prayers, of which we sometimes read in the papers, I fear do not go farther than their authors intended them to reach. They tickle the ears of men, but do not pierce the clouds. The prayer that moves our Heavenly Father is that wihch spontaneously flows from the heart, such as the prayer of the publican when he exclaimed: "Oh God, be merciful to me, a sinner!" or the prayer of David: "Have Mercy on me, O God, according to Thy great mercy."

Gigantic Power of the Catholic Pulpit

A keen observer has stated that perhaps the most impressive effect of modern civilization is the gigantic power the Catholic pulpit could wield if used as a united and continuous instrument of reform.

There are 10,000 Catholic pulpits in the United States. It is safe to say that no moral truth or spiritual aspiration could be advanced more quickly than through this interlinking system of Catholic influences. Those who fear that the intrusion of the church into politics would constitute a menace are paying unconsciously a tribute to the power of the Catholic pulpit. The church has nothing to do with political matters, except those involving questions of morality. We are free to state that we wish the Catholic church exerted more influence through the pulpit upon the everyday life of the Catholic citizen. If it did, we should be all the more ardent in our work for civic righteousness. Civic decency would flourish and a finer moral tone would prevail in the whole community.—Boston Republic.

RELIGIOUS INTELLIGENCE.

The Catholic women teachers of Germany, to the number of 1,400, met recently in Berlin. The association is very successful and prosperous. It has in its treasury 201,000 marks to be used for a hospital for infirm teachers; a bureau of information, a bureau of judicial consultations and defense, etc. Last year the federation counted 7,718 provincial societies.

Rev. Francis Joyce of Claflin, Kan., has received permission from Right Rev. Bishop Hennessy of Wichita to enter the army as chaplain. Father Joyce has received assurance from authoritative sources that his appointment will be made as soon as the necessary papers from the bishop are received by the president. He is still a young man, was ordained a few years ago after making his philosophical and theological studies in Rochester seminary, New York, his native state.

The senate committee on Indian affairs has decided not to insert anything in the Indian appropriation bill that might conflict with the policy of the president with respect to the use of tribal funds for the use of contract schools, and Senator Bard of California, having failed before that committee, of which he is a member, in his effort to prevent the use of these funds by Catholic or other denominational schools, will carry his fight to the floor of the senate.

A stonemason named Johann Lenz, living in Neugrum, near Sandan, in Bohemia, has just finished building (on a plot of his own land outside the village) a church, all done with his own hands, in fulfillment of a vow. From foundation to cross on the steeple everything is Lenz's own work. He chiseled the stones and mixed the mortar, fashioned the woodwork, glazed the windows and even cast the bell. It took him ten years, and now the church is regarded with peculiar veneration and has become the object of several pilgrimages.

Monsignor Adalbert Anter, provost and parish priest of Lauban, in the diocese of Breslau, Germany, will celebrate this year the seventieth anniversary of his ordination. When, ten years ago, he celebrated the sixtieth anniversary, the pope made him a prothonotary apostolic and the emperor decorated him. At the age of 94 the venerable man is hale and hearty, and well able to administer his large parish.

Representative Goulden of New York visited the White House last week to urge the president to appoint Father William A. Olmsted a chaplain at one of the soldiers' homes. Father Olmsted was a brigadier general of volunteers in the civil war, and made a brilliant record at Gettysburg. After the war he studied medicine, practiced his profession thirty years and then, when an old man, studied for the priesthood and took orders. He wishes now to end his days in the companionship of his old comrades who wear the uniform of the Grand Army of the Republic.

The Catholic educational institutions of Oregon have decided to have a joint exhibit at the Lewis and Clark fair. Space has been asked by the management, and promises have been received which warrant the schools in preparing for the exhibit. The following teaching orders will be represented: Christian Brothers, Benedictines, Congregation of the Holy Cross, Sisters of the Holy Name, Dominican Sisters, Benedictine Sisters, Sisters of Mercy, Sisters of the Most Precious Blood, Sisters of the Immaculate Heart, Sisters of St. Francis.

In an address made at a Lincoln's birthday entertainment by the pupils of Immaculate Conception school, Germantown, Pa., the Rev. John W. Moore, C. M., stated that Lincoln was born a Catholic, but owing, no doubt, to the scarcity of priests in Illinois, where Lincoln lived, and to his environments, he drifted away from the faith of his fathers. Father Moore stated that Father St. Cyr, an old pioneer priest of Illinois, and who afterward died at the convent of the Sisters of St. Joseph, in Carondelet, St. Louis, Mo., maintained that Lincoln was a Catholic. Father St. Cyr said that he often celebrated mass in Abraham Lincoln's father's house, and that young Abraham Lincoln, who was a boy then of some 10 or 13 years of age, frequently served his mass.

It is learned that before Richard Croker sailed for Europe he called a family conference to decide on a suitable memorial for his son, Frank. Mr. and Mrs. Croker decided to distribute $5,000 among charitable institutions in the city.

Andrew Freedman, a friend of Richard Croker, will attend to the distribution of the fund. St. Vincent de Paul society is given $1,000, and the following charities will be benefited by gifts of $500 each: St. Joseph's hospital for consumptives, the Little Sisters of the Poor, the Sisters of Divine Compassion, the Missionary Sisters of Sacred Heart for Poor Italians, the Salvation Army, Mount Sinai hospital, the United Hebrew charities, and the Rev. Father Thomas J. Ducey's Chapel of Repose.

The will of Rev. Father Benjamin F. De Costa, formerly a Protestant Episcopal minister, who died in New York some time ago, has been filed for probate. To William H. De Costa and Elizabeth C. De Costa, children of a brother, the testator leaves $1 and $500, respectively. To his godmother, Frederika Benavides, he bequeathes his manuscrips, including his autobiography, which may be published if she so desires, and $300. From the manuscrips given to his godmother, however, he expects his journal of more than twenty volumes, which he directs shall be deposited in the archives of the New England Historical and Genealogical society of Boston.

The residue of the estate he leaves to the Catholic college of Boston, the income to be applied to the benefit of some needy student in good standing. Rev. Thomas J. Campbell, S. J., is appointed executor.

PROBATE AND GUARDIANSHIP NOTICE.

Consult County Clerk or respective signers for further information.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah. In the matter of the estate of Phoebe A. B. Darling, deceased. Notice.—The petition of Angus McKeller, jr., administrator of the estate of Phoebe A. B. Darling, deceased, for confirmation of the sale of the following described real estate of said decedent, to-wit: That part of lot 1, in block 21, plat "G," Salt Lake City survey, commencing at a point four rods west of the southeast corner of said lot 1, and running thence north 8 rods, thence west 3 rods, thence south 8 rods, thence east 3 rods, to the place of beginning, for the sum of $500.00. And upon the following terms, to-wit: cash, as appears from the return of sale, filed in this court, has been set for hearing on Saturday, the 18th day of March, A. D. 1905, at 10 o'clock a. m., at the county court house, in the court room of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this (Seal.) 1st day of March, A. D. 1905.

J. U. ELDREDGE, JR., Clerk.
By David A. Smith, Deputy Clerk.
McGurrin & Gustin, Attorneys.
Date of first publication, March 4, 1905.

Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah. In the matter of the estate of James C. Lynch, deceased. Notice.—The petition of Abbie J. Mahoney, administratrix of the estate of James C. Lynch, deceased, praying for the settlement of final account of said administratrix and for the distribution of the residue of said estate to the persons entitled, has been set for hearing on Saturday, the 11th day of February, A. D. 1905, at 10 o'clock a. m., at the county court house, in the court room of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court with the seal thereof affixed, this 25th day of January, A. D. 1905.

(Seal.) J. U. ELDREDGE, JR., Clerk.
By W. H. FARNSWORTH.
McGurrin & Gustin, Attorneys for Administratrix.
Date of first publication, Jan. 28, 1905.

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