

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

PUBLISHED EVERY SATURDAY AT 377 East Main Street, Rochester, N. Y.

CATHOLIC JOURNAL PUBLISHING COMPANY.

Advertisements may be made at our risk, either by cash, express money order, post office money order or registered letter, addressed to J. Ryan, Business Manager. Money sent in any other way is at the risk of the person sending it.

Discontinuance.—This Journal will be sent to every subscriber until ordered stopped and all arrears are paid up. The only legal method of stopping a paper is by paying up all dues.

SUBSCRIPTION RATES. For Year, in Advance, \$1.00. Entered as second class mail matter.

SATURDAY JAN. 6, 1894.

City News Agents. The Catholic Journal is sold by the following newsdealers, and can be obtained of them Saturday mornings:

L. Merr, 234 East Main street.
E. C. Weidman, 136 State street.
W. Mulvan, 92 So. St. Paul street.
Miss Hogan, 374 Plymouth avenue.
H. Hackett, 100 Frank street.
Scott's Cigar Store, 110 N. Clinton St.
J. Soehner, 355 Hudson St.

Weekly Church Calendar.

SUN. JAN. 7.—Epi. Rom. II. 1-5. Gos. Luke II. 42-52.

MON. JAN. 8.—Of the Octave of Epiphany.

TUES. 9.—Of the Octave.

WED. 10.—Of the Octave.

THURS. 11.—Of the Octave. St. Hyginus, Pope and Martyr.

FRI. 12.—Of the Octave.

SAT. 13.—Octave of Epiphany.

EVEN PAGANISM.

It is only a few weeks since the pulpit of one of the Unitarian churches in this city was occupied by Mahomet Alexander Webb, the eccentric American, who became a convert to Mahomedanism a few years ago, and is now engaged in preaching the doctrines of that faith to such curious and foolish people as will gather to hear him. Last Sunday the same pulpit was occupied by Barcham Harding, a firm believer in the vagaries of Theosophy. In the evening the same gentlemen advocated his peculiar doctrines from the pulpit of the Universalist church.

To us Catholics it seems a curious proceeding, for a congregation making the faintest claims to kinship with Christianity, to allow every representative of false and fraudulent religions to occupy the pulpit from which Christianity should be defended, instead of assailed. To us it seems that the Unitarians and Universalists have little respect for their own pulpits. True, it is their own business if they wish to listen to long discourses from deluded men who reject the living truths of Christianity for the old dead pagan religions of the east, with their superstitions, their absurd mysticism and their debasing precepts. The incident is significant, however, as showing the tendency of a large element of modern Protestantism to divert itself of all the garments of Christianity, even if to do so it becomes necessary to take up the threadbare apparel of paganism.

For years there have been two great sources of loss to Protestantism. Two columns have marched from it in opposite directions. The larger, as far as mere numbers are concerned, has gone toward infidelity, pure and simple. It includes thousands who are still nominally connected with some Protestant church, for the sake of sociability or respectability, but who, nevertheless, have lost all faith in the essential doctrines of Christianity and will make open avowal of their rejection of such doctrines if questioned upon the subject. They believe in nothing; live simply for the present and the world around them. Others there are in the van of this column who sever all connection with the church, are not content with a passive attitude, but assail Christianity and advocate their infidel theories constantly and aggressively.

The column which turns the other way has been more remarkable for its leaders than for mere numbers. It includes the flower of the Protestant army—the best trained knights—men in debate, tireless, unconquerable, logical, learned. We have only to recall the names of Newman,

Manning, Wilberforce, Faber, Brownson, Ives, Hecker and others to say with truth that Protestantism has been weakened more by the loss of this legion than by the hosts of inconsequential little nobodies who have deserted Protestantism and joined the ranks of infidelity.

It may be considered a startling statement to say that to-day a third column is leaving Protestantism to swell the vast army of paganism, which has for centuries held the nations of the east in subjection—in worse than slavery—in a bondage of degradation and darkness, and superstition, such as we when we enjoy the benefits of a Christian civilization can hardly have a true conception of. Yet we are justified in making such a statement when we see men abjure Protestantism and, like Webb, take up the same creed as the unpeppable, lascivious Turk or, like Harding, swallow all the superstitions, ridiculous nonsense of Theosophy with a credulity equal to that of a native born Hindu.

Protestantism is young yet, as religions go, yet it has lost nearly all likeness to the Protestantism of the 16th century. Today we have Protestants who deny the divinity of Christ; deny the inspiration of the Scriptures; deride all idea of future punishment. A large element is willing to accept any doctrine that comes to them as a novelty, be it that of Mahomet, Brahma or any other impostor. That there will be defections from Protestantism to these beliefs—and even to the grosser forms of paganism—is not so improbable a possibility as might be supposed. Protestantism itself is doomed; it will eventually dissolve into the three elements which we have mentioned. Let us hope that the strongest contingent will come into the Catholic Church and assist in the struggle against the combined forces of paganism and infidelity which alone can meet and conquer.

A GOOD BILL.

The bill which Assemblyman O'Grady proposes to introduce to the present legislature and which is framed for the purpose of breaking up the business of that class of money-lenders properly designated as "blood-suckers," is one which should be made a law. The laws governing the prevention of usury are, as they now exist, easily evaded by the unscrupulous money-lenders. People of moderate means, who become so financially embarrassed that they find it necessary to borrow a small sum of money in order to meet pressing obligations, fall into the clutches of these Shylocks, are bled without mercy, and compelled to pay ruinous rates of interest—the amount charged for the loan often, in the course of a single year, equaling the principal. When the poor victim has been bled of all the cash he can secure, the few household goods on which he has given a mortgage are sold.

The large profits of the business naturally attract the most avaricious and grasping men to it. Of course, there are exceptions, and we find some of the money-lenders in possession of a conscience. We know of a sad case, which came within the experience of one of them quite recently, and in which the person who advanced the money acted in a humane and charitable manner. The case was that of a young wife whose husband had given a mortgage on all the household furniture to a money-lender, taking the money so obtained and basely deserting the wife, leaving her with one child about two years old; another was born shortly after his departure. The wife had not a cent with which to pay the mortgage when it became due, and the money-lender had sufficient humanity to extend the time. "I would have to purify myself with fire and brimstone if I had been heathen enough to foreclose the mortgage," said the money-lender in referring to the case.

Yet we believe that there are some men in the same business who would not have hesitated to sell the furniture of the deserted wife. It is to protect the poor from the clutches of such men that the proposed bill should be passed.

CATHOLIC IRELAND FREE FROM CRIME.

"What has the Catholic religion ever done for Ireland?" is a question sometimes asked. It has not made her independent. It has not made her population prosperous.

True it has done neither of these things; but every now and then some evidence is presented which proves that it does make the Irish people pure and honest and law-abiding—when "law" does not mean tyranny, injustice and coercion. We recently noticed some important evidence in the columns of one of our Catholic contemporaries. The evidence referred to included the charge of Judge Johnson on opening the assizes for the Province of Leitrim, containing twelve counties. Judge Johnson said:

"There are counties which are absolutely devoid of crime, and from which there is nothing to go before the grand jury. In Waterford and Kilkenny peace and order appear to prevail. The county and town of Drogheda is similarly circumstanced and in the counties of Wexford and Carlow there are no returns of crime."

The judge opening the assizes at Sligo (Connought) on December 6th, gave evidence of a similar nature, to-wit:

"I am exceedingly happy to be able to tell you that notwithstanding the formidable extent of some of the counties included in the assizes your labors will be very light. From your own county (Sligo) it is pleasing to note that there is only one case to go before you. From the county Leitrim there is only one also; from Roscommon a few; from Mayo, three or four, and from Galway, five or six."

Galway and Mayo are the second and third largest counties in Ireland.

The two provinces mentioned above are included in the Catholic part of Ireland. The Orange part has a different story to tell, as the following from the charge of the judge opening the assizes for Ulster will show:

"The number of cases in which bills will be sent before you is fifty-seven and the number of bills that you will be asked to investigate will probably reach nearly seventy. Of these there are eleven cases of homicide, and in those cases the charges will in some cases be murders of adults, in others of murders of infants, and others of manslaughter. The rest of the list includes cases of alleged forgery, burglarly, house-breaking, aggravated assaults, perjury, larceny and false pretenses, and there is a large series of cases in which the alleged offense is conspiracy to murder, bigamy, cruelty to a child, attempted rescue of goods, forgery, arson, attempted suicide, and attempted other offenses, making of a false statutory declaration and sending threatening letters, so that reference to the list shows a very considerable amount of crime, a more considerable amount than I wish it was my duty to call attention to."

Contrast this state of affairs with the situation as stated by the Leitrim and Connought judges and it is easy to see what the Catholic religion has done for Ireland. It will do the same for any people who live up to its precepts.

There is not a more orderly, law-abiding class of people anywhere than the Irish Catholics when they do not fall under the curse of intemperance. The greater number of crimes committed by Irishmen are committed when under the influence of liquor, and it may be said without fear of contradiction, that the Catholic Church and its priests have done more to lift this curse off the Irish people than any other agency has accomplished.

NO DECENT MAN CAN BELONG TO IT.

A correspondent of the New York Sun, by asking a simple question, gives that influential metropolitan paper an opportunity to score the A. P. A. very severely. We give the question and answer as they appear in the Sun of Dec. 31st:

"Is there in the United States an association called the American Protective Association? If so, what are its objects?"

J. J. McN. "There is such an association. Its objects purport to be to protect the government and laws of the United States from the Roman Catholics. Its object is visionary; its weapons are lies, pure and simple, and statements about the Roman Catholics so vague

that they can't be pinned down and denied. No decent man can belong to the association. This recrudescence of Know-nothingism must not be mistaken for the National League for the Protection of American Institutions, which is a reputable concern. Some of the lower breed of A. P. A. members claim that the two organizations are similar in all but names; but they lie in this, as in most other public statements."

The Sun is famous for the remarkable facility it possesses of crowding a great deal of description or news or opinions into a very small space. In the above extract its genius for condensing is maintained. The aims, objects and methods of the A. P. A. are explained in such a manner that one can understand the calibre of the organization by reading only a few lines.

When the announcement was made the other day that the Democrat and Herald would issue Sunday editions, the office devil asked if Col. of the former had left the Democrat or left the Church. Perhaps that great opponent of Sabbath desecration, the editor of the Union and Advertiser, can give a satisfactory answer to the question.

We are not in favor of persecuting those who are of religion or nationality different from our own, but we have not a word of protest to utter against the terrible onslaught, made by Catholics as well as Protestants, last Monday and a week ago last Monday on the poor "Turk."

THE GOSPELS.

GOSPEL; St. Luke II 42-52

"And when Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast. And having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and his parents knew it not. And thinking that He was in the company, they came a day's journey and sought Him among their kinsfolk and acquaintance; and not finding Him, they returned unto Jerusalem seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His mother said to Him: Son, why hast Thou done so to us: Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men."

The Gospel should teach us to endeavor like Jesus, to increase in wisdom, grace and virtue. We should also learn to obey humbly our parents, superiors and all who have legitimate authority over us.

St. Monica, exultant in her life, both as matron and widow, had the privilege of beholding her guardian angel in some clear and celestial manner. She was of a most sweet and gracious disposition, and one day, when twice she had left her devotions to fulfill some kindly duty, she found in coming back to her prayers the second time the sentence where she had paused written in letters of gold:

In early autumn the frosts come, but do not seem to damage vegetation. They are light frosts; but some morning you look out of the window and say: "There was a black frost last night," and you know that from that day everything will wither. So men seem to get along without religion and the annoyances and vexations of life that nip them slightly here and nip them there, but after a while death comes! It is a black frost, and all is ended.

For one soul saved by scolding and fault-finding ten are saved by sweetness. For one soul saved by thought of the love of God. A gentle voice and a smiling face make religion beautiful to the miserable and sinful, whereas gloomy looks and a harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your soul reflect His love. Be gentle, be sweet, be patient. Practical people may condemn you, but only thus can you imitate Jesus.

CATHOLIC CAUSE IN FRANCE.

Internal State of the Country More Satisfactory Than Formerly.

However opinions may differ as to whether the latest tendencies of French foreign policy are pacific or otherwise, says the Catholic Times, it is certain that from a Catholic point of view the internal state of the country is far more satisfactory than it was. A gradual change for the better has been taking place for some years past, interrupted it is true by some unfortunate incidents, such as the absurd prosecution of the Archbishop of Aix for writing a letter to the Minister of Public Worship which was held to treat so high a functionary with inadequate respect, notwithstanding the state of things has been growing very much better than what it was before. During that period of religious persecution inaugurated by Gambetta with his cry "Le clericalisme, viola l'ennemi" and brought to its crisis by the atheistic zealot Jules Ferry. Those were very dark days indeed for the Catholic cause in France. Politicians in power believed that there was a strong current of public opinion against the Church, and that the policy of the "priest eaters" was the one by which popularity was to be gained. There certainly was but little sympathy in the country for the persecuted clergy and the religious orders, except in the higher social ranks. The people had become violently republican, and the clergy as a class, being strongly attached either to the Royal or Bonapartist cause, were regarded as political adversaries, and the whole official organization of the country, from the highest down to the most insignificant clerk employed in the sub-Prefecture, was directed against them. Persecution was carried so far that signs of a reaction were soon perceived at headquarters. Even M. Jules Ferry was compelled to recognize the fact that France was still a Catholic country, and that although it might like to make its parish priests miserable for a while to punish them for their political hangings, it had not the slightest intention to do without priests. Children had still to be christened, and people had to be married and buried without sitting cross-legged. The French woman, moreover, had to be reckoned with. She, while her husband went to anti-clerical meetings, sent her children to catechism and made elaborate preparations for their first Communion. M. Ferry long before he died is said to have regretted much of the zeal he had shown in the persecution of the Church, not because his conscience pricked him, but because he secretly told him that he had miscalculated the realising force of Catholicity in France, and that his anti-religious policy had gained him no staunch friends, but a multitude of irreconcilable adversaries. The threatening movement of Boulangism, so nearly crowned with success, proved among other things that the country had had more than enough of religious persecutions, and that what it desired most was internal peace. Boulangier had been shrewd enough to perceive the "bunker" that men with which he had been associated, and who gave him his chance and been making and one of the leading points in his programme was religious and civil pacification. He failed to achieve his end, but those who remained masters of the ground profited by the lesson he had given them. The last parliament quite realized upon its election that it was the wish of the country that such burning coals as the separation of Church and State should be left untouched. And they were left untouched, except by a radical minority without influence. Tactics were much changed or modified. Inspectors of communal schools received the hint that they were not obliged to notice every religious emblem, even when they saw it, nor to mention in their reports that prayers were said contrary to the law, in certain schools. They were to be guided by the prevailing spirit in the locality. There are hundreds of communal schools in France, mostly girls' schools, where the crucifix still hangs against the wall and where the lessons commence with Catholic prayers. The only edicts and letters of Leo XIII for the guidance of French Catholics have no doubt done much to soften down certain asperities in this country. The chamber of deputies elected last August, and which has just opened its first session promises to be more conciliatory to Catholic sentiments and interests than the last one. Moderate tendencies are very decidedly in the ascendant. Speaking in behalf of two hundred republican deputies, the other day, M. Raynal said: "We desire religious peace, not religious war. What- ever our theoretical aspirations may be as regards the future, we do not believe that we are called upon in this legislature to touch the question of the separation of Church and State. The majority of the country has not asked for it." No, and a great change must take place in public feeling before it will be asked for. On the whole, therefore, the new parliament commences its work under circumstances far more favorable to the Catholic cause in France than those which we have had at any time since the republic became the settled form of government.

Motherhood and home-making are woman's untransferable missions. Men may write her books and paint her pictures, or conduct her financial and benevolent enterprises so well as to leave her generation nothing to regret in her withdrawal from one or all of these spheres of action. When she omits the duty of maternity the whole nation cannot supply a substitute. When children reluctantly brought into being are consigned to the companionship and tutelage of hirelings and aliens in blood, the family has no advantages above the crèche; home and boarding school become interchangeable terms.—Marion Harland.

All other religious systems prior to the advent of Christ were national, like Judaism, or State religions, like Paganism. The Catholic religion alone is world-wide and cosmopolitan, embracing all races and nations and peoples and tongues.

THE KIND THAT CURES



Torturing Eczema, INDigestion AND LOSS OF APPETITE CURED.

THE FOLLOWING STRONG TESTIMONIAL WAS SENT BY THE LADY MERCHANTS HOUSE OF 6 W. PALMER & CO., BOSTON, N. Y.

DANA'S SARSAPARILLA

I have taken only two bottles and feel like a new man. Eczema and indigestion have been cured. I feel like a new man. I had not taken Dana's before, but I believe it is the best medicine I ever used.



Talking about comfort, don't delay one minute, but put One Dollar in your pocket and come immediately to Our Great Credit Building. In our Furniture Departments you can have your choice of a thousand different valuable and useful articles for Holiday Presents.

\$1 wdon and \$1 a week will buy of us this week

FURNITURE ETC.—Parlor Divans, Ladies Dressing Tables, Music Cabinets, Music Racks, Lounges, Couches, Hall Racks, Dining Tables, Dining Chairs, Arm Chairs, Men's Shaving Stands, Precast, Small Heating Stoves, Fancy Dressers, Fancy Commodes, Ladies' Writing Desks, Library Tables, Parlor Tables, Push Rockers, Fancy Kitchens, Fancy Parlor Chairs, Conversation Chairs, Corger Chairs, Gold Chairs, Cheffoniers, Book Shelves, Parlor Mirrors, Wall Mirrors, China Closets, Iron Bedsteads, Brass Bedsteads, Medium Folding Beds, Decorated Tea Sets, Decorated Dinner Sets, and hundreds of other useful articles. Don't lay out one penny until you have walked through our 14 different departments. Open evenings.

The People's Credit Co., 89 STATE ST. ON THE CORNER.

Family Washing

4c PER POUND. All flat pieces ironed, the rest thoroughly dried a solution of the wash day problem, appreciated by every housekeeper upon trial. Positively no flat on finished goods. CHAS. H. BROWN & CO., LAUNDRY, 100 Moore Ave., James T. Clarke Prop. Telephone 1031, or send postal.

A Souvenir from Rome!

Do you want a precious Souvenir from Rome, in exchange for cancelled Postage Stamps—especially Columbian and foreign? Send for information to Rev. P. M. Barral, D. D., Box "B," Hammoncton, N. J.

LADIES' PARLORS GENTS

Oh, What a Rush For those Jackets, Capes, Suits and Overcoats, at \$1 down, 30 cents per week. The sale still goes on. Jewelry, Silverware, Seth Thomas Clocks, Blique Figures, Victoria Vases, Furs, Millinery, Children's Cloaks and Jackets. Pay what you want down, balance age, per week. Don't push, just shove, but get here. Yours for terms.

Hogan Bros. Mammoth Cash or Credit House, 235 E. Main St., opp. Musee. Open Also Evenings.

J. A. McDONALD & CO., Practical Plumbers & Gas Fitters, Jobbing Promptly Attended To. Telephone 1070, 84 Franklin St.

Gents' Clothing

Altered Over, Cleaned and Repaired. Overcoats Turned and Made to Look Like New. L. MCNERNEY, 16 State St., Room 39.

LADIES, If Your Garments Need to be Out Over, Repaired or Sleeves Altered, We Can Make You Satisfied. FUR TRIMMING SPECIALTY.

V. GRAESER, Practical Furrer, 3 South Clinton St., Beakley Building, No. 15.

R.B.U. Going away to School? If you are, no matter when, no matter where, send at once for the new, illustrated circulars of the Rochester (N.Y.) Business University.