

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

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DR. ANDERSON AGAIN.

Rev. F. L. Anderson is improving. We really believe the reverend gentleman is not very malicious. He is improving, as far as veracity is concerned. Only a few weeks ago he charged the Catholic Church with being responsible for all the troubles of South America. In an address at the banquet of the Baptist Social Union, this week, he said some things about this same Catholic Church and its people that bear the imprint of truth. Indeed in the following paragraph he states the Catholic view of Protestantism fairly and correctly. He says:

We have a large Romanist population. What do the Catholics think of the Protestant churches? The Catholic has been born, brought up and educated in an atmosphere of priests, altars and the church. They grow up and, as is the case with us, first impressions are the strongest in their lives. He can never break away from the influence, and lives in a different world from ours. The enthusiasm he feels at the centuries of the history of the church, the long ages of her glorious work, these universal ideas have a firm hold and I understand how that Catholic thinks of us, sects of a day. We will pass away as all heretics have, and some time we will knock at their doors as others have done. Time is nothing. We may do good for a time, but the Catholic Church is eternal. That is the way he thinks.

There is only one word in the above that a Catholic would object to, and that is the word Romanist. Call us Roman Catholics and we will proudly answer to the name, but call us Romanists and we feel insulted. In the second paragraph Mr. Anderson shows a disposition to win Catholics to his belief by arguing with them. If the reverend gentleman determined to win a large number of Democrats over to the Republican party would he commence by calling them Copperheads? Most assuredly not, since the epithet would anger his would-be converts and they would refuse to listen to his arguments. Why, then, should he begin his argument for the conversion of Catholics by using a term that is always insulting to them? We fear the reverend gentleman is a little insincere after all.

Continuing Mr. Anderson says: I admire many things about the Church, but I have no friendship for her superstitious. In their number there are many beautiful characters doing grand work for Christ. Among the priests are some true servants and shepherds in spite of the superstitions they teach and it is the same with those even higher in the hierarchy. There is a system built on logic, a system which, if you accept its first proposition, you must stay with it to the end. If we wish to win them we must be fair, we must tell them the truth, we must admit that we admire all that is good and then try to argue with them that it is a fallacy that the Church and not the Scripture is the foundation. I believe that there are many who will join us if we work rightly.

In this, Dr. Anderson errs. A member of the Catholic Church may be persuaded to leave her in the hope that he will be the gainer in a worldly sense; he may be led away from her by associations that cause him to

neglect the duties of his religion; he may leave her in order that he may give a free rein to his passions; may leave her to free himself from distasteful matrimonial relations and contract others more agreeable to him; he may leave her for a thousand and one other reasons, but to save his soul, never; the Catholic who can be ABANDONED OUT OF HIS CHURCH IS YET TO BE BORN. We do not believe Dr. Anderson can point to one convert from Catholicism who left the Church because he had been convinced that her doctrines were not true doctrines.

LENTEN PARTIES

The remarks of Rev. Father Netzel, of St. Alphonsus church, Auburn, on a recent Sunday, go to show that the priests of that city are emphatically opposed to card parties, etc. being held during Lent. Father Netzel, in his discourse on Lenten obligations, warned his parishioners not to take part in such parties. He asked them to bear in mind that this was a time of penance; that in the other ten months of the year they could have parties enough without infringing on this holy season; and a little quiet at home might come good by way of a change.

These remarks are significant when taken in connection with an item appearing in our diocesan news columns last week, announcing that a series of card parties had been arranged for the winter by some Catholic societies of the reverend speaker's own city.

The position taken by Father Netzel cannot fail to meet with the warm approval of every true son of our Holy Church. Many Catholics seem to imagine that if there is "no harm" in certain amusements during Lent, such amusements are allowable. With equal truth it might be said there is no harm done in eating flesh meat several times a day. The act itself is not bad; but it becomes sinful because we refuse to practice an act of self-denial which the Church enjoins upon us as an act of penance and for our own good. There is nothing sinful in giving a card party; but when such parties are given during Lent it shows that those who give them and those who attend them do not enter into the spirit of this holy season as children of the Church should enter it. For forty-six weeks out of fifty-two Catholics are permitted to enjoy all pleasures that are not sinful.

For the remaining six weeks the Church asks that they pray, fast, abstain and do penance. No reasonable Catholic can refuse to spend these few weeks as the Church directs they shall be spent.

BETTER THAN RICHES.

The sincere expressions of regret which the death of Geo. W. Childs called forth; the many touching and beautiful tributes paid to his worth, prove anew that there are some things "better than riches." In this age of mad striving after wealth, everything good and noble is too often sacrificed in the race. Some men believe it possible to acquire a comfortable competence during one's lifetime and still find time for the cultivation of these virtues, which elevate and ennoble mankind—courtesy, generosity, kindness, charity; but too many imagine that they show superior wisdom when they give up the cultivation of everything but their talent for money-getting. It may be said that Jay Gould was a good representative of the latter class and George William Childs, of the former.

Gould was narrow, avaricious and grasping. Childs was broad, generous and philanthropic. The former chilled men by his cold unsympathetic nature; he earned their contempt by his utter lack of those very qualities which caused Mr. Childs to win love and respect. Contrasting the two lives it becomes evident that wealth is a blessing only when its possessor is a noble, charitable man.

The Jewish Tidings has changed hands, and will hereafter be edited and issued by "The Tidings Publishing Co." It will continue to be a literary paper, devoting particular attention to matters of Jewish interest.

A REMEDY FOUND.

Our co-religionists, in the west, have found a remedy for the anti-Catholic foul-mouthed lecturers who slander priests and nuns. "Bishop" McNamara, who caused the recent riot in Kansas City, Mo., has been convicted of slandering Father Dalton and sentenced to pay a fine of \$500 and to serve twelve months in the penitentiary. Prof. Sims, another A. P. A. lecturer, has been taken in custody and an A. P. A. editor named Bidwell has been convicted at Fort Wayne, Ind., of criminal libel.

HOW DOES THIS SOUND, BISHOP?

Rt. Rev. Arthur Cleveland Coxe (he of Satolli letter fame) visited Rochester last Wednesday. The alleged object of his visit was to ordain a young candidate for the ministry, but we have private advices to the effect that he really visited Rochester for the purpose of closing a dicker with "Geo" Aldrich regarding the coming mayoralty contest.

P. S. This sounds silly for a layman to write, but it was a brilliant stroke for an Episcopalian Bishop to make a similar statement about Mgr. Satolli and Lieut. Gov. Sheehan.

CURRENT CATHOLIC OPINION.

The Future of Religion.

In the future, religion will be able to accomplish in the inner sanctuary of each soul a nobler work than has been ordinarily practicable under the circumstances now happily passing away.

Too much of her time and strength has had to be employed, during the last few centuries, in self-defence against the polemic of sectarianism, and of unbelief everywhere assailing her, as she had to be employed in preceding centuries in the storm and struggle incident to the then existing form of civilization. But now, in proportion as these things pass away, her endeavors can be more exclusively devoted to her paramount mission of pouring into the lives of men the spirit of the incarnation. And these endeavors will be responded to by souls better instructed, less disturbed by mere controversy, and less troubled by the pretensions of skepticism.

In the nature of things, therefore, we are beholding the dawn of a development of the higher spiritual life among Christians, such as the world has been a stranger to for centuries past, perhaps such as it never has beheld. For while yet the fever of fortune hunting will absorb energies and warp faculties and resist religion. But while men will never be properly intent on their temporal welfare, the fever and rush are largely owing to temporary circumstances; and as these disappear, men will more and more recognize the wisdom of "seeking first the Kingdom of God and His justias"—Bishop Keane, in January Donahoe's.

Are Catholics tolerant?

Are Catholics tolerant? asks Rev. Timothy Brosnahan, S. J., in Donahoe's Magazine. If we live up to the teaching of holy mother church, we are of all men the most tolerant socially; we are, if prudence or charity require it, politically tolerant, and once such tolerance is established by compact, bound not by sentiment, but by the solid principles of ethics and religion to observe and respect the compact.

But for intellectual or dogmatic tolerance, for a tolerance that would put truth and error on the same pedestal of honor, we have nothing but contempt and abhorrence. We look on such tolerance as less gross, though not less absurd, than the tolerance which built the Pantheon of all the Gods.

Some of our Protestant neighbors are disturbed because the Pope, in his recent letter on the Bible, appeared to urge only clerics to make a critical study of the Sacred Scriptures and they complain because he did not encourage the laity also to search Holy Writ. One thing at a time. It is the business of the clergy to know the Word of God and it is their duty to defend it from the attacks of heretic or infidel—how can they fulfill these functions unless they explore the whole field of text, oriental languages, interpretations, variations, commentaries, and modern criticism? Besides, they can make no advance and put the proof in print, without benefit to the laity. —Catholic Review.

The "D. M. A." butter crackers are much superior to any other in Rochester. Our Graham Flakes are a great delicacy. Made by home labor and sold at your grocery.

THE GOSPELS.

GOSPEL: St. Matthew xvii. 1-9. At that time Jesus taketh up to Him Peter and James, and John his brother, and brought them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun; and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, for us Three, one for Moses and one for Elias. And as He was yet speaking behold a bright cloud overshadowed them. And lo, a voice out of the cloud saying: This is my beloved Son, in whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them: Arise and fear not: And they lifting up their eyes, saw no one, but only Jesus. And as they came down from the mountain Jesus charged them saying: Tell the vision to no man till the Son of man be risen from the dead.

Christ appeared to His disciples for several reasons. He wished to encourage them and all future Christians to suffer voluntarily the trial of the apostleship and observe the law, by permitting them to see a glimpse of that consolation which they will enjoy in the vision of God, which is the reward of all that love and obey Him here on earth.

Weekly Church Calendar.

SUN. FEB. 12.—Second Sunday in Lent. Epist. 1 Thess. iv. 1-7; Gospel, Matt. xvii. 1-9.
MON. 13.—Feria.
TUES. 14.—Feria.
WED. 15.—Feria.
THURS. 16.—Chair of St. Peter at Antioch. Epist. 1 Tim. ii. 1-4; Gospel, Matt. xvi. 1-13.
FRI. 17.—Most Holy Inance and Nails. Epist. 1 Cor. x. 1-6; Gospel, Matt. xxv. 1-13.
SAT. 18.—ST. MATTHIAS, APOSTLE.

DELATED IN THE POST OFFICE.

If any of our subscribers failed to receive the JOURNAL promptly last week, they can only blame one Meyer, a clerk in the Rochester post office, who has showed some authority, (whether he is authorized by the postmaster, or not), on several occasions heretofore. He seems to imagine that he is the one great man of the postoffice. We trust, that ere long we shall not be compelled to endure this tyrannical young man; but we, in his stead, a more obliging public official, for all public officers are servants of the public, and should act kindly towards all who may have any business with them.

There is some class of workers for temperance that ought to be, and in the main is safe from gibes and rancor. It is the woman upon him the curse of drunkenness rests most heavily, and when women unite to protect their homes from the blight their provocation and their aim should secure for them at least the respect of silence from those who do not believe in their remedies for an evil that none can deny. Woman's suffering from drunken husbands, fathers, sons and brothers gives her a right to call for all the protection that society can justly give.

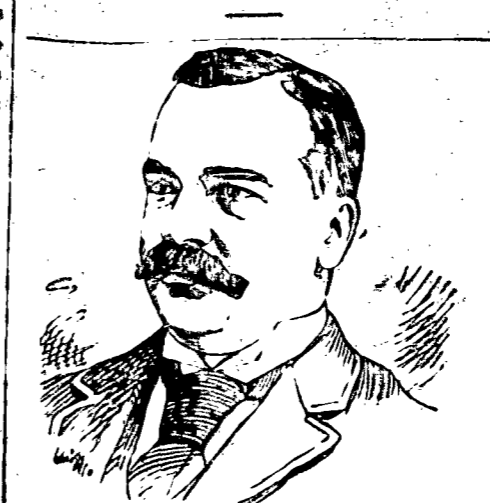
Neatness is a good thing for a girl, and if she does not learn it when she is young she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of different sort, not so many colors in them, and people don't expect a boy to look as pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but it is there a spot of dirt on her cheek, and her finger's ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her skirt is torn, she cannot be liked.

There are some rules of rest and motion that have great value in the ordinary conduct of life. Rest every day and a useful occupation every day give the best results. To be fresh in the morning every day in the year is the happy privilege of perfect health, and is the reward of a right use of power. To do the best work and the most of which one is capable, there is no method so helpful as regular, happy, continuous application. When one does every day all that he can without undue exertion, keeps well up to his ability, all his working power will in time come into use, and he will bring every talent into service. Carlyle could work like a demon for weeks together. But then, when he rested, his nerves played all manner of fiendish tricks upon him. Tennyson, unresting, unheating, wrought at his best up to a serene old age, without contortions or unavailing rage. All cannot order their time and work in such a rational way, but all can have that as an ideal.

Washington would look for the virtue, the firm religious convictions which were the basis of his own and which are the basis of all true patriotism. These principles and that virtue he would find inculcated in the parochial school; the same principles and the same virtue which adorned the character of his well-tried Catholic friend, Charles Carroll of Carrollton, Arch-bishop Carroll of Baltimore, and the gallant John Barry, the first commodore and founder of our navy. Washington would find in these proficiency equal to that of the well-paid state legislator, the selfish and unwarmed patriot among these loyal Americans. The Catholic Americans make great pecuniary sacrifice, because with him they believe that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports"—because with him they cannot "indulge the supposition that morality can be maintained without religion"—because with him they believe that "virtue or morality is a necessary spring of popular government," and that reason and experience both forbid us to expect "that national morality can prevail in exclusion of religious principles."—Dr. Brann.

CATHOLIC SOCIETIES.

Official Organ C. M. B. A. All communications to this department should be addressed to Bro. T. H. Donoran.



GRAND SECOND VICE-PRESIDENT, E. J. ERNST.

Grand Marshal, E. J. Ernst, has been promoted again, this time to the second vice-presidency of the Association. He succeeds John G. Cloak, who takes the place of first vice-President Edward Ryan. The latter became president when the resignation of Hon. John F. Kinney went into effect. Vice-President Ernst is too well known to the members of the C. M. B. A. to need an introduction. He has served in nearly every capacity from Branch President up to the position he is now called upon to occupy and is devoted heart and soul to the C. M. B. A. The appointment was made, we are told, on the recommendation of the Grand Board of Trustees.

BRANCH 81.

Branch 81 received four applications at its last meeting and balloted for the nine members proposed at the previous meeting. At the next meeting a large number of applications will be read.

Endeavors are being made to establish a bowling alley in St. Joseph's hall for the use of the members of Branch 81 and the Y. M. C. A. Joseph Hempel has resigned the presidency of Branch 81 and is succeeded by George M. Leckinger.

IN MEMORIAM.

Branch 45, C. M. B. A.

Whereas, it has pleased Almighty God in his infinite wisdom to call from us our beloved brother, Michael J. Dowd, and

Whereas, Brother Dowd, by his quiet and unassuming manner, had earned for himself the respect and good will of all those with whom he came in contact. Therefore be it

Resolved, That in the death of Bro. Dowd, the members of this Branch have lost a worthy associate and one of whom they will ever cherish the kindest recollections, and be it further

Resolved, As a token of respect to our departed brother, that our charter be draped in mourning for thirty days and that this memorial be entered upon our records published in the CATHOLIC JOURNAL and other official organs.

John McGinty,
P. O. Gleason,
J. H. Klitt,
Committee.

What is Catarrh?

Symptoms not to be mistaken.

The symptoms of catarrh can hardly be mistaken. In many cases the patients have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy, the mouth has a bad taste, especially in the morning. A sort of sticky slime collects about the teeth. The appetite is poor. There is a feeling like a heavy load on the stomach, sometimes a faint, full-gone sensation at the pit of the stomach which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After a while a cough sets in, at first dry, but after a few months it is attended with a greenish-colored expectoration. The patient feels tired all the while, and sleep does not seem to afford any rest. After a time he becomes nervous, irritable and gloomy, and has evil forebodings. There is a giddiness, a sort of whirling sensation in the head when rising up suddenly. The bowels become costive, the skin is dry and hot at times, the blood becomes thick and stagnant, the whites of the eyes become tinged with yellow, the kidney secretions become scanty and high colored, depositing a sediment after standing. There is frequently a spitting up of food, sometimes with a sour taste and sometimes with a sweetish taste, that is frequently attended with palpitation of the heart, and asthmatic symptoms.

Dr. C. M. Freeman, president of the Polytypic Medical Institute, of Franklin street, has promulgated a system of treatment of this disease which is never failing and quick in its results. Thousands of people in this city and surrounding country will gladly testify to this fact. Consult the doctors before it is too late. Office hours at the Institute from 10 A. M. to 3:30 P. M., and from 6 to 8 P. M. Consultation free.

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SPECIAL SALE

New Silks. Lowest Prices

Ever Named FOR Same Qualities.

Black Silks.

Surrahs, a fair quality, strictly all silk, 29c per yard; a great deal better quality 44c per yard; a 24-inch double warp, 55c per yard; a superb quality black faille francaise, all pure silk, at 75c; an extra heavy black Peau de Sole; we make it a leader at 75c. Come in and get samples of it and compare with what is shown elsewhere for more money. An elegant quality of black duchesse at 65c, very cheap; a 22-inch satin duchesse at 85c; great value; 1,200 yards of all black, heavy quality, figured china silk, 23 inches wide, ten different designs, at 57c; this cannot be equalled at the price; 15 pieces black satin merveilleux, 69c; twenty pieces black satin damas sold on every retail counter at \$1.50, our price \$1.09. All the newest designs; ten pieces black satin rhadames, twenty-four inches wide, worth \$1.75 now \$1.15; 5,000 yards creamhabut ai silk, extra heavy quality, 22 inches wide, 35c; 2,500 yards of surrahs Ray Mi Denil, twenty inches wide, black and white, very fine hair line stripe, worth 85c of anybody's money. We sell this quality for 49c.

Colored Silks.

Printed Liberty satins, the latest fabric for whole street dresses. A large assortment of beautiful designs and colorings, dark grounds with small Dresden figures scattered over them; must be seen to be appreciated. Taffeta Raye, something new, used for odd waists, and also for whole dresses. A full line of patterns and colorings, price 96c. A complete assortment of colored moire francaise in a full line of colors, for \$1.

WASH SILKS

Brocaded Japanese silks, six different patterns, at 79c; fifteen pieces Kai-Kai, price 33c; six pieces changeable Epingalines, price 49c; twenty-five pieces of light satin stripe wash silk, something entirely new in the line, at 89c. Be sure and bring samples for comparison.

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