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THE LANDSLIDE

The result of Tuesday's election is known to all our readers etc. etc.

For the position taken by the JOURNAL during the campaign that has resulted so disastrously to the side we espoused, we have no apologies to make. We do not regret having taken that position. We would take it again under similar circumstances.

The refusal of the Republican party to oppose the organization that aims to deprive Catholics of their rights as citizens, and which would, if it could, deprive them of an opportunity to earn an honest living, amply justified the course of every Catholic paper which advocated the election of the Democratic candidates.

The situation in brief was this. One party stood pledged by its platform to oppose all proscriptive organizations; it came out squarely against them. The other party refused to commit itself on the question. This refusal raised an issue that to us was more important than any other involved in the contest.

It appears, however, from the tremendous Republican landslide which swept the country last Tuesday, that the mass of the people were so enraged at the Democratic party for the manner in which its representatives dilly-dallied with business in Congress, and also so firmly of the opinion that the party in power was responsible for the hard times, that they refused to take other issues into consideration. In an ordinary election the A. P. A. issue would have come to the front as one of the most important. It appears to have been lost sight of and forgotten in the mad desire of the people to avenge themselves upon the party in power.

The very magnitude of the Republican victory makes that party independent, if it wishes to be so, of the miserable association to which it catered for the purpose of gaining votes. The question now is, will it avail itself of that opportunity, to act independently, or will it allow itself to be dominated by that element represented by the Harrisons, Morgans, Cloates and Roots, and take a permanent stand as a party in which intolerance and bigotry are most at home.

Whether the Republicans pay their debt to apolism or whether they repudiate it, their record in refusing to condemn it in the year 1894, must always stand. Every year is not a tidal wave year, and perhaps some time in the future, when the Democracy makes amends for its dilatory Congress of 1894; when a close contest is being fought out between the two parties, that A. P. A. record, of today, will rise like a ghost that will not down and bring about the downfall of the party which made it.

The most unfortunate feature of the election is the adoption of the Constitutional Amendments. Although there was a strong sentiment of opposition to them they were swept along by the tremendous landslide.

There is some good in them but there is also this predominance.

"EX-PIESTS"

The Catholic Citizen recently published a Catholic Truth Edition, containing refutations of the numerous slanders against the Church circulated by the members of the A. P. A. It also gave the history of a number of the real and so called "ex-priests and "escaped nuns" who go about vilifying the Church. The most widely known of these is the notorious Chiniquy, who by the way is now said to be on his death bed. Of him the editor says:

Chiniquy was born in the town of Kamionka, Canada, studied at the seminary of Quebec and was ordained priest in 1833. He distinguished himself by his talents, as also by his greatness as a teetotaler. His success and the consequent honor elevated him and caused his fall. He became careless in his duties and soon fell into sine of immorality. In the trial which followed it was charged that Chiniquy had been intimate with a woman, Sept. 28, 1851. He was suspended and deposed. He left Canada, and for several years remained at various places in Illinois, until he reached Chicago, having learned who Chiniquy was, suspended and deposed him again, Nov. 20, 1856. Subsequently Chiniquy traveled to Europe to collect money for a pretended seminary in Chicago and his thirty promising pupils. In 1862 his fraud was discovered, that he had neither seminary nor pupils; he was accused of fraud and gross swindling and rejected or expelled by the Protestant syndicate of Chicago. For a few years the Presbyterians managed to get along with him; but soon he was accused of having squandered great sums of money entrusted to his care. He was consequently rejected by the Presbyterians, and wandered about, giving vent to his anger against the Catholic Church that had expelled him for his immorality.

MARIA MONK

A wandering preacher picked up a straying woman in the streets of Montreal, and soon after the book of "Awful Disclosures" appeared, the scene laid in the Hotel Dieu nunnery of Montreal, from which Maria claimed she had escaped. 80,000 copies were sold and a great outcry against the nunnery ensued. All the papers of Montreal and New York denounced the book as a tissue of lies. One Francis Partigore, came upon the surface and said that Maria Monk was an impostor who had usurped her name. The preachers and publishers fell to fighting in the courts. Finally Rev. William C. Brownlow, a prominent Know Nothing, came out in the Protestant Vindicator and admitted that the whole thing was a forgery.

EX-PRIEST REPORT

Ex-priest George P. Randolph, who attaches the title Ph. D. to his name, is said to be of Swiss birth. Where he was during the civil war nobody knows, but he is at present endeavoring to protect American institutions for the thousands of Catholic soldiers who fought to preserve the Union in the dark days from 1861 to '65, when Randolph was not in evidence. Father Houck, chancellor of the Cleveland diocese, in a card addressed to The Cleveland Leader, May 27, 1893, says that Randolph was suspended from the functions of the priesthood by Rt. Rev. Bishop Gilmore, June 19, 1851. Prof. Randolph according to his published statement went through a marriage ceremony before a civil magistrate. The woman he married was his housekeeper. The cause of his suspension may easily be inferred.

ANONYMOUS COMMUNICATIONS

Mrs. John Blank is spending a few days with friends in New York.

Editor JOURNAL:

Please publish the above item and oblige.

A Subscriber:

The above is a sample of communications which reach this office from time to time and which we invariably throw in the waste basket—not that the item is unwelcome or because we do not wish to publish such news, but because the name of the writer is not given.

It is difficult to understand why persons sending such communications to a newspaper should be so unwilling to sign their name to the same. We can scarcely believe that those same people, should they have occasion to consult a physician or a lawyer, would go to the office of either in disguise for fear their names would be given to the public. We can only conclude that they have less confidence in the professional honor of an editor than in that of other professional men.

No it is very essential that the real name of every person sending a communication—no matter how insignificant—should be signed to it, not for publication, but as a guarantee of good faith. We recall an instance of three line personal—apparently innocent—being sent to this office some years ago and injudiciously published. It was in reality a slur against the person whose name was mentioned and might have caused him to lose his position.

As Chancellor of the German Empire, Prince Bismarck used his influence and his power to persecute the German Catholics. He boasted that he would never go to Canossa—or in other words he would never humble himself before the Pope. Time works great changes. Bismarck was forced into retirement and the position he had held was given to Count Caprivi. Bismarck's great rival, the Catholic Windthorst, died not too soon to see the triumph of his long fight against the odious May laws. Now Caprivi retires and is succeeded by a Catholic. Bismarck, in his gloomy retirement, can muse over the irony of fate in giving to a member of the Church he once persecuted the very position held by the persecutor himself.

On his death bed the late Ozur of Russia signed documents approving of the sentences of sixty-five Catholic peasants to bleak Siberia. It would seem that at such a time, if ever, the heart of man would be moved to mercy towards other men, remembering how soon he must succor for mercy at the throne of one greater than all earthly potentates.

During this month of November, Catholica should cease not to remember in a special manner the souls of their departed relatives and friends. Many graces and blessings may be obtained by the living, helping these suffering members of the Church. They are always grateful to those who help them.

THE GOSPELS.

GOSPEL, St. Matthew xi. 24-31.—At that time, Jesus spoke this parable to the multitude, saying: "The kingdom of heaven is likened to a man that sowed good seed in his field; but while men were sleeping, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house, coming said to him, Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this." And the servants said to him: Wilt thou then that we go and gather it up? And he said: No; lest perhaps gathering up the cockle ye suffer both to grow until the harvest; and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn."

Sun. Nov. 11.—Twenty-sixth Sunday after Pentecost. St. Martin, Bishop and Confessor. Gosp. Luke xi. 27-28. Last Gospel Matt. xi. 24-31.

Mon. 12.—St. Martin, Pope and Martyr.

Tues. 13.—St. Didacus, Confessor.

Wednes. 14.—St. Stanislaus, Kosika, Confessor.

Thurs. 15.—St. Gertrude, Virgin.

Fri. 16.—St. Josaphat, Bishop and Martyr.

Sat. 17.—St. Gregory Thaumaturgus, Bishop and Confessor.

God says St. Augustine permits sinners to continue in the to give them time to be converted and also to give occasion to the just to exercise patience and to render themselves perfect in the midst of those who persecute them and who by their scandals tempt them to sin.

The second volume of the memoirs of Theodore de Bernhardt, lately published, reports that once Marshal von Moltke said: "The fact of the matter is we ought all to return to the fold of the Catholic Church, whose great superiority consists in the fact that it has a head, a supreme, undisputed authority, who has the mission to decide for the whole world, and to stifle in its germ every doubt and every movement of rebellion. It is in the Catholic Church alone that one finds the certainty that only dogma can give. She acts more powerfully on the imagination than the Protestant church."

The priest enjoys in his parish that authority which his position as representative of God should make necessary; in a word, he reigns over his parish in a manner impossible to the Protestant pastor." The grim old general, no doubt, wishes now that he had followed the light that made radiant to him the one true Church of Christ.

CATHOLIC NOTE AND COMMENT

Mark White Handley, a bright young man who for three years has been private secretary to George W. Cable, the author, has made a stir in Northampton, Mass., by leaving the Protestant church to enter the Catholic fold. When he went to Northampton he was a decided agnostic, and last June he was confirmed by Bishop Lawrence and became an active member of the Episcopal church. He came from Nashville, Tenn., where he was connected with the Nashville American. He belonged to a prominent Southern family, and his uncle was Governor Marks, of Tennessee.

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by selling poor furs for good or by charging

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