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"THE PROTESTANT INQUISITION OF THE NINETEENTH CENTURY."

A. D. 2036. A valuable addition to the historical literature of the present century has just been issued under the above title. It deals with an institution that has been well characterized as the foulest blot upon the history of Protestantism and which was an important factor in hastening the disintegration of those once powerful sects that denied the spiritual supremacy of the Pope, and held doctrines which the Church pronounced false and heretical. The work is interesting throughout, and the temptation to give a few quotations from its pages is irresistible.

"In treating of the cause which led to the downfall of Protestantism," says the author, "and which have finally resulted in making the religious issue of the age one solely between Catholicism and Infidelity, we find that the principle on which it was built—the right of private judgment as applied to the truths of Holy Writ—was the main cause of Protestant decay. There being no supreme authority in any of the Protestant bodies to decide disputed questions, they gradually split up into petty sects, a few of which exist even to-day. But the inevitable ruin of the Protestant structure was hastened by the evil deeds of the Protestant Inquisition of the Nineteenth Century—a body which flourished in the United States of America and which had for its pretended object the protection of that country and its Protestant inhabitants from the alleged aggression of the Roman Catholic Church.

"Previous to the existence of this tribunal, the acts of the Spanish Inquisition during the fifteenth century had been to Protestant orators and writers a storehouse from which to obtain material for violent attacks upon the Catholic Church. It was alleged that the most cruel acts of this Spanish body had been performed at the instigation of the Roman Cardinals and even of the Pope himself. Later history has shown that those charges had no substantial foundation. We now know that the Spanish Inquisition was a body more political than religious in character; that its excesses were condemned by the Pope then reigning, and that the number of its victims was greatly exaggerated. Nevertheless it was used with considerable effect by the enemies of the Catholic Church to prejudice those not familiar with all the facts, against her. It was said that a church which could sanction or even tolerate such cruelties was plainly unworthy of Christ, and many would otherwise have undoubtedly become Catholics, were it not for the aid from the fold by the bugaboo of the Spanish Inquisition.

"But when in the last decade of the nineteenth century, the Protestant sects sprang into being, all eyes were turned to the Protestant orators and writers, and the Spanish Inquisition was again brought into play.

own which cast more discredit on their denomination than could forty such bodies as the Spanish tribunal. It had less excuse for existence than had the latter. Indeed Torquemada's court had the sanction of the law of the country in which it existed. The Protestant Inquisition was a lawless body existing in opposition to the spirit if not the letter of American law. To come under its displeasure it was only necessary to be a Catholic or an advocate of equal rights. Its methods were of the most revolting character. Torquemada and his associates were clean-handed, honorable gentlemen when compared with the Protestant Inquisitors, or Amoreans, as they styled themselves. The Spanish Inquisition took the lives of some of its victims, it is true, but held their character sacred. The Amoreans, on the contrary, engaged in a system of wholesale defamation of character.

The Catholic clergy of the period were as pure a body as the world had ever known. The same can be said of the Catholic sisterhoods. Yet not withstanding this fact, they were vilified in the blackest colors. Professional slanderers were hired to go from place to place uttering calumny after calumny against Catholic wives and mothers; against priests and nuns. Notorious prostitutes were welcomed to the houses of the Amoreans for making low, filthy speeches against the Catholic Church and its members. Where the inquisition was powerful, Catholic citizens were shut out from all political honors. Fanatical harangues were delivered from the pulpits of many of the Protestant churches, and at length the ignorant and credulous elements of the population were so worked upon that charges of the worst character were perpetrated in many parts of the country. Convents were burned, priests assailed on the streets, Catholic citizens shot down by excited mobs and their property destroyed. All this was done in the name of Protestantism, and on Protestantism the odium fell. It must not be supposed, however, that the foul deeds of the Amoreans were not protested against by the better class of Protestants. On the contrary many broad-minded ministers—noble, large-hearted men, who foresaw the reaction against Protestantism that was sure to follow these excesses—thundered eloquently against the spirit of fanaticism which impelled the Amoreans. They took sides with their Catholic fellow-citizens in the hope of counteracting by their liberality the poison of bigotry that had been injected in the Protestant body. But all in vain. The reaction came. The reverend demagogues who had preached to thousands in the days of the anti-Catholic excitement found their churches almost vacant. Fair-minded men had become disgusted with Protestantism by reason of the excesses of the Protestant Inquisition. Many studied the doctrines of the Catholic Church for themselves, and, accepting them as satisfactory, became adherents of that faith. Others became out and out infidels.

"Protestantism received its death-blow in the house of its pretended friends, and matters soon assumed the shape in which we find them to-day—the Catholic Church engaged in a life or death struggle with the giant Infidelity."

SECRET SOCIETY DECISION

Bishop Curtis, of Delaware, is probably the first Bishop to promulgate the recent decree of the Holy Father concerning secret societies. He has sent copies of the documents to all the priests of his diocese, with instructions to read them to the people. In this diocese the letters will probably be read shortly after the first of the year. The full text of the decree is as follows:

"Your Excellency cannot fail to know that the Archbishops set over the various ecclesiastical provinces of the public of the United States of America have in more than one of their assemblies taken council with respect to three societies which have grown up in the afore said Republic, namely: The Odd Fellows, the Sons of Temperance, and the Knights of Pythias. And, you must be also aware that the aforesaid Archbishops unanimously decided that the whole question as to these societies should be submitted to the judgment of the

Apostolic See. His Holiness, therefore, committed this question to the eminent and most revered Cardinals of the Holy Roman Church and to the inquirers generally. These then in general congregation had on Wednesday, June 20, 1894, confirming a decision previously made as to the aforesaid society, decreed that all the ordinaries throughout the United States must in every way strive to keep the faithful from becoming members of any of the said societies, and must not fail to admonish their people to that effect and that those admonished must be debarred from the sacraments should they fail to abandon or keep aloof from the same societies. This decree His Holiness fully confirmed and gave it complete effect. It is, therefore, communicated to Your Excellency that through you it may be transmitted to all the Archbishops, Bishops and other ordinaries of the United States and for the due custody of the souls of the faithful, may be by these ordinaries carried into effect.

In the meantime I beseech Almighty God to bestow upon you all all benefits and blessings.

R. Cardinal Monaco
"Rome, Aug. 20, 1894.

To the Illustris. and Most Rev. Francis Satoli, Delegate Apostolic.

Washington, D. C., Dec. 14, 1894.

Your Eminence Illustris. and Most Reverend;

"By letter transmitted to me on the 2d of November last through Cardinal Rampoll, His Holiness urges that the decree of Holy Office sent to me by Cardinal Monaco and hereby delivered to you, shall be made public. The Sovereign Pontiff therefore wills that the decree in question shall be communicated by the Archbishops to the respective suffragans and by them it may be promulgated.

"With all reverence and affection I remain,

Your Eminence, Illustris. and Most Reverend,

Francis (Archbishop) Satoli,

Your faithful servant in Christ,

"Delegate Apostolic."

To His Eminence, Illustris. and Most Reverend James Cardinal Gibbons, Archbishop of Baltimore.

EUGENE KELLY.

The recent death of this venerable gentleman removes one who had performed many acts of charity and patriotism—one of the few rich men who has made good use of his wealth. His Church and his native land were never forgotten and toward the cause of both he contributed liberally. A brief sketch of his career is here given:

Mr. Kelly was born in Tully, county Tyrone, Ireland, in 1802. His parents were industrious farmers, but on account of hard times Eugene Kelly came to this country at the age of twenty, landing in New York with only \$3 in his pocket. He began his business career as clerk in the dry goods firm of Donnelly Bros., this city. After a few years he moved westward and established in business, first in Mayeville, Ky., and afterward in St. Louis.

When the gold fever broke out he went to San Francisco and started in business again. After a couple of years he transferred the business to his two partners, and the firm became Murphy, Grant & Co. With Joseph A. Donohue, William Ralston and D. O. Mills, Mr. Kelly started in the banking business, but after a brief existence the firm dissolved, Mr. Ralston and Mr. Mills going into business on their own account.

Mr. Kelly and Mr. Donohue formed the firm of Kelly, Donohue & Co., which was afterward known as the Kelly-Donohue Banking Company. In 1856 Mr. Kelly came to this city and founded the house of Eugene Kelly & Co. It was one of those that, even in the most critical period, never suspended specie payments. The house of Eugene Kelly & Co. has always been regarded as a very rock of conservative financial strength. Mr. Kelly has resided here and given the New York branch his personal attention for nearly half a century. He was a director of the Irish Emigrant Society, the Emigrant Savings Bank and a number of railroads and financial concerns.

Gained the Pope's Recognition. London, Dec. 25.—A dispatch to the Chronicle from Rome states that the Pope has conferred the decoration of Commander of the Order of St. Gregory the Great upon Rajah Goputtee Rao in recognition of his services to Catholic Missionaries.

With the compliments of the season from the Pope Mfg. Co., Hartford, Connecticut, the Columbia desk calendar for 1895 has just been issued. It is even brighter than its predecessors in appearance, as clever artists have added dainty illustrations and sketches to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five cents stamps from the Pope Manufacturing Company, Hartford, Conn., or from any Columbia bicycle agency.

THE GOSPELS.

GOSPEL: St. Luke ii. 38-40.—"And His father and mother were wondering at those things which were spoken concerning Him. And Simon blessed them, and said to Mary, His mother: Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanneel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years: who departed not from the temple, by fasting and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city of Nazareth. And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him."

If we begin from childhood to lead a holy life and persevere, as Simon and Anna did, in good works, we can, like them, press to our brethren Jesus Christ in spirit and truth; we will obtain light, and be able to make Him known to many.

Weekly Calendar.

Sunday, Dec. 8.—Sunday in the Octave of Christmas. Epist. Gal. ii. 2; Gosp. Luke ii. 33-35.
Monday, 9.—St. Silvester, Pope and Confessor.
Tuesday, 10.—New Year.—The Circumcision.
Wednesday, 11.—St. Macarius, H.
Thursday, 12.—St. Genevieve, V.
Friday, 13.—St. Ignace, Disciple of St. Paul.
Saturday, 14.—St. Telesphorus, P. M.

Last week when we quoted the New York Sun's comparison of the work of Father Cotton with that of Dr. McGlynn, we were not aware that the latter had asked for and been assigned to a parish in the New York Archdiocese—an evident indication that he has repented of his unwise actions of the past and is about to take up in earnest the usual work of the priesthood. This being the case, we regret the publication of the clipping in question, since the Journal would be the last paper in the world to taunt any person, lay or clerical, with reminders of unwise actions in the past, when that person shows a disposition to do different for the future. Indeed we wish Dr. McGlynn all happiness in his return to his old love—parochial labor.

PRESS COMMENT.

Church Progress.

After reading Mgr. Satoli's admirable article in the North American Review allowing the supreme solicitude and successful efforts of the Roman Church to preserve and foster religious education in Rome, we wonder how the portion ever got abroad in this country that the authorities at Rome looked with complacent eyes upon any proposition to divorce religion from education in this country.

Western Catholic News.

BISHOP McQUAID.

The opinions of the secular press to the contrary notwithstanding, the Western Catholic News claims that Bishop McQuaid has not said a word on the subject for which he has been so caustically criticized by the secular press of the country, that he had not a right to say. And those who are trying to make it appear that Bishop McQuaid was defending or trying to defend Tammany or any system of political corruption in New York or elsewhere are willfully falsifying and unjustly impairing the good character of Bishop McQuaid, whose record as a citizen and a distinguished member of the American Hierarchy is irrefragable. The fact that Archbishop Ireland, for whom we have the highest respect, is an Archbishop, is no reason why Bishop McQuaid, who is only a Bishop, should not criticize what appeared to him as unwarrantable interference with the affairs of another diocese, if he felt so disposed, without comment or censure from officious meddlers. If Bishop McQuaid violates his prerogative as a Bishop, he is responsible to his ecclesiastical superiors only, and all other interference is impertinence.

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