

# The Catholic Journal

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## OLING TO THE LODGES

According to a despatch published in the daily papers last Tuesday, a number of western Catholics, who joined the forbidden societies, have resolved to stand by the judges and disobey the Church. Henceforth they are not Catholics. They will not hear the Church; they must be heathen like the heathen and the publican. He that heareth you heareth me, and he that despiseth you despiseth me. So long as they remain thus rebellious they cannot receive the Sacraments. And, Oh, to think of it! That there are men who have been baptized and instructed in the Catholic faith, descendants of a people who suffered, lost their lands and died rather than give it up; men who have undoubtedly felt the gentle stroke of some holy Bishop on their youthful cheek as he called down to them the seven gifts of the Holy Ghost; who have gone sin-burdened into the confessional and returned with the peace that passeth all understanding in their hearts; ready to meet their Maker should He call them at such a moment; men who have knelt at God's holy altar to receive His precious body and blood in the Sacrament of His love; men who have experienced those blessings, and are yet willing to surrender to them all rather than give up the mummery of the lodge room. They would give up the "grand, mystical, symbolical Catholic Church," established by Jesus Christ nearly nineteen centuries ago, rather than give up the petty organization, founded by obscure men of yesterday, and which must go the way of all human organizations to-morrow.

It is a sad state of affairs, but it is just what might have been expected. When men join societies frowned upon by the Church they soon become so attached to them they will risk eternal punishment rather than give them up.  
 Some one has a terrible responsibility to answer for in regard to secret societies. It is a matter in which men's souls are involved. Those who were in any way responsible for the circulation of the false report that the Church had lifted the ban from these societies may be blamed for the loss of many of the men who now refuse to obey the Church.

## AN UPRIGHT JUDGE

These days, when the acts of certain judges have bred in the minds of the people a suspicion that the judicial branch of the government is controlled by great corporations, it is refreshing to learn that there is at least one judge who is not so influenced. Judge Gaynor, of Brooklyn, who was nominated by last year's Democratic State Convention for Judge of the Court of Appeals, but who refused to run, is the man. He has handed down a decision to the effect that railway corporations must run their cars or forfeit their franchises; they cannot in order to obtain time to procure cheaper help, deprive the community of the service which

they guarantee to give when they lack a charter. In handing down one decision on the subject Judge Gaynor says:  
 "To try to forcibly prevent the company from doing its public duties would be lawlessness, while on the other hand for the company to stop running cars in order to beat down the price or lawful conditions of labor would be lawlessness of a much more dangerous and far-reaching character. The company's public duty is to run its cars and it may not lawfully cease to do so on the ground that it cannot get men to work at the price or conditions it offers."  
 A fact which lends greater value to this decision is that Judge Gaynor is not a demagogue, but a cool, level-headed and rather conservative man. If we had more of such men in both the legislative and judicial branches of our government, we would have fewer Anarchists, "Coxites" and the like, since the people would have confidence in those who make the laws and those who interpret them. They would feel that the law stood as a shield between them and the cruel and grasping corporations that have shown themselves able to block all legislation in the Senate until their points are gained, and have shown also (by the monstrous decisions of some western judges regarding the right of employes to quit the service of employes) that their clutch extends to the judiciary.

In the present instance Judge Gaynor is not satisfied with dealing heavy blows at these corporations, through his place on the bench. Having faithfully performed his duty as an upright judge, he is equally as faithful in doing his duty as a good citizen. He writes to the board of arbitration, telling them that in his opinion, the strike on the Brooklyn street railway is due to the efforts of the managers to pay dividends on watered stock. To do this they must reduce the wages of employes to a starvation basis.  
 Naturally a strike follows. In expelling the corporations thus, and directing public opinion in a right direction Judge Gaynor renders a public service.

## GIVE THE BOYS A CHANCE

The controversy as to whether the children from the State Industrial school should be allowed to march in processions in which the children from the public schools take part has broken out again.  
 At a meeting of Seth N. Thomas Post, G. A. R., held for some patriotic purpose this week, the principal of one of the public schools—M. Elick, intimated that it was useless to teach children to be good and honest when convicted criminals were allowed to walk side by side with them in the processions on public holidays. It seems to us that this shows a spirit that can only be characterized properly by calling it contemptible. It is not a Christian spirit, it is not an American spirit, it is not the spirit of a true educator. The children who are placed in the Industrial school are placed there in order that good citizens may be made of them. Some of them have been guilty of youthful crimes, and it is undoubtedly true that some have such a depraved nature that they will never make good citizens.  
 There may be among the public school children some of whom the same thing may be said. But if we lay down the principle that once a boy is sent to the Industrial school or other reformatory institution he becomes a criminal, who must be shunned, and snubbed, we might as well abolish all reformatories at once and send all mischievous and erring youths direct to State Prison as other and hardened criminals are sent.  
 We believe that the majority of the boys sent to the Industrial school have the making of good citizens in them if they are properly handled. One of the most necessary qualities in a good citizen is that of patriotism. We wish to instill that virtue into the minds of boys who have committed some youthful offenses as well as of those who have never offended. When they are allowed to march in public procession on the nation's holiday, side by side with their young fellow-Americans, they will surely be more encouraged to love their coun-

try and be worthy of it than if they are snubbed and humiliated through the lack of a genuine Christian spirit on the part of public school principals and pupils.  
 It is worthy of note that the parochial school children do not object to work with the Industrial school boys. This is because a truly broad and Christian spirit permeates all our parochial schools.

## A BELOVED PRIEST.

The people of St. Mary's rejoice that the assistant priest, Rev. Felix O'Hanlon, has been appointed pastor of an important parish, but one and all they feel that they well miss the beloved priest from their midst.  
 The reverend pastor to whom he has been so faithful an assistant will miss him, too.  
 It would be unjust to countless other faithful priests to say that Father O'Hanlon has been more faithful, or more zealous, or more conscientious than other priests.  
 It can be said, however, without doing injustice to any that Father O'Hanlon has the gift of winning the love of his fellow-men to a degree that is possessed by few, either lay or cleric.  
 In St. Mary's parish he has been the friend of young and old; to all he has been the true "Saggarth Aroon," "Whose shadow was as sunshine."  
 "God bless him," is the earnest prayer of the people of St. Mary's.  
 The congregation at Clifton Springs have a fit successor to the venerable and beloved Father Lee. They are to be congratulated.  
 John Boyle O'Reilly's eldest daughter, Mary, inherits some of the genius of her lamented father. She has been a contributor to Harper's *Young People* and the *Catholic World*, under the assumed name of "Jane Smiley." Her work was commended for its merit before the real name of the author was divulged; consequently it cannot be said that it was praised simply because she was the daughter of John Boyle O'Reilly. One of the most pleasing experiences of the writer's newspaper career was the receipt of a letter from Miss O'Reilly about four years ago, thanking him on behalf of her mother and herself for a review of James Jeffrey Roche's life of her father which had come under her notice and pleased her. We have valued the letter, as coming from the daughter of John Boyle O'Reilly. We will value it still more since the author has become famous herself.

It is said the income of Justin McCarthy, from his literary labors, has shrunk from \$15,000 per year to about \$3,000, since he became the leader of the Irish party. That certainly proves him to be a sincere patriot.

Herr Zemp, the new President of the Swiss Confederation, is a Catholic.

**The Work of a Monk.**  
 Last November was the fourth centenary of the introduction of book-keeping by double entry. This great art, upon which modern commerce may be justly said to have been built, was first made public by a Catholic monk, Pacioli, who, on November 10, 1494, published his book, (*De Summa Arithmetica*). In a chapter of it, entitled, "De Computis et Scripturis," the whole system of double entry as now used is described. Pacioli had learnt the art when tutor to the sons of a Venetian merchant, and though not by any means the inventor of the system, was the first to make it known to the world. It would be difficult to estimate the far-reaching effects of this publication upon the history and growth of trade. And yet there are many who claim that the monks are lazy and useless.

**An Unanswerable Argument.**  
 The Hungarians, Poles, Italians, and other cheap laborers who come into the coal regions are regarded with great disfavor by the resident population. I was walking near the railroad when an Irish laborer returning from work one evening, when I saw one of the despised class walking on the tracks. I turned to my companion and said:  
 "Pat you had better run down there and make that fellow understand that he is in danger. Make him get off those tracks."  
 "Shure, sir, he's nothin' but a Hungarian," said Pat.

"But he has a soul," I retorted.  
 Pat chuckled. "The only soul he has is on his feet."  
 "Well Pat, he probably belongs to your church."  
 "Indeed, then, the sooner he's in purgatory, the sooner he'll be out," replied Patrick.

## THE GOSPELS.

**GOSPEL: St. Matthew xx. 1-16.**  
 At that time, Jesus said to His disciples this parable: "The kingdom of heaven is like to a householder, who went early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he said to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come the lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil because I am good? So shall the last be first, and the first, last; for many are called, but few chosen."  
 The early morning signifies the time from Adam to Noah, the third hour represents the time from Abraham to Moses, the sixth hour the time from Moses to Christ, the eleventh hour the time from Christ to the end of the world, and the evening is the great day of judgment.

**Weekly Church Calendar.**  
 Sunday, Feb. 10—Septuagesima. Sunday Epist. 1. Cor. 12. 24-26. Gosp. Matt. 24. 1-16.  
 Monday, 11—The Seven Founders of the Servite Order.  
 Tuesday, 12—St. Agatha, Virgin and Martyr.  
 Wednesday, 13—St. Raymond of Penafort, Confessor.  
 Thursday, 14—Office of the Blessed Sacrament. St. Valentine, Martyr.  
 Friday, 15—St. Faustinus and Jovita, Martyrs.  
 Saturday, 16—Office of the Immaculate Conception.

**Oriental Catholics.**  
 The Eastern communities connected with the Pope and known as Uniat Churches are: 1. The Chaldee Church, with five Archbishops and six Bishops in Turkey, in Asia, and Persia. To this belong all over 200,000 Christians in Hindostan. 2. The Uniates of the Syrian rite, who are subject to the Patriarch of Antioch, and have four Archbishops and seven Bishops. 3. The Church of the Maronites, with eight dioceses. 4. The Melchite Church, subject to the Greek Patriarch of Antioch, with six Archbishops and eight Bishops, extending from Constantinople and Alexandria to Ispahan. 5. The Uniat Armenian Church, the most important of all, whose head, the Patriarch of Cilicia, resides at Constantinople and is the representative of all the Uniat Churches in the East. There are about 13,000 Uniat Copts in Egypt, and 25,000 Uniat Abyssinians. In Europe there are 42,000 followers of the Greek Uniat rite in lower Italy and Sicily, and a small number in Greece and Constantinople; 8,000 Uniat Armenians live in Austria and 24,000 in Russia. The number of Uniat Greek Roumanians is 1,110,000; that of Greek Ruthenians in Austria over 5,000,000, while 70,000 Greek Bulgarians of the Slavonic rite are in Macedonia and Thrace.

**St. Joseph.**  
 The Sisters of St. Joseph of the Diocese of Detroit, have the pious custom of offering up all their prayers and good works during the entire month of March for all those who seek their aid in this way.  
 Such as desire their prayers, will write their requests, sign the same, and forward them to the Superiors of the Sisters of St. Joseph, Lefevre Institute, Kalamazoo, Mich., on or before the 1st of March.  
 During each year the Sisters are in receipt of many letters, expressing the gratitude of the recipients for favors obtained through the intercession of this glorious patron and his devotion. The sick claim they have been healed, extraordinary vocations have been obtained, unhappy marriages were blessed, sin was overcome and virtue acquired.

## Sleigh Rides!

If you wish to take a sleigh ride leave orders with Sam Gottry & Co., at Erie office, 12 Exchange street, or house, 8 Thompson st. Telephone, 1058 or 848.

## CARDINAL GIBBONS LECTURE ON CHRISTIANITY.

His Eminence Cardinal Gibbons preached the sermon of Epiphany Sunday at his Cathedral church. The text was the gospel of the day—Isaiah lx. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, etc."  
 It is fashionable, as well as profitable, to cast odium as well as ridicule on Christianity and on the Sacred Scriptures, which are the basis of the Christian religion. A man of limited capacity but of fluency of speech and shafts of wit, can propose objections and difficulties in a half hour which may take a learned man a month to answer.  
 I would ask you, my brethren, to have three answers ready in your mind when you are confronted by any difficulties against Christianity:

**FIRST**—Ten thousand difficulties do not make a single doubt, and 10,000 doubts do not destroy a single fact of revelation. Ten thousand layers of fog and cloud do not blot out the sun in the heavens nor diminish his splendor.

**SECOND**—The Christian religion has been in possession for 2,000 years, and has been cherished by the wisest and best of man in every age and country, and is stronger to-day than it was ever before.

**THIRD**—All the civilizations of the past and all existing civilizations to-day worthy of the name have been based on the doctrinal and moral principles of the Bible. It is time enough to surrender our Christianity when some better system is brought forward to supplant it.

The venerable Peter Cooper gave his son, when a child, a present of a watch. The next morning the boy had taken the watch apart and reduced it to its primitive elements. But he found it impossible to reconstruct it. The father, on seeing the wreck, remarked to the child: "My son, there are many who have the capacity of pulling down, but they are unable to build up again. They are apostles of destruction but not of construction. That son became a great man of business and the mayor of New York.

Let us transport ourselves in spirit to the dawn of the Christian era, and let us stand in imagination on one of pagan Rome's seven hills. We see at our feet that immense city, teeming with a population of about 500,000 inhabitants. We observe that dotted here and there with idolatrous temples and niches to false gods are erected at the corners of the streets. These people are given up to every species of idolatry. They worship the sun and moon and stars of heaven. The sea and rivers, the mountains and groves had their tutelary divinities.  
 Such was the condition of society when Our Lord appeared on the theatre of public life. He calls around Him twelve insignificant men, men without wealth, men without human learning, men without the prestige of fame, men without any of those elements which are considered essential for the success of any great enterprise. He commands them to effect the most mighty moral revolution which has ever taken place in the history of the world. He commands them to uproot idolatry from the face of the earth, and to establish instead of it the worship of the one, true and living God, and to dispel the most cherished and inveterate passions from the heart of man and to plant in their stead the peaceful reign of Jesus Christ.

Well might the gospel which these men went to plant be compared to the little grain of seed, small and imperceptible in the beginning, but expanding in the luxuriant tree, spreading its branches far and wide, so that the nations of the earth might be sheltered beneath its ample foliage and be nourished by its perennial fruit.  
 It may be interesting and instructive to us to consider some of the principal causes which (under the irresistible influence of God's grace) operated so powerful in the rapid diffusion of the Christian faith. The first and most efficacious cause may be ascribed to the sublime and beautiful teachings of Christianity. The Christian religion proclaimed truths which satisfied the highest aspirations of the human intellect and gratified the legitimate cravings of the human heart. Christ proclaimed truths which had baffled the researches of the most profound philosophers of pagan antiquity.

**FIRST**—The Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one and self-existing, of a God existing from eternity unto eternity. It spoke of a God who created all things by His wisdom, and whose superin-

tegrating providence watches over the affairs of nations as well as of men, without whom not even a bird can fall to the ground. It spoke of a God infinitely just and merciful, infinitely holy, infinitely wise. This idea of a Supreme Being so consonant to our intellectual conception, was in striking contrast with the low and sensual notions which the pagan world ascribed to their divinities.

**SECOND**—The Christian religion not only gave man a sublime idea of his Creator, but gave him also a rational idea about himself. Hitherto, man was a mystery and a riddle to himself. He knew not whence he came or whither he was going. He was groping in the dark. The past and future were for him buried in impenetrable darkness.

The Christian religion imparted to him a knowledge of his origin and of his destiny and of the means of attaining it. It rescued him from the frightful labyrinth of error in which paganism had involved him.

The Christian religion gave not only light to his understanding, but peace as well to his heart. It brought him that peace of God which passeth all understanding, and which springs from the conscious possession of the truth. And for the honest sons of toil, the Christian religion has a message of love and consolation. She holds up to you Jesus Christ as the model workman. Ever since our Blessed Redeemer worked at the carpenter's bench, He has shed a halo around the workshop. And if the professions of a general and statesman and jurist "and prelate" are honored by the example of a Washington, a Jefferson, a Taney, and a Carroll, how much more is the calling of a mechanic or other workman ennobled by the example of Jesus Christ.

It is not the office that dignifies the man, but it is the man that dignifies the office. The religion of Christ proclaims that every honest occupation, no matter how menial, is honorable in the sight of God and man, and contributes to the welfare and prosperity of the Commonwealth. The Christian religion has now as it ever had, a message for the capitalist and workman.

It admonishes the employer to compensate the laborer by fair and just wages, and what is more, to bestow upon him kind and considerate treatment and to keep in view the golden maxim of Christ: "Whatsoever you would that men should do to you, do you even so to them."

But it will profit us nothing to be enrolled in the army of the Lord in the church militant, unless we are personally clothed in the panoply of Christian righteousness. The only victories to be put to our credit are those that we personally achieve.

All the works of God have one striking characteristic—they all bear the divine stamp of individuality. There are no two stars alike in magnitude and splendor. There are no two leaves of the forest alike. There are no two grains of sand absolutely identical. There no two human faces alike. In this vast congregation before me, there are not two dispositions in all respects identical. Every one of you is a world in yourself; every one of you has a separate existence and a special destiny. Each of you was created alone. You had a separate growth, a separate sanctification and you will have a separate death. You are judged alone, you will be punished alone. There is no such thing as a vicarious birth, or vicarious growth, or vicarious sanctity, or vicarious death and judgment. Each one stands on his own foundation. "What a man soweth, that shall he reap also."

But above all God loves each one of you personally, he does not contemplate the human family in the mass, as we regard a heap of sand. He loves each of you with an eternal love. He calls each of you by name and knows your individual disposition better than the most tender mother before she knows the name and disposition of each of her children. His love beams on each of you as effulgent as if you alone existed in the world—just as the light which is shed by the sun over 10,000 cities, does not lessen the light which illumines the smallest hamlet.

I always admire that remarkable utterance of St. Paul: "Christ loved me and delivered Himself up for me." He does not say, Christ loved us, but me, as if to remind us that Christ's love for Paul himself was as strong as if concentrated on himself and not upon the whole human race; and as God's love is centered in us, so should we center our love on God. We know where Christ is to be found. Let us ask Him to come and reign over our souls—intellect, will, memory.