

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

PUBLISHED EVERY SATURDAY AT 324 East Main Street, Rochester, N. Y.

BY THE CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday notify the office. Report without delay any change of address giving both old and new.

Communications solicited from all Catholics, accompanied in every instance by the name of the author. Names of contributors withheld if desired.

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

SATURDAY, FEBRUARY 13, 1897.
TELEPHONE 1366.

City News Agents.

The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained of them Saturday mornings:
L. Merk, 324 East Main Street.
E. C. Weidman, 126 State Street.
Yawman & Heisler, 170 E. Main St.
H. Hackett, 100 Frank Street.
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AN INFIDEL CHRISTIAN.

The New York papers are battling over the paradox hinted at in the caption of our article. A few days ago Dr. Lyman Abbott, the well-known Congregationalist divine, practically declared that the Biblical story of Jonah and the whale was a fable. Immediately there was a great outcry and Dr. Abbott's "orthodoxy" was questioned. We must really confess that we cannot see on what grounds, because it is a cardinal principle of Protestantism that one can believe what he chooses of Holy Writ, at least that he can interpret it according to his private judgment, which really amounts to the same thing. Dr. Abbott's "private judgment" forbade his belief in the miracle of Jonah and the whale, so he disbelieved it. Where was the unpardonable sin, judging from a strict Protestant point of view?

Still there are laughable points in the controversy. The New York "Sun," which writes equally entertainingly on theology or politics, proclaimed Dr. Abbott an infidel. Whereupon a number of aggrieved correspondents protested vigorously. One of them took the peculiar position that "belief in Christ does not require faith in His supernatural origin, or His divinity; but may consist simply in the acceptance of His doctrines. As a matter of fact, there is no reason why Dr. Abbott or any one else may not reject the supernatural, reject the idea of the infallibility of the Bible, and still be a Christian."

This elastic test of faith could easily be stretched far enough to make a Mohammedan a first Congregationalist, although, perhaps, the Mussulman would resent the transformation.

Unfortunately for the "Sun's" correspondent, the Congregationalists in 1865 adopted this declaration of faith:

"We confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the church to regenerate and sanctify the soul."

This may be a trifle hazy and ambiguous, but if it still stands as the Congregationalist "creed" we cannot see how Dr. Abbott could reject as much of Christian articles of faith as the "Sun" correspondent would have him and still remain a Christian even from the standpoint of a Congregationalist.

It all demonstrates what a building on the sands the whole structure of Protestantism is.

The Post-Express made a gallant fight against the nomination of a self-confessed lobbyist to the head of the state insurance department. It is a pity there are not more journals possessing the same sturdy independence.

One change that will necessarily come when Major McKinley assumes office will be regretted by all Irish-Americans—the retirement of Patrick A. Collins as consul-general to London.

REV. MR. KIRKPATRICK

The investigation of the Police board into the arrest of "Rev." David M. Kirkpatrick by Lieutenant Zimmerman and Officer Shayne did not reflect any great credit upon the "Rev." gentleman. As a matter of fact the Police commissioners were forced to completely exonerate the officer and, in fact, compliment them for doing what was their bounden duty.

The JOURNAL has never taken any stock in "Rev." Kirkpatrick as a reformer and has not hesitated to say so in its columns. The Police board investigation has but proven the truth of our conclusions.

"Rev." Kirkpatrick will never be the "star reformer" that "Rev." Charles H. Parkhurst was and is. He lacks Parkhurst's shrewdness and also Parkhurst's financial backing.

IT SHOULD PASS

Congressman Sherman, of this state, has introduced a bill in the House of Representatives which has been favorably reported by the interstate commerce committee, that should become a law. It is designed to prevent what is known as "ticket scalping," a practice connived at by weaker railroads but frowned down by the leading railroads, and justly, too.

"Ticket scalping" is intended primarily to "skin" the railroads by the scalper and dishonest passengers, but it practically works an injustice to every person who buys a railroad ticket at full fare, pays for it and rides on it, because it enables another fellow who "knows the ropes" and is willing to take chances, to purchase the same amount of transportation for a less sum. "Scalpers" get many of the tickets they sell at reduced rates from dishonest conductors who neglect to turn in all their fares or tickets. The scalper sells such a ticket, which really belongs to the person who originally bought and paid for it, to another would-be passenger at a reduced rate, and divides his profit with the dishonest conductor.

Again: A person may buy a "mileage book" at a reduced rate. He does not intend to use it at all. He sells what he has not used to a scalper for a price that enables him to take his trip for half the regular fare. The scalper sells it to another man who uses what he wants and again sells it back to the scalper, and so on until the book is used up. The net result is that a dozen men who had no right to ride on the book did so and all committed forgery in signing a name other than their own, and the railroad company was cheated out of a considerable sum of money.

Enough has been said, however, to show conclusively that the bill ought to pass.

NO CAUSE FOR JOY

There is no particular need for Catholics to feel jubilant over the prospective appointment of ex-Governor John D. Long of Massachusetts as secretary of the navy in President-elect McKinley's cabinet. The Boston "Republic" says of him: "In the past he broke down the barriers of decency and dragged religion into politics. In 1891 he went on the stump for candidate Allen, and he solemnly warned church societies, religious associations and bigots of all stripes against the assaults of the Roman Catholics upon the public schools. We exposed his dishonesty and disingenuousness then and held him up to public contempt as an apostle of religious hate and an apologist for Know-nothingism."

An exchange truly says: "There are Catholics who hunt the city for a short mass, where they dash in one door and out the other, and imagine they have done their duty to their God. They would put the mass on the same level as a railway eating house, where travelers are given ten minutes for meals. It is a deadly sin, of course, to remain away from mass on Sundays without good reason, but somehow or other we would have better hope for a man who absents himself altogether than for the man who tries to escape sin by giving short measure. God is generous, but it is said that the devil himself dislikes a skinflint."

Some esteemed friends have criticized the JOURNAL because it said nothing in reply to Colonel "Bob" Ingersoll's lecture delivered recently. There is really no use of giving the arch-infidel free advertising in a Catholic paper. His arguments fail of themselves, and the denunciation is what he craves. For that reason he should not get it.

The American public will need more than the lying assertions of the New York "Journal" to convince them that a Catholic priest violated the secrets of the confessional.

There were rival revivalists in Boston a few days ago, but they did not detract from Colonel "Bob" Ingersoll's lecture. Satan has a pretty strong hold in Boston.

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 ye 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 saith to them: Why stand ye here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard. And when evening was come the lord of the vineyard saith 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 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 heat. 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."

But what service can we give God at the last hour?
A sincere repentance, an act of perfect charity, a lively desire, a firm purpose of serving faithfully if life be prolonged, will be accepted by a merciful God as service sufficient to merit eternal reward in the land of the living. It was in this way that the penitent thief heard the answer to his prayer: This day thou shalt be with Me in paradise.

Weekly Church Calendar.

Sunday, Feb. 14—Septuagesima Sunday—
Epist. 1 Cor. ix 24; x v; Gosp. Matt. xx, 1-16.
Monday, 15—SS. Faustinus and Jovita, Martyrs.
Tuesday, 16—Feia.
Wednesday, 17—Feia.
Thursday, 18—St. Simeon, Bishop and Martyr.
Friday, 19—Feia.
Saturday, 20—Feia.

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HOW HOME SAVED AMERICA

Some Important Historical Facts Which are Not Generally Known.

In an address by John Pope Hodnett, brother of Rev. T. P. Hodnett, of Chicago, these historical facts were cited to show the part the Catholic church took in establishing the republic.

Archbishop Carroll, of Baltimore, was the next man to George Washington in securing the freedom of the American colonies. It was he who got the Pope of Rome to send the papal nuncio to the King of France to get him to send the French army and navy to aid the Americans. It was he who got the Catholic generals, Barons Steuben and DeKalb, and the Catholic Polish generals, Kosciuszko and Pulaski, to join the revolution.

Benjamin Franklin was sent by congress to France to intercede with the king in behalf of the colonies. He was not successful. One bright morning he was sitting in the waiting room of the king's palace for an audience, looking downhearted and forsaken, for he had received a letter from Washington, saying: "If France did not send over her army the cause must fail, for his troops were commencing to mutiny and he could not raise funds to pay them, they had no rations, their feet were on the ground, and cut and bleeding from the cold." Franklin, looking downcast and woe-begone, as he was revolving Washington's letter in his philosophical mind, was aroused from his melancholy stupor by a voice calling: "Mr. Franklin!" "Oh, Mr. Franklin!"

Franklin jumped up and rubbed his eyes. It was the Pope's nuncio.

"I have good news for you," he said. "I have just got consent of the king to send over a French army and navy to aid your countrymen."

Franklin, astonished, threw himself on his knees and clasped the hand of the nuncio, kissing it several times. "Oh," said he, "Rome has saved my country! America will never forget it for Rome! The Catholics shall have all the rights that Protestants have. Convey to His Holiness, the Pope, my thanks for all the American people. We shall never, no never, forget it for Rome!"

The nuncio said: "Mr. Franklin, you must thank Father Carroll (Bishop Carroll), for it was he who induced the Pope of Rome to send me here in the interest of the American people. His letters in favor of your cause were laid by me before the French king and cabinet, and success has crowned his efforts."

So, readers, if you want to learn something of the man who, next to Almighty God and Washington, gave you a flag and a country, turn to the Catholic cathedral in Baltimore and see his tomb. Washington himself said: "Of all the men whose influence was most potent in securing the success of the revolution, Bishop Carroll of Baltimore was the man." The English king called him "the rebel bishop, Washington's Richelieu, the prime minister and adviser of congress, the man who got the Pope of Rome to use his influence at the French court for the Americans."

"No, no, sir," said he, turning to Mr. Pitt, the prime minister of England. "I shall never sign a bill granting Catholic emancipation after the action taken by the rebel Catholic bishop of Baltimore. He had America detached from my dominions by the aid of the French army and navy and by the force of Irish Catholics. No, no, Mr. Pitt, you need stop to argue the question with me; my mind is made up on that question!"

"Then," said Mr. Pitt, "if that is your majesty's determination, I cannot remain in office, for I am pledged in one of the articles of union between England and Ireland to grant Catholic emancipation. It is necessary to save the union of the British empire. I must resign."

"Then," said the obstinate king, "do so; do so."
So Pitt resigned like a man, and Catholic emancipation was not granted for twenty-eight years after this. This shows what Ireland suffered for American independence. It also shows that Bishop Carroll's influence was mainly instrumental in securing our independence. The people of Boston turned out to receive the French army, which was led by a Catholic priest with a crucifix in his hand through the streets of Boston. All the ancient burgesses of Boston turned out and went to the Catholic church in compliment to the French, and all the old English statutes against the Catholics were repealed on the spot. This is the record of the day. The 10,000,000 Catholics in America can point to it with just pride.

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