

The Catholic Journal

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LENT.

Wednesday is Ash Wednesday, the beginning of the holy season of Lent. We are reminded that it is a penitential time by the purple-hued altars, the absence of the Gloria from the Mass, the Gospels, all remind us that we are fast approaching the consummation of that sublime sacrifice whereby it was possible for us to entertain a hope of eternal happiness when this fleeting existence is terminated.

With what feelings of joy and sorrow should we regard Lent. Joy that we are Catholics, joy that we are permitted this opportunity to meditate on Christ's Death and Passion; sorrow that we have been such ungrateful children, sorrow that our lives have not been more in accordance with that of our Blessed Lord, sorrow that we are such terrible sinners.

Our words thus far have been addressed to those who are in the bosom of the church and who are living, at least, lives of patient endeavor to subordinate their wills to that of Him who "doeth all things well." Now we beg leave to speak to those who are gliding along life's pathway with a careless disregard of the precepts of the church, a want of care for their soul's salvation, if not in open rebellion against their sovereign Lord and Maker.

In these days set apart for prayer and penance, will you not make your peace with an offended God? Will you not acknowledge the efficacy of Christ's Redemption by an actual application of its merits to yourself? Will you not return to your pristine happiness of youthful days, when "the evil days came not?" Remember, if you do not approach the Sacraments during the prescribed Lenten season, you excommunicate yourself. If you have already reached that state, for the sake of your immortal soul, come back ere it be too late. God grant you may, and may the Lent of 1897 be a precious one to all our readers.

"NON-SECTARIAN."

The Boston "Republic" has no patience with shams or bigots. Here is the way it pitches into "non-sectarian" Indian schools: "There is joy among the bigots over the fact, which they proclaim widely and loudly, that there will be no appropriation in the budget for 1898 for Indian contract schools. In other words, the Catholic schools will be deprived of the financial aid which was pledged by the government when the work of educating and civilizing the Indians was undertaken.

"A study of the provisions of the bill, however, discloses the fact that three of the most sectarian schools in the United States are to receive generous appropriations. These are the Hampton, Lincoln and Carlisle establishments. The Lincoln school, which is in Philadelphia, will get \$3,400. It is conducted as a purely denominational school. Its managers and directors are all leading members of the Protestant sect, and the Indian children who are educated there are

brought up to believe in the doctrines which that particular church inculcates. The same may be said of the school at Hampton, Va., which receives a grant of over \$20,000.

"We have had occasion frequently to allude to the school at Carlisle, Pa., which is conducted by one Captain Pratt of the United States army. Captain Pratt is an uncompromising and an unreasoning bigot. He publishes a paper in the buildings maintained by the government, in which he brutally assails all Catholics, maligns them as men and citizens, and misrepresents their religion and the practices of their church. He has been retained in his position in the army notwithstanding his offenses in this direction, and in spite of the protests of Catholics. Col. Daniel S. Lamont, secretary of war, is responsible for this outrage.

The theory of Protestants who wish to injure the Catholic church is that all Catholic schools are sectarian, and that all Protestant establishments are non-sectarian. Upon this platform all Baptists, Methodists, Universalists, Episcopalians, Congregationalists, and other nondescript aggregations can agree, because while they all hate each other cordially they combine when the fight is against the Catholic body.

"A school conducted exclusively by Protestants, even though the board of management be composed of Protestant clergymen, is a non-sectarian school, according to their view. Nothing is sectarian except that which is Catholic. So when the government declines to give aid to sectarian institutions it simply declines to give aid to Catholic institutions. The hypocrisy and dishonesty of the whole thing is that the agitators will not say so. They skulk behind a name and do their dirty work with a sanctified expression on their faces."

"REV" DR KIRKPATRICK

Recent disclosures too filthy and nasty to detail in these columns, have fully justified THE JOURNAL in its opinion that the "Rev." David M. Kirkpatrick is not the sort of a person to be a shining success as a reformer, social, political or otherwise. He is attempting to brazen out the disclosures by barefaced denials and attempts to discredit what appeared to be positive evidence.

It cannot be possible that the congregation over which "Rev." Kirkpatrick has presided can continue him in his charge. His days of usefulness in Rochester are at an end.

This is the man who first gave the A. P. A. standing in Rochester. He would have done better to have confined himself exclusively to Universalist theology.

The following letter, received from a well known citizen, is self-explanatory and requires no comment:

ROCHESTER, Feb. 24, 1897.

To the Editor of the CATHOLIC JOURNAL:

Dear Sir: The recent exposure of a prominent minister by a local paper deserves the gratitude of the people, and the expose of this would-be moralist recalls the character of the man who brandished their would-be Americanism a few months ago in our city. I refer to that dark-lanterned society known as the A. P. A. This same "Rev." Kirkpatrick was one of the active supporters of that society and flaunted his foul epithets at a public meeting in the Washington rink during the contest for the mayoralty, in which Hon. George W. Aldridge and Col. Greenleaf sought the suffrages of the people. This is the same "moralist" who would attempt to defame the fair name of God's holy priesthood and angelic sisters. The writer with boiling indignation listened to his harangue, and his strong Scottish accent made him as a poor type of "blue blooded American." "The mills of the gods grind slowly but surely," and at intervals the composition of this rapidly decaying importation into our body politic is meeting with just and swift retribution. The writer feels that the leniency accorded this "Rev." gentleman was nothing short of a gross miscarriage of justice.

Yours truly,
AN AMERICAN CITIZEN.

We desire to add our congratulations to Bishop Quigley. Ad multos annos.

Little Greece is very defiant. It is not every nation that would disobey an injunction of the powers.

NO GOVERNMENT HELP

A dispatch from Winnipeg says that Archbishop Langevin of the Roman Catholic church announces that in view of the terms of settlement of the parochial school question entered into between the Manitoba and Dominion governments he cannot hold out further hope to the Roman Catholics of obtaining justice from government sources.

He has, therefore, decided to at once reorganize the Roman Catholic school board, abolished by the Manitoba act, and to reopen the parochial schools in all districts. He hopes to maintain Roman Catholic schools by voluntary contributions.

His grace announces the appointment of a superintendent of Roman Catholic education.

At the request of a correspondent the New York "Sun" has made a list of the ten American women who will live longest in history. The editor prudently says that he offers their names with high regard for their title to the place assigned, but with frank acknowledgment that there may be others. They are Martha Washington, Rebecca Wolfe (Pocahontas), Molly Pitcher, Elizabeth Cady Stanton, Elizabeth Blackwell, Priscilla Alden, Eliza Goose (Mother Goose), Maria Mitchell, Harriet Beecher Stowe and Lucretia Mott. We wonder if the editor ever heard of Susan B. Anthony!

THE GOSPELS

GOSPEL: St. Luke, xviii., 31-43. — At that time "Jesus took unto Him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. And after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when He drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God."

What are we to learn from this blind man?

We should learn never to let a favorable opportunity pass nor delay a single moment to improve the healing of our souls whenever God passes with His grace; we should learn to make ourselves heard by prayer, internal aspirations, and by the voice of the priest.

Weekly Church Calendar. Sunday, Feb. 28—Quinquagesima Sunday. —Epiat. 1 Cor. xiii. 1-13. Gosp. Luke xviii. 31-43.

Monday, March 1—Feria. Tuesday, 2—Feria. Wednesday, 3—Ash Wednesday: beginning of Lent. Thursday, 4—St. Cassimir, King, Confessor. St. Lucius, Pope and Martyr. Friday, 5—Most Holy Passion of Our Lord. Saturday, 6—Feria.

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CATHOLIC SOCIETIES.

What is Transpiring in the Different Fraternities—Current Calendars.

Central Council, C. R. & B. A.

The last meeting of the Central Council, held February 21st, was largely attended. Owing to the withdrawal of Bro. John McParlin from Council 44 a vacancy existed in the presidency of the central body, and Bro. Henry Himmelsbach of Council 40 was elected president. Bro. Granger is the successor of Bro. McParlin in the council. It was decided to take no action toward issuing a bulletin in the city, but all councils are requested to avail themselves of the Rochester column that will be found in the official bulletin sent by the Supreme council. The members of different councils can send any items that will be of interest to M. D. Kavanaugh, the genial secretary of the central board, who will forward them to headquarters. Those who were absent missed a good time.

Bro. Kavanaugh makes a great hit as a presiding officer—the marks on the table will substantiate that fact.

Bro. O'Connor is very smooth after it is all over.

Bro. Keenan never agrees with Bro. O'Connor. Who ever heard of lawyers agreeing, anyway.

Bro. Nolan takes very kindly to the glossy floor; he occupies it on any occasion.

Will Bro. McParlin represent his new council in the board?

Don't miss the next meeting. The C. R. & B. A. is lively.

Council 44, C. R. & B. A., gave a reception and party at Floral hall Thursday evening. Thirty tables were occupied by the players and ten more could have been utilized if they could be had. It was the most successful party ever held by the council, and reflects credit on the committee in charge. After the games refreshments were served. Dancing was afterwards enjoyed until about midnight.

A special meeting of Branch 139, C. M. B. A., was called on Sunday, February 21st, to take action on the death of our Brother, Dennis Dooly, whose death occurred on Saturday morning at his home, 86 Bartlett street. A committee was appointed by the president to prepare suitable resolutions on the death of our late brother, after which as many of those present as could do so went to the home of the deceased brother, where prayers were offered up for the departed soul. The following brothers acted as bearers: T. J. Nighan, D. J. Kinney, Richard Buggy, Robert Hillery, Stephen Boyle, F. G. Carbery. The funeral was held from the house at 7:30 Monday morning, and from the Immaculate Conception church at 8 o'clock, where Father Gomeninger celebrated high mass. The corpse was taken to Avon for interment, where a large number of friends and members of Branch 45 were in waiting to accompany the remains to their last resting place.

David T. Lawless and Henry J. Heislun were initiated as members of Branch 139 at its regular meeting Tuesday evening.

Bro. Charles M. Bayer of Branch 81 visited Branch 139 at its regular meeting on Tuesday evening, and as chairman of the organization committee of the Central council, spoke to the members at some length on the importance and necessity of every member in the organization making a special effort this year to bring in new members. Brother Bayer in his remarks recommended the continuance of prizes being offered by the various branches throughout the city as a recompense for their efforts to increase membership.

After the remarks of Bro. Bayer and other members it was by motion made a business to come up at the next regular meeting, when no doubt some method will be adopted consistent with all branches of the city to increase the organization.

We have received a copy of the C. M. B. A. state directory for 1897. The book contains some good information and is neatly gotten up, but would look better if spaced out as last year's directory was.

Society Calendars.

C. M. B. A. Monday—134.

C. R. & B. A. Monday—25. Tuesday—18. Wednesday—59, 74. Thursday—75. Friday—40.

D. O. F. E. Tuesday—5, 6. Wednesday—2.

A. O. E. Monday—2. Tuesday—5. Wednesday—4.

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