

The Catholic Journal

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Published in the Diocese.

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SATURDAY, NOV. 10, 1900.

Weekly Church Calendar.
Sunday, November 11.—Twenty-third Sunday
after Pentecost.—Gosp. St. Matt. ix.
12-16. Patronage of the B. V. M.
Monday, 12.—St. Martin, Pope and martyr.
Tuesday, 13.—St. Diego, confessor.
Wednesday, 14.—St. Stanislaus Kostka, con-
fessor.
Thursday, 15.—St. Gertrude, virgin and ab-
bess.
Friday, 16.—St. Edmund, bishop and con-
fessor.
Saturday, 17.—St. Gregory Thaumaturgus.

ELECTIONS RESULT.

The people have spoken. William McKinley and Theodore Roosevelt are the choice of a majority of the states in the Union for president and vice president for four years from next March.

The victory of the Republican party is a most notable one. Not in many years has such interest been manifested in national politics. The struggle has been hard and bitter, and the enormous vote polled in all localities shows the interest which has been evinced. Large Republican gains are reported from almost every state, and it is probable that the successful standard bearers will have a large electoral majority. The triumph of the Republican party at this time means an expression of confidence in the administration of William McKinley, and to Theodore Roosevelt it means an appreciation of the rough rider's personal-ity.

William Jennings Bryan made the fight of his life and lost. The odds were too great against the "boy orator from the Platte." The principles which he advocated have been repudiated by the people in such a manner as to leave no doubt of their opinion of them. Democracy must reorganize and choose a new leader, although Bryan will probably continue to be one of the shining lights of his party.

In an encyclical letter just issued the Pope says he rejoices at the assemblage of Catholics from all parts of the world during holy year, which, he adds, demonstrates that the people are marching towards Christ. He exhorts the people to seek the Redeemer, which the pontiff points out is the road to truth and life, adding: "As Christ coming to the world reformed society, so the latter returning to Christ will become better and be saved."

Neglect of God, the pontiff asserts, has led to so many disturbances and anguish. He concludes with urging the bishops to make known to the entire world that the Redeemer and Savior of mankind alone can bring salvation and peace.

A NEW FEATURE.

Ever alive to the interests of its subscribers is THE CATHOLIC JOURNAL. Beginning with this issue and continuing until further notice, we shall publish weekly a complete piece of music. The pieces will be varied, and if cut out and saved each week will make a good collection for our music-loving readers.

GUESSING CONTEST ENDED.

On account of the publication last week of figures showing the population of the United States, we were compelled to withdraw our offer. The returns we believe are not complete as yet, but in fairness to all it was deemed wiser to close the contest at once. The successful guesser will be announced as soon as possible.

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WORSE THAN INGERSOLL.

I judge from a fresh utterance of Canon Farrar says James R. Randall, in the Catholic Columbian, that not a little of the infidelity of the day is due to men like him more than to men like the late Col. Ingersoll. Canon Farrar is a scholar, a man of genius, a man of virtue and a dignitary of the Episcopal establishment. Here is what he says:

"Strange that Christians could really believe on the strength of a grossly misrepresented metaphor which there is no more excuse for taking literally than there would be for taking literally the metaphor of 'Abraham's bosom'—That a God of Love could be happy while the creatures of His hands were writhing hopelessly and forever in unutterable material torments! Yet that they could maintain such conceptions is sufficiently proved by Dante's 'Inferno,' as much as by endless hymns and religious manuals. There has been a decided and a blessed change of view as to these cruel imaginings. When my 'Eternal Hope' was published I lived for weeks and months amid a hail-storm of anathemas. Now the majority of thinking and educated Christians hold the view which I there maintained—that sin indeed is all-proof that repentance and pardon will not be always possible, and that we may trust in the mercy of God 'for ever and ever'—or, as is literally in the original, 'for ever and beyond.' The canon has a faint idea of the malice of sin. He has no logical idea of the justice of God when His mercy has been rejected. His free and easy way of avoiding the stern, plain language of the Word justifies that 'higher criticism' which would eliminate all religion. If Canon Farrar believed in Purgatory, he might reconcile the justice and mercy of God. As it is, recognizing that if there be only two extremes of eternal bliss or everlasting perdition, hell would swallow up the bulk of the human race, since 'nothing defiled can enter heaven,' the poor Canon gets rid of hell in his own conceit, evading the inexorable logic of even Voltaire that if there is no hell there is no heaven. So, I think many Protestant brethren begin to take hell out of calculation, despite the plain Bible text, and drift into indifference and then to skepticism and infidelity. What a surprise is in store for even good Protestants, after leaving this world, to find that Purgatory is very real and that they were blindly led by such men as Canon Farrar.

The London Tablet prints a list of the names of Anglican ministers, who have joined the Catholic Church since the condemnation of Anglican Orders by the Holy See. The list presents twenty-four names, among them that of the well-known B. W. Maturin long a leading exponent of High Church Episcopalianism in the United States and head of the American branch of the Order of St. John the Evangelist ('Cowley Fathers'). His High-Church profession were known to be honest and straightforward, and it may be taken for granted that the other twenty-three converts were as earnest as he. Such men cannot be satisfied with the shadows of Catholicity; they must have the substance, and by the grace of God they got it. What an encouragement for every true Israelite in the Protestant ministry to follow the kindly light clear home! But in this business we, ministers of God and children of His Church, are to be workers together with Him, letting the light of our holy faith and of its blessed works shine, so that the darkness of heresy, error and schism may be illumined and finally dispelled. What a privilege! what a responsibility! Mark it well: God our Father, Christ our Captain, the Pope His representative, impose on us, on you and me, the duty to help in bringing America within the One Fold. How about the oil in our lamps? And are we striving to read, learn and inwardly digest Church doctrine and Bible truth, to be able to give a reason to every man that asketh us a good account of the hope of life within us? Above all are we beseeching God earnestly, perseveringly, that He would graciously deliver our separated brethren from the curse of schism?

The will of the late Marquis of Bute of England, has been admitted to probate. Among with other charitable bequests, the sum of \$500,000 is distributed among various Catholic causes.

Rev. Thomas J. Gannon, S. J. has succeeded Father Purbrick as Provincial of the Society of Jesus of the New York-Baltimore province.

Bishop Brondel of the Diocese of Helena is endeavoring to collect the \$35,000 necessary to carry on the Catholic Indian schools.

Women should remember that between factory and praise is a wide gulf.

FIVE MINUTE SERMON.

SHORT INSTRUCTIONS ON THE GOSPEL BY A REVEREND FATHER.

Twenty-third Sunday after Pentecost.
Jesus restores the daughter of Jairus to life. Gospel of the day.
Jairus, who conducted Jesus to the house where his daughter lay dead, was a leader in the provincial synagogue at Capernaum. He was a figure of Moses, who was the leader and ruler of the Hebrew people, and who by his government and legislation prepared the way for the advent of the Messiah, Who was to come into the world and into the house of Jacob, and Who was to give life to the human race, dead through the sin of Adam, but, unlike the fallen angels, capable of resurrection through the grace of the Redeemer.

The infirm woman, who for twelve years could not be cured by all the efforts of the medical art, was unclean according to the law, and was charred in the public street by touching the garment of our Divine Redeemer, and she obtained this grace before the girl who was dead. This infirm woman, then, who was an image of the Gentile people, spiritually infirm for so long a time, without any of their philosophers being able to lead them to salvation; impure by their superstitions, and by their shameful customs placed outside of the house of Jacob and wandering in the way of perdition, but cured by their approach to Jesus Christ, and by recognizing Him as true God and man, and led to the spiritual life before the Hebrews, always obstinate in the shadow of death.

The dead girl represented a soul recently fallen into mortal sin through frailty, surprise or the violence of temptation, rather than through malice or depravity of heart. On this account Christ said that she was not dead, but asleep.

God ordinarily by His mercy calls souls suddenly, principally by a great remorse, to a sincere repentance and a prompt return to the state of grace, and the time of their spiritual death being of short duration, they may be said to be asleep rather than dead.

The lesson we should learn is to have recourse to Jesus Christ in all our needs with a lively faith and with humility, as had the ruler and the infirm woman. We should also admire the great goodness of the Divine Redeemer, Who was so prompt to console those who asked Him; He will do the same for us if we ask Him from our hearts. And, as our Divine Master sent away the musicians from the bed of the dead girl, so we on the occasion of death should seek help for the soul, and not the noise and clamor and the vain pomp of the world.

The will of Rev. Timothy C. Murphy, late rector of St. Mary's church, who died in this city October 20th, has been admitted to probate. The property comprises \$11,000 in real estate and \$4,000 in personal property. A number of church institutions are remembered as follows: St. Mary's Orphan Boys' Asylum, which receives \$100; St. Patrick's Orphan Girls' Asylum, \$100; St. Mary's hospital, \$50; St. Mary's church, Honeyoye, \$50; St. Michael's church, Livonia Center, \$100; St. William's church, Conesus, \$50; St. Bernard's Seminary, \$500.

The following priests are each left \$25 for low masses for the repose of the soul of the deceased: Rev. John P. Quinn, Greece; Rev. James J. Leary, Rochester; Rev. John J. Donnelly, Victor; Rev. Joseph W. Hendrick, Ovid; Rev. James E. Hartley, Palmyra; Rev. Malachi J. Garvey, Livonia, and Rev. Augustine M. O'Neill, city.

The petition for the probate was made by John S. Keenan. All the property, after the above bequests, is divided among the relatives of the dead priest, the larger share going to his father and mother, who reside near Macedon, in Wayne county.

Mr. and Mrs. L. H. LaFontaine of 253 Glenwood avenue entertained the Glendale Pedro club last week Thursday. The winners were Mrs. Charles Ellis and Mr. J. Christilaw, the losers being Mrs. L. H. LaFontaine and Mr. Charles Ellis. The next meeting will be held at the home of Mr. and Mrs. H. A. Schaffer, Glenwood avenue.

Send your Party Printing to The Journal office.

RESOLUTIONS OF RESPECT.

At a meeting of St. Mary's Branch, No. 246, L. C. E. A., held Nov. 2d, 1900, the following resolutions on the death of the Rev. Timothy C. Murphy were adopted:

God, in His unerring judgment, has again sent the angel of Death to visit us. We feel that in the sudden taking away of our spiritual adviser, that we are indeed being tried in the crucible. Father Murphy was with us but three short months, yet his retiring dignity and gentle manners had endeared him to us, and it was with the keenest sense of pain that we learned of his untimely death; be it, therefore,

Resolved, That fully conscious of the great affliction that has befallen us, we humbly bow our heads to the decree of our all-wise and loving Father, trusting that He is enjoying the reward which he so justly merits; and be it further,

Resolved, As a mark of our respect and esteem, that our charter be draped for the space of thirty days, and that a copy of these resolutions be sent to his bereaved parents.

Margaret Welch, Katherine Trant, Mary J. O'Malley, committees.

The following resolutions were adopted by Branch 296, L. C. E. A., at a regular meeting held Friday, Nov. 3, 1900.

Whereas, We have been called to bear a great trial in the death of our friend and former pastor, Father Murphy, whom we have all learned to love and esteem for his many noble qualities and unflinching kindness during the many years spent among us, and with hearts full of sorrow, lessened only by the knowledge that he is enjoying eternal rest, be it

Resolved, By this Branch, No. 296, of the Ladies' Catholic Benevolent Association, that we take this means of showing our sympathy to the members of his family in their affliction, and that these resolutions be read on the minutes of this Branch.

Further Resolved, That a copy thereof be sent to the members of Father Murphy's family, with the sincere prayers of this branch that they may have the strength to bear God's holy will with fortitude during this sad time.

Mrs. Ellen Adams, Mrs. Julia McCarthy, Mrs. Mary Vogt, committees.

HIBERNIAN RIFLES.

Notwithstanding the fact that more than half of the population of the city forgot its cares and business to assemble on the streets in front of the newspaper bulletins to see and hear the result of the battle of the ballots in the selection of the chief executive of the nation, the members of Company A, Hibernian Rifles, assembled at their rooms for their regular monthly business meeting on last Tuesday evening as promptly as if there was no excitement on the city streets, which shows that the members have the interests of the company at heart not a part of the time, but all of the time, and it must stand as a credit mark to every member, for few organizations, if any, could hold a meeting on last Tuesday; but only in the language of Gray's Elegy can it be described. "Kings may be blessed," but they, working enthusiastically for the organization, were glorious; over all the noise and ills of life victorious.

A communication from Capt. John J. McShane of Cohoes was received, informing the company that Capt. M. Quillivan was slated for the office of colonel in the new A. O. H. regiment and Capt. Charles H. Casey of Troy for lieutenant colonel, and that all the military officers of the state under call of President Slatery of Albany will meet within a month for the election and formation of the companies throughout the state into the regiment.

Very pleasing reports were received from the annual ball committees. As it looks now, the only loss the company will incur will be from the fact that there is no hall large enough to accommodate all who will be present.

November 13th is monthly uniform drill.

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- 21 in. black astrakan, double breasted jacket--notched collar, pearl buttons, lined throughout, \$5.
- 20 in. oxford double breasted jacket--notched velvet collar, stitched seams, lined, \$5.
- 19 in. black kersey double breasted jacket--four rows of stitching on the edge, mediol collar, lined, \$7.
- 19 in. black kersey double breasted jacket--five rows of stitching on the edge, seams stitched, pearl buttons, lined throughout, \$8.50.
- 26 in. black astrakan box coat--stitched seams four rows of stitching on the edge, flaring sleeve, storm collar, lined throughout \$10.
- 19 in. black chevot double breasted jacket--seven rows of stitching around bottom, seams stitched, satin lining, \$13.
- 27 in. castor kersey double breasted box coat--lapped back seams, shaped back, flare cuff, satin lined, \$15.
- 22 in. black homespun double-breasted jacket--stitched seams, velvet collar, taffeta silk lining, \$16.
- 26 in. oxford box coat--shaped back with double seams, velvet collar, satin lined, \$17.50.
- 42 in. black diagonal chevot automobile coat--shaped back with stitched seams, inlaid velvet collar, satin lined, \$18.
- 20 in. black pebble chevot double breasted jacket--edge finished with three rows of stitching, silk faced revers, velvet collar, silk lined, \$19.
- 21 in. black unfinished worsted double breasted jacket--velvet collar, figured silk lining, \$20.
- 42 in. black pebble chevot automobile coat--shaped back with stitched seams, stitched edge velvet collar, satin lining, \$21.50.
- 28 in. black montagnac box coat--corded edge, velvet collar, black satin lining, \$23.50.
- 20 in. very fine black kersey double breasted jacket--strapped seams, silk faced revers, edge finished with seven rows of stitching, satin lining, \$25.
- 50 in. oxford automobile coat--shaped back with lapped seams, velvet collar, turn-back cuff, lined throughout, \$25.
- 44 in. black granite cloth Aiglon coat--lapped back seam, six rows stitching around bottom, satin lined, \$30.

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