

# THE CATHOLIC JOURNAL

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SATURDAY, MARCH 8, 1902.  
WEEKLY CATHOLIC JOURNAL

Sunday—March 9—Gospel, St. John, vi, 1-15—St. Frances of Rome, widow, Monday 10—The Forty Martyrs.  
Tuesday 11—St. Eulogius pope and martyr.  
Wednesday 12—St. Gregory the Great, pope and confessor. Fast.  
Thursday 13—St. Gerald, bishop.  
Friday 14—The Most Precious Blood, F.  
Saturday 15—St. Zachary, pope and confessor.

THE FORTY HOURS  
The Forty Hours will be held this month at the following places:  
March 3, Fairport, Weedsport, Penn. Y.

March 9, Lyons, Port Byron, Pittsford, Mumfords, St. Peter and Paul, Elmira, Holy Rosary.  
March 16, East Bloomsfield, Stanley, Trumansburg.  
March 23, Spencerport.

APOSTOLATE OF THE LAITY.  
"A lesson which can scarcely be too persistently impressed upon the mind of the Catholic layman," says the London Universe, "is that individual example is a great power for good or evil, and that one personally owes it to God and the Church to give to one's fellow-men such an example as shall exert an influence other than a salutary one. In publishing records of many a conversion to the true faith, we find that the initial grace bestowed upon the convert was his providential intercourse with some fervent Catholic, often a servant or a day-laborer, and in the unpublished thousands of such records it is certain that the example of unostentatious, good practical Catholics has been a potent agency."

"The Catholic layman, moving in professional, commercial, or labor circles, enjoys opportunities of working for religion such as are denied to the priest, whose sermons non-Catholics seldom hear, or the editor whose paper they do not read. This point was specially alluded to when Archbishop Ireland addressed the members of the Catholic Union when in England. Controversy is not necessary, nor is it always advisable, though each should always be able to give on occasion a reason for the faith that is in him. But a genuinely Christian life practice that is uniformly consistent with belief, manly profession of one's faith, and simple obedience to its precepts, that is possible to all, and it is probably far more effective in influencing the religious beliefs and winning the sympathy of non-Catholic friends and acquaintances than would be the most impassioned appeals of the clerical orator or the most logical disquisition of the able journalist."

This is the month in which we specially honor St. Joseph, the fosterfather of our Lord. The Church invokes St. Joseph as her own patron and protector. She venerates him next to our Blessed Lady. She points to him as the model of every virtue. Ever, state of life may draw an example from his sanctity. The young and the old, the married and the single, priests and people, can learn from him the ways of goodness. The Church presents him to us also as the powerful advocate of the dying. It is when our last hour comes that we will fully understand what his intercession means. "Go to Joseph," then, frequently during this month, and ask that, through his mediation, a ray of the divine light reflected from the faces of Jesus and Mary, which shone around his dying hours, may penetrate the gloom of your departure from earth, and may lead us your way to your true home in heaven.

Mr. Thomas Byrne, owner of the University Hall, which were destroyed by fire recently, gave to one of the trustees and trustee tenants of the University the sum of \$100,000 for the rebuilding of the University Hall after the fire was burned. The New World, of Chicago, says: "The entire sum distributed by Mr. Byrne to the trustees of the University is a noble deed."

praise. To donate large sums of money to colleges and universities, to leave after death large amounts for charitable and religious purposes is most commendable; but to help the individual man or woman just at the time some unexpected calamity has taken away all he or she has in the world is worthy of as great if not greater praise. It is an example of what may be called true, practical charity.

The Catholic Church would have the American Catholic citizen foremost in everything that makes for good citizenship—in virtue, in patriotism, and he must be such if he is true to her divine guidance. If there is any man to whom the nation's emblem should mean more than the nation's strength to protect, something more glorious than strength of arms or prosperity in commerce, that man is the Catholic citizen. That flag is rich with the odor of truth. It stands for principles eternal in beauty and strength and most sublime in dignity, for liberty, no license; for equality, true not false that is built upon that sublime Catholic principle, the fatherhood of God and the Brotherhood of man.

There are 276 known cases of leprosy in this country. Four are in New Orleans, 200 in Louisiana, 23 in Minnesota, 15 in North Dakota, 2 in South Dakota and 1 in St. Louis. In Louisiana the Leper colony is at Camp Spring, and is in charge of the Emmausburg Sisters of Charity.

Six novices have been admitted to the Passionist order at the Pittsburg Monastery, increasing the number to 14, while the entire membership of the institution is 36.  
Bishop Montgomery, of Los Angeles, Cal., accepted an invitation to address the January session of the Ministerial Union in that city. His subject was "What the Roman Catholic Church is Doing for the World To-Day."

The Diocese of Louisville has a Catholic colored population of about 9,500 people.

TRIBUTE TO NUNS  
One of the most remarkable things paid Catholic nuns during the new century very curiously comes from the Radicals over in France. The municipal councils are allowed to decide by vote whether or not the religious of their districts shall be allowed to take out authorization. Of two hundred and sixty municipalities voting during Christmas week, one hundred and twenty-four voted in favor of the religious remaining, and one hundred and thirty-six against. The town of Rodex voted against the male religious under the influence of Radical councilmen, alleging that they "sont un facteur de decadence et de ruine pour une ville," but unanimously assured the national government that their usefulness in taking care of the aged the poor and the sick.

GERMAN CATHOLICITY.  
Every year at the General German Catholic Congress, held in August, says the foreign correspondent of the Catholic Sentinel, one of the principal speeches is devoted to the work of Catholic journalism, and it is always one of the most popular orators who pleads its cause—very often a Catholic priest. Indeed, the German clergy have ever been the first to discharge the three-fold duty which they seek to inculcate on the people with regard to their press: abstinence, insertion, correspondence—subscribe, advertise, correspond. On every large and small daily, on almost every weekly, there is a priest, whom the hostile press has nicknamed the "Press Curate."  
To-day Catholic Germany is proud of its press. Four hundred and seven newspapers, with two million subscribers, form the vanguard of the faithful Catholic body that fights for truth, justice and liberty.

Because of the difficulty of securing and keeping printers, the natives having a decided antipathy to working on Sundays, repeatedly absolutely refusing to set type or work presses Sunday nights, The Manila Freedom and The Manila American are reluctantly compelled to at least temporarily suspend the issuing of their papers on Monday morning.

When the big bell in the tower of the Church of St. Jerome, at Alexander avenue and One Hundred and Thirty-eighth street, New York, tolled nineteen times, just after 11 o'clock last Sunday morning, its message was one of great joy. In a copper dish on the pulpit were the ashes of mortgage bonds to the amount of \$18,000 which had been canceled. These were burned while the choir sang "Holy God, We Praise Thy Name."

Some idea of the throngs that visit Lourdes, especially in the summer months, may be gathered from this statement in a Belgian contemporary: From August 29 to September 23, 1901, one hundred and fifty special trains carried to Lourdes upward of eighty thousand pilgrims. Of the numbers arriving on regular trains and otherwise it is almost impossible to make any precise computation.—Ara Media.

The Jesuit observatory at Manila has been made the central station of the Weather Bureau of the Philippines at the head of which are five Jesuits, under the direction of Father Algue, his first assistant being Rev. Father Day.

## THE TWO BROTHERS.

(By Orestes A. Brownson.)

Controversial Dialogue Between a Presbyterian and His Catholic Brother, Leading Up to Former's Conversion.

XVI.

"The Church spreads her claim over everything, and leaves me, according to your principles of logic, no possible means of adopting any line of argument against her, which does not, in some sense, assume the point to be proved. So subtle and crafty in her tyranny, that it leaves absolutely nothing to those who would resist! This to me is only another evidence of her wicked origin and perilous influence."  
"So you are of the opinion, that I, Almighty God should establish a church, he would take good care to leave it open to attack, to give its enemies a fair and solid ground on which to carry on their operations; against it, I am of a different opinion and predisposed to believe the Almighty to be more than a match for the devil, and that, if he should establish a church, he would so constitute it that no attack could be made upon it which should not recoil upon those who made it—no argument framed against it which should not serve to demonstrate the folly and absurdity of its framers. It is unquestionably a very difficult matter to make an action lie against the Church or to find a court in which an action can be legally commenced against her, but I have yet to learn that this is her fault. The Church is in possession of universal and supreme authority, under God, and has a prescriptive right to that authority, and must be presumed to have valid right to it till the contrary is shown. You cannot assume the contrary, but are bound to prove it. Now you must prove it; for proofs which are sustained by no authority prove nothing. You must, then, prove it with authority, or not prove it at all. That it is difficult to find any authority whose assertion does not assume the nullity of the supreme authority which is to be presumed, is undoubtedly true. You wish to arraign the actual possessor of the supreme authority, but you cannot do so unless you have some court of competent jurisdiction. But any court which should claim authority to issue a precept against the possessor of supreme authority, and summon him to answer at its bar, would assume authority over him, and by so doing pre-judge the case. This is in the nature of things, and cannot be avoided; but whose is the fault? The reformers, if they had been lawyers, would have seen that what they attempted was against the law, and a prima facie crime on their part, for which they were liable to suffer the full vengeance of the law, if they had been even tolerable logicians, they would have seen that they could urge no argument which did not assume what was in question. But surely the Church is not to be censured, because they were miserable pettifoggers and shallow sophists."

"But there is a court competent to institute proceedings against the Church."  
"What court?"  
"The court of conscience."  
"You must prove that conscience is supreme, before you can say that; for the Church, as the viceregent of the Almighty, claims and possesses jurisdiction over conscience, and is supreme Judge in foro conscientiae. This is an integral part of her possession to which she has a prescriptive right. You must dispossess her before you can compel her to plead at the bar of conscience."  
"But she is at least bound to answer at the bar of the Bible, interpreted by private reason."  
"Not till you dispossess her, or place the Bible interpreted by private reason in possession; for she possesses jurisdiction over them."  
"At the bar of reason, then."  
"Reason has and can have no jurisdiction in the premises; for the question turns on a supernatural fact, lies within the supernatural order, and therefore out of the province of reason."  
"The general sense of mankind."  
"That is against you, and in favor of the church, as we have already seen, and is conceded in the fact that the church is allowed to plead prescription."  
"Then to the written word, interpreted and its sense declared by the Holy Ghost."  
"Establish the fact of such a court, and she will not refuse to appear and answer. But she claims to be that court herself, and is in possession as that court; you must dispossess her by direct impeachment of her claims, or by establishing, before a competent tribunal, the rights of an adverse claimant before you can allege such a court."  
"The reformers were aided by the private illumination of the Holy Ghost and what they did, they did in obedience to His commands."  
"That was for them to prove."  
"They did prove it."  
"How?"  
"From the written word."  
"But they could prove nothing from the written word, for they had no legal possession of it."  
"They had legal possession of it. The Holy Ghost gave them legal possession of it."  
"What and where was the evidence of that fact, if fact it was?"  
"In the Scriptures."  
"That is, they proved by the Holy Spirit that they had legal possession of the holy Scriptures, and by the holy Scriptures that they had the Holy Ghost. But this was to reason in a vicious circle."  
"The reformers set forth other and conclusive reasons for rejecting the church, which I will reproduce on another day; but you must come me

now, for I have some parochial duties to which I must attend."

"So you give up the first reason, namely, our Lord founded no such church as the Catholic?"  
"Not by any means. I may have erred in bringing that forward before the others. I ought not to have departed from the example of the reformers. They did not allege that reason first, and I see now that they were wise in not doing so. They first proved that the Church had forfeited her rights by having abused her trusts. Having thus ejected her, they took possession of the word and easily and clearly demonstrated that she had been null from the beginning, by showing that our Lord never contemplated such a church."  
"That is, they dispossessed themselves by acquiring possession. Very good Protestant law and logic."  
"You may spare your sneer, for perhaps it will soon be retorted with seven-fold vengeance."  
"Oh, not so bad as that, I hope."  
"We shall see. I will, God willing, prove that the reformers were rigid reasoners, and sound lawyers."  
"A herculean task. Clearing the Augean stables was easy compared with it."  
"The reformers were great and glorious men; rare men, the like of whom will not soon be seen again."  
"Some consolation in that."  
"To call such men miserable pettifoggers and shallow sophists is—"  
"To use soft words, which turn away wrath."  
"To outrage common sense and common decency."  
"Why would you censure me for not calling them by harder names? I might have easily done so, but I wished to spare your prejudices as much as possible."  
"I tell you, John, that in becoming a miserable, idolatrous Papist, and drunk with the cup of that sorceress of Babylon, the mother of every abomination, you seem to have lost all sense of dignity, all self-respect and all regard for the proprieties of civilized life."  
"Because I do not rave and rant every time I have occasion to allude to the chiefs of the Protestant rebellion?"  
"No, you know that is not what I mean. You degrade yourself in speaking so contemptuously of the glorious reformers."  
"And what does my most excellent, amiable, polite and sweet-spoken brother do, when he calls God's holy Church the sorceress of Babylon, etc., and brands the members of her holy communion with the name of idolaters?"

(To Be Continued.)

### PAULISTS' GREAT WORK.

Grand Results From Six Weeks Labor in the West.  
Thirty-one non-Catholics entered the fold of the true church at the conclusion of a two-weeks' lecture course given to non-Catholics in St. Thomas' Cathedral at Winona, Minn., by Rev. B. L. Conway, of the Paulist Order. Sixteen lectures were given in all and notwithstanding the bitter cold weather the edifice was crowded at every one of them. There was an average attendance of 1,100 sixty percent of whom were non-Catholics. Seven hundred "plain facts" and "plain books" were distributed, and one hundred and eighty questions were submitted. During the mission the Catholic religion became the dominant topic of the time. It was discussed at the homes, the stores, the papers, and the Protestant pulpit. The Protestant ministers preached on "Infallibility," the "Real Presence," and other similar topics. Their contentions were answered word for word and column for column by means of the question box.  
During the last six weeks the Paulist Fathers Doherty and Conway have been giving missions in Milwaukee, Rockford, St. Joseph, Minneapolis, St. Louis and Winona. During this time they have made 280 converts and heard 5,540 confessions.

### A TOUCHING SIGHT.

It was just noon. The bell of St. John's church was pealing out the Angelus. Its sound floated above the noise and hum of Olive street. St. Louis, but now and then in a moment of calm, penetrated downward. To the crowd it had no significance, but to one, at least, it meant more than the simple pealing of a bell. He was only a street cleaner, an Italian, and when the notes of the bell, muffled in the roar of the city, met his ears, he removed his soiled hat, and leaning forward on his shovel, crossed himself devoutly and bowed his head to the simple words of prayer. In the middle of the street, thousands passing on either side, he was far from the city's throng—away in the sunny fields and vineyards of Italy. In posture and reverent attitude, he was the living embodiment of Millet's famous "L'Angelus." There was even a touch of the indescribable loneliness of the picture in the figure of the man. Despite the crowds and the noise and the roar of the city, he conveyed an impression of aloneness as of a man apart from the world. The moment of prayer lifted him above his mean surroundings, and in the figure of this humble Italian was a spirit of simple dignity and reverence that would lend power to a painter's brush.—Western Watchman.

### BLIND NUNS.

There is a community of blind Sisters in Paris, the Sisters of St. Paul founded in 1833 by Mlle. Anne Bergon. Each sightless Sister has as her companion a Sister who can see. They sit side by side in the chapel go to Holy Communion together and travel together, if need be. The community receives blind people of all ages into their houses, and divides them into various classes. All the inmates have employment of some kind.

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## White Dress Goods.

There is no clashing among fashion authorities as to the coming spring and summer being a white season, with black and white effects also in high favor.

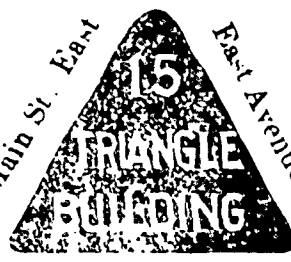
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- 40 in white Canvas cloths, \$1 and \$1.25 a yard.
- White French Serges 75c and \$1.25 a yard.
- Cream figured Mohairs, \$1.25 a yard.
- Cream corded Crepes, \$1.25 a yard.
- Silk and wool Laasdowne, \$1.25 a yard.
- 43 in. white Crepes, with plain and figured black stripes, \$1 a yard.
- White Voiles—a weaving like an etamine but lighter weight, \$1 a yard.
- White Nun's-veiling \$1 a yard.
- Plain white Crepes \$1 a yard.
- Plain white Mistral cloths, 75c a yard.
- Lace striped Mistral cloths, cream and white, \$1 a yard.
- Cream Mohairs and Sicilians, 50c to \$1.25 a yard.
- Silk and wool Sublimes, \$1 a yard.
- Cream Bedford Cords, 75c to \$1.25 a yard.
- Cream figured Sublimes, \$1 a yard.
- White Melrose cloths, 43 in. wide, 75c a yard.
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