

JOURNA GATHOLIC

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SATURDAY, MARCH 15, 1902.

Weekly Clurch Calendar.

Sunday -- March- 16- Gospel, St. John, viii, 46-59-St. Finian the Leper Mouday 17-St. Patrick, apostle of Ireland. Tuesday 18-St. Cyril, bishop, confessor and doctor. Wednesday 19- St. Juseph, spouse of Blessed Virgin Mary. Fast. Thursday 20-St. Cuthbert, bishop and confessor. Friday 21-Seven Sorrows of Blessed Virgin Mary. Fast. Saturday 22-St. Basil, pope and martyr.

The Forty Hours.

The Forty Hours will be held this month at the following places: Yan. March 9. Lyons, Port Byron, Pittsford, Mumford; SS. Peter and Paul, Elmira, Hely Rosary. March 16. East Bloomfield. Stanley; Trumansburg. March 28. Spencerport.

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THE POWER OF THE CATHOLIC CHURCH.

The resemblance in structure and spirit of the Roman Catholic Church

debt of the framers of the American constitution to the Roman Catholic Church was the chief theme of W Bourke Cockran at a meeting of the Catholic Club recently. The club observed the beginning of the silver ju-

bilee year of Pope Leo XIII. by a special meeting at which several hundred prominent Catholics were present. Justice Morgan J. O'Brien presided. A white marble bust of the pope. surrounded by palms and decorated with white lilies, was in the hall in which the exercises took place. The walls of the room were decorated with American flags, and on the platform hung a

banner bearing the pontifical arms. W. Bourke Cockran was the speaker

of the evening. He said in part.

This is not merely a religious feslival, it is patriotic as well. Here we since Protestants break away from find the explanation for our republic. the proof of its stability, the surety of its continuance, for the republic is cire to be treated as such, unless they naturally and inevitably the fruit of prove the contrary. the Catholic Church. The flag is as much the emblem of Christianity as

cifixion. The only basis on which autocratic gopernment can be defended is that people are too corrupt. When it." one looks over the world and sees that most governments are autocratic sona."

or aristocratic it shows that men have not yet reached the development that makes republics possible. What makes a republic is the moral law, not of human framing, but revealed by

all men become Catholic then republics will become universal. In the tri-| umph of the Catholic faith will come the triumph of democracy. The United States, in its underlying principles, is modelled on the faith, organization and discipline of the Catholic Church. Its vital essence is authority, and in its securing authority the Catholic it interprets itself." Church was the only source from

which its framers could obtain it. Mr. Cockran then traced the resemblances of the American Constitution to the Roman Catholic Church in detail, comparing its divisions and its the very lowest, is as good against your organization. He declared that the rea- position as yours is against her."

son the American republic had en-ODA

THE TWO BROTHERS.

CATHOLIC

(By Orestes A. Brownson.)

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

XVII.

Only a few days elapsed before John finding his brother apparently at leisure, pressed him to redeem his prom-

"You are prepared, brother, by this time, I presume, to undertake your vindication of the reformers, and to prove that they were sound lawyers and rigid reasoners?

"the church has so spread out her claims over everything that it is hard to construct an argument against her which does not apparently take for granted some point which she contends is the point to be proved, but the devil; though cunning, can be outwrited

"What! by heretics.

"Protestants are not heretics." "The church is in possession, and in and contend for what she declares to 1+ contrary to the faith they are at least presumptively heretics, and

"The church is in possession de facto, not de jure. She is a ursuper."

"Possession de facto we have agreed the cross above the altar is of the cru- is prima facie evidence of title. The leformers were, therefore, as we have seen, bound either to admit it or show good and valid reasons for questioning

"True; but they showed such rea-

'So you have said, but you have not told me the reasons themselves." I gave you as one of those reasons the fact that our Lord founded no such church as the Romish."

"But that was a reason you could March 2. Fairport. Weedsport. Penn Christ on the shores of Galilee. When the existence of the church in possesnot assign, because the simple fact of sion was prima facie evidence to the contrary.'

"I offered to prove my position from the word of God.' "But could not, because the church was in possession as the keeper and

interpreter of the word, and you could not adduce it in a sense contrary to her's without begging the question." | Behold thy Savior in His Bloody "I have the word as well as she, and

"That you have the word, or that it interprets itself, you were not able to prove. Moreover, the argument may be retorted. The church has the word as well as you, and the word interprets itself. She alleges that the word is against you and the allegation, at

"I deny her infallibility."

adverse title, and that no such title was ever issued. If you plead that there was no such church ever instituted, you are debarred from pleading an adverse title; for you plead that the church has no title, because none was ever issued. If none was ever issued there can be none in an adverse claimant. On the other hand, if you plead an adverse title, you concede what you have denied, that our Lord did institute such a church as the Catholic church claims to be; that the title she possesses has been issued and rests somewhere. This changes the whole question. There is no longer any controversy between us as to the fact whether our Lord did or did not found a church in the sense alleged,

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but simply a question whether it be the Roman Catholic church or some other." "Grant that our Lord did found such

a church as is pretended—and 1 believe in the Holy Catholic church as well as you-still I deny that it is the Romish church." "You join a new issue then, and

plead now not title, but an adverse title ?"

"Be it so for the present." "And what is the adverse claimant you set up against Rome?" "The church of which by God's grace I am an unworthy minister.'

"That is to say, the Presbyterian?" "Yes. The Presbyterian church is the visible Catholic church, out of which there is no ordinary possibility of salvation.

"So says the Westminster confession of faith. But which Presbyterian church do you mean?

"I do ot understand you." "There are, you know, brother, quite a number of Presbyterian churches: for instance, in Scotland, the Kirk,

by law established, the Free Kirk and

the Seceders; in this country the Old School, the New School and the Cum- ILV. berland Presbyterians; in England, the Presbyterian Dissenters, for the most part Unitarian; and on the Continent,

the Dutch Reformed, the Reformed German, the Genevan, and the French softion top \$1.90. Huguenots, all virtually Presbyterian churches, and very generally fallen into socinianism, radionalism, deism,

or thanscentalism. Which of these, not to mention several others, is the one you mean?'

(To be Continued.) THE AGONY IN THE GARDEN

ьweat.

His raiment with His Precious Blood is wet. And as the moonbeams thro' the ol

ives break, See how He swoons in anguish for

thy sake!

More darkling than shadows in His soul O'erwhelmed by grief which he will

not control; And like the goat which doomed to

death of yore The crimes of God's own chosen people bore:

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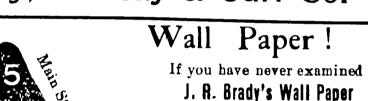
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ton top and bottom, \$3.45.



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of divine patience and meekness, and prome court to interpret the Constitu- bility for your own private underrefrained from saying any more to tion resembled that of the pope to in- standing of the word?" required. The charity of Jesus toward His enemies was seen on this He drew a parallel between the atassailed by calumny and abuse.

Insulted and calumniated as

and

schismatic, an apostate,

Samaritan and presented by a devil. | other in their purpose and work. To the first accusation He made no reply, because all knew it was false, and because, as St. Gregory says, differentism in religious practices; setting aside hers. Nothing, then, "As the word Samaritan signifies not only a schismatic, but also a guardian" in this latter sense, as a guardian of to dangerous reading. Immoral books can be sufficient to invalidate her our souls, He did not resent this name. although apparently an opprobrious one. By so doing He taught us not to reply to imputations that are evidently false and unjust. He re- majority of the population is largely good as any declaration you can make plied, however, to the other accusations because had He been silent it would phere of Protestant thought. This acts have been prejudicial to the mission He had received from His father. In fact, how could He have preached the truth, how could He be the Redeemer of the world and the mediator between God and man, if He were possessed by a devil? How could the against this pernicious poison? Bad future Christians believe in Him if reading can be counteracted by good they knew He was so possessed? The reading. Let us have Catholic litera- that our Lord founded no such church. interests of religion, therefore, required ture in our homes. Not only must we lf, then, you can prove it from the this calumny to be refuted, and on have Catholic books and newspapers, this account He did refute it, but with but we must read them and train up a meekness which one possessed by a devil could not have done. Let us learn from our divine Master to suffer false accusations for God's sake as long as they are not injuries to our character or to the interests of religion; but when silence is detrimental to truth, religion, or our neighbor, we should speak out and refute the false accusations, but always with the meekness of Jesus Christ.

New Books Received.

The following new books have been received from Benziger Bros., New York: "Corinne's Vow," by Mary T. Waggaman, price \$1.25; "As True as Gold," by Mary E. Mannix, 45 cts. ; Recruit Tommy, Collins," by Mary G. Bonesteel, 45 cts.; "Brunt and Bill," by Olsra Mulholland, 45 cts.; Mary Tracy's Fortune," by Anna T. Badlier, 45 cts

MONIES WANTED.

The Catholic Home Bureau wishes te find homes in good Catholic families e crohan children may be adopta mad brought up under the influence within the stopt or re-

a daile of any age under 12

possessed by a devil, Carist could, dured while every other republic had like Elias, have called fire from fallen was because it was founded on heaven to destroy His enemies, but the model of the Catholic Church, of God." He preferred to give us an example, That the authority invested in the Suterpret the will of God in the Church. occasion in all its greatness, and it tempts at secession in this country teaches us how we should act when and the dissent from the Roman Church. Finally he compared Lincoln

Jesus was calumniated as being a and Pope Leo as types resembling each

there is, besides, a growin glaxity in morality. This sad result is mostly due and newspapers invade many Catho- title. As she, at the worst, stands on lic homes. Our Church and her doctrines are attacked and ridiculed. The word of God is in her favor is as against us, and we live in the atmos-e to the contrary. The proof, then, on us and weakens our faith. This had been permitted to introduce it." evil tendency causes some to neglect the practice of our religion. This is unhappily the case with too many founded no such church as the Romyoung people. Is there an antidote ish." our children to read them. Good burning in the minds of the young.

It is announced that Bishop O'Dea has determined to remove the Episcopal seat of the Washington Diocese from Vancouver to Seattle and has purchased a block of land in the latter city for the erection of a Cathedral and Episcopal residence.

The Catholic faith is the religion that is faithful to the cross. It insists on self-denial. It teaches that nature must give way to grace. It idealizes suffering endured for love of God. It opposes the maxima of the prescription. But I do not waive that world. It acts upon the warning of the Lord: "Unless a man denies himself and takes up his cross daily and follows Me, he cannot be my disciple!" No other claimant to the title of Christian Church so loves poverty, chastity, obedience and mortification. Christ and Him crucified is its model and master.

Bishop Montgomery, who recently addressed the Ministerial Union of Los Angeles, Cal., upon Catholic education and the Church's stand on di-toron, is a son of the inte Senator

"Do you claim infallibility for your-"I claim infallibility for the word

"That is what logicans call ignorantia elenchi. But do you claim infalli- By man committed since the birth of

"No.' "Then you are fallible, and may fall

self?"

into error?" "I do not deny it."

"The church at the very worst is only fallible, and, therefore, at the very worst is as good as you at the very best, for at the very best you are not infallible. Consequently, your allegations of what is the word of God This is an age of unbelief and in- can never be a sufficient motive for which you can adduce from the schriptures, even conceding you all the as high ground as you can even at best, her simple declaration that the which you offered to introduce, would have availed you nothing, even if you "I do not admit that. I offered to prove, and I am able to prove, from the holy scriptures, that our Lord

"It is certain that you can introduce no passage of scripture which Open the door, let in the sun; expressly, in so many words, declares scriptures at all, you can prove it only by means of the interpretations you put upon the sacred text. But at any rate, and on any conceivable hyreading will keep the lamp of faith pothesis, the church has as much right to interpret the sacred text as you have, and her interpretations have, to say the least, as high authority as, granting you all you ask, yours can have. But she interprets the word in her favor and, according to her interpretations of the word, it is clear and undeniable that it is in her favor, and that our Lord did found such a church as she claims to be. Since, then, your Interpretation can never be a sufficient motive for setting aside hers, for that at best can be under no better than hers at worst, it follows necessarily that you can never, under any hypothesis, prove from a church as she assumes to be. All this I could say. even waiving the argument from argument. You have conceded that the church was in possession. She is, then, presumptively what she claims to be. Then her interpretations are presumptively the true interpretations, and yours against her presumptively false. For you to say, then, that no such church was ever instituted is a plain begging of the question, and so is every argument you can construct against her, drawn from the holy scriptures."

"But I may disprove the claims of the Romish church by proving posttively that some other church is the one actually founded by our Lord." "Unquestionably; but you cannot plead at one and the same time

He sinks beneath the heavy load of crime

Time. The bitter woes and sorrows he must

bear On Calvary beset Him kneeling there!

COSt Such dreadful pangs should be forever

lost This thought his bitter chal-In Hell'

who stilled The tempest, prostrate lies in agony

And prays: "Remove this bitter rup from Me.

Sweet Father. Not my will, but Thine be done." The Father looks in pity on His Son.

sends an Angel to dispel His And fears. To wipe away the Blood and dry His

tears! -REV. THOS. TWAITES.

OPEN THE DOOR.

Open the door, let in the air: The winds are sweet, and the flowers are fair.

Joy is abroad in the world to-day; If our door is wide, it may come this way.

Open the door!

He hath a smile for every one; He hath made of the raindrops gold and gems: He may change our tears to diadems Open the door!

Jpen the door of the soul; let in Strong, pure thoughts which shal banish sin.

They will grow and bloom with grace divine.

And their fruit shall be sweeter than that of the vine. Open the door!

Open the door of the heart; let in Sympathy sweet for stranger and kin It will make the halls of the heart so fair

That angels may enter unaware. Open the door!

SWEARING. Swearing is mean. A boy of hig] moral standing would almost as soon

steal a sheep as swear. Swearing is vulgar-altogether to low for a decent boy.

Swearing is cowardly-implying fear of not being believed or obeyed Swearing is ungentlemanly. A gen tleman, according to Webster, is a genteel man-well-bred, refined, Such a one would no more swear than g into the street to throw mud with chimney sweep.

Swearing is venomous showing boy's heart to be a nest of vipers, and every time he swears one of their sticks out its head.

Swearing is wiched-Violating th Divine law and provoking the dis pleasure of Him who will not hol him guiltiess who takes His name i yain.---Reformatory Record.

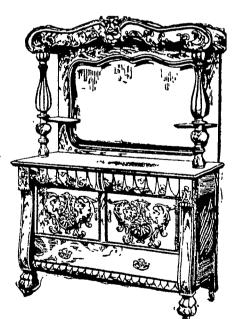


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