

THE CATHOLIC JOURNAL
CATHOLIC JOURNAL PUBLISHING COMPANY

324 1/2 East Main Street, Rochester, N. Y.

Published every Saturday at 10 o'clock

Report without delay any change of address

Communications solicited from all Catholics accompanied in every instance by the name of the author. Name of contributor withheld if desired.

Subscription Rates
Per Year, in advance \$1.00

ROCHESTER TELEPHONE 2352.

SATURDAY, JAN. 9, 1904.

Bishop Hendrick on Philippine Matters

While the non-sectarian tribute to Bishop Hendrick was a remarkable demonstration for Rochester, there was one feature of the affair which stands forth above all others.

Justice William E. Werner is so cleverly diplomatic in all his public sayings and writings that it was with surprise that his Catholic auditors heard him discuss matters in the Philippines, both past, present and future, from the standpoint of a hide-bound, undiscriminating supporter of the policy, which sees none of good in the "friars," as the religious orders are lumped by ignorant talkers.

Bishop Hendrick is too staunch a Catholic, too thorough a student of history, too much of a lover of fair play to let such sentiments pass unchallenged even in a gathering summoned to do him personal honor. Bishop Hendrick could not pass over lightly Judge Werner's characterization of the Philippine Islands as "a land that has not yet known the combined blessings of religion and liberty of conscience." The bishop of Cebu, in plain yet ringing words told the largely non-Catholic audience that "whatever of civilization, whatever of culture, whatever of refinement exists among the Filipinos must in a large degree be credited to the Spanish race and to the Spanish government. While we read much about the friars in the Philippines, it must not be forgotten that these same friars must be credited with the education, the advancement and the civilization that exists to-day in that archipelago."

Another point which Bishop Hendrick scored in favor of Spanish methods of civilization as against American ways of doing the same thing, was that to-day there are more Aztecs in Mexico, more Filipinos in the Philippines than there were when the Spaniards first landed. The same cannot be said of the American aborigines since the so-called "American methods of civilization have been in vogue."

Bishop Hendrick told his non-Catholic audience that the first printing press was set up and the first newspaper ever issued in America was by and under the direction of a Franciscan friar.

The colleges and schools in the Philippines, all founded and maintained by friars under Spanish rule, were described by Bishop Hendrick. The clear morals, strong bodies and keen intellects of the Filipinos when the American occupation took place was dwelt upon.

Bishop Hendrick reminded his hearers rather sharply that while the Spaniards may have mismanaged matters in some respects, Americans should not throw stones as we live in glass houses to some extent. The bishop probably told his hearers an unwelcome fact when he informed them that the Filipinos feared that the American government intended to compel them to accept Protestantism as a national religion and it was necessary that the American bishop be consecrated in Rome before the Filipinos could be assured that they were real Catholics and not Protestant missionaries masquerading as Catholic prelates.

Bishop Hendrick's vigorous speech was what might be expected of him and it is to be hoped that it will enlighten some of our non-Catholic friends on matters concerning which many of them have shown lamentable ignorance.

Wolves in Sheep's Clothing.

There is an old saying to the effect that it is well to beware of Greeks bearing gifts.

In these days Catholics should shun and distrust non-Catholics who in honeyed phrases praise their "independence," their "breadth of thought," their "liberalism" when they turn their back on the teachings of their parents. When they relax in strict observance of their religion, when they attend non-Catholic services, when they listen without resentment to thinly veiled sneers at practices which their fathers and mothers followed.

If Catholics only would reflect a minute they would realize that praise from non-Catholics is akin to censure because those who praise know they are weakening the faith of such Catholics and this in itself is a victory. It may be that the non-Catholic is perfectly sincere in his praise. Indeed, it may be granted that he is. Nevertheless, he does not know the reason for that practice or belief which he is covertly condemning. A non-Catholic cannot understand the Catholic religion. There is so little to his own religion—if religion it can be called—that he is not to be blamed if he cannot comprehend what a Catholic is called upon to believe and what he is required to do in order to save his soul. Instead therefore at feeling flattered at praise from non-Catholics for relaxing in his religious duties, the Catholic should feel ashamed and should try to correct the non-Catholic. If the latter be an intelligent person he will respect the Catholic who upholds his own side. If the non-Catholic shows resentment he is a bigot and no fit associate for the Catholic.

The Catholic "co eds" at the University of Rochester should not place themselves upon the defense of those who think as "College Woman" who wrote to "The Post Express" a few days ago criticizing Bishop McQuaid for recommending that Catholic young women attend a non-Catholic college. This woman also praised the "co eds" for resenting the bishop's advice.

"College Woman" avers that she "has studied the subject thoroughly" and that the bishop is wrong in his premises and conclusions, while the girls are right. She adds that the Catholic girls must be very weak in their faith if attendance upon the University of Rochester would impair their Catholicity.

This woman either is artful or ignorant. She must know that the University of Rochester is a Baptist institution and that chapel exercises, instruction in philosophy and lectures in history all are shaped with no intention of catering to the Catholic portion of this community. On the contrary they are intended to produce the contrary effect. It is the intention to make the students stauncher Protestants, or adherents of no religious tenets whatever. Neither horn of the dilemma is profitable to a Catholic student. Can it be conceived that they will learn anything that will enable them to combat the non-Catholic arguments against the Catholic church and her teachings?

True Heroism.

Amid the gruesome horror of the Chicago holocaust stands out one memorable incident. Bishop Muldoon was passing the ill-fated theatre when he learned what had happened. Regardless of his personal safety he entered the building to see if he could offer consolation and the last rites of holy mother church to the fire sufferers. He found many Catholics to whom his appearance was a ray of hope on a rapidly darkening sky. If they must die, they were assured of the assistance of God's anointed priest. None but Catholics can realize what it meant to those of that faith to die like rats in a trap, unshriven and unshorn. Bishop Muldoon's presence relieved the awful situation of that horror.

To the last the brave prelate stayed ministering to the wounded, the stricken and the dying. Indeed, he had to be removed forcibly else his own life might have been sacrificed. Remarks are heard to the effect

that no Protestant clergyman was there. Do not be harsh in criticism. Many Protestants do not believe in theatre going. On principle they would have hesitated to enter a playhouse. But even if they were at hand they could not be blamed if they did not value their lives as lightly as did Bishop Muldoon. Most Protestant clergymen have wives and families dependent upon them and their first allegiance is to their own. The Catholic priest at ordination forsakes father, mother and all relatives and gives himself wholly to God and His service. That's why it is that Catholic priests do not shrink from small-pox, leprosy, and other loathsome and contagious diseases. They go wherever God wills. Their allegiance is to Him, all else is forgotten.

Any Catholic priest would have done just what bishop Muldoon did. Nevertheless his was the action of a brave man.

ITEMS OF INTEREST.

Of the eighty-seven archbishops and bishops in France eleven have been deprived of their salaries by the government.

Pius X. while cardinal patriarch of Venice founded a conference of St. Vincent de Paul of women in every parish.

Father P. J. Lynch of St. Patrick's church, Gainesville, Fla., has 1,000 acres of farming land near his parish and wants to settle the same with a colony from Ireland.

The Most Rev. John J. Glennon, archbishop of St. Louis, has started a crusade among the Catholic churches of that city and vicinity against eucharisties and festivals for the raising of church funds.

"Modest, capable, conciliatory"—a character of Merry Del Val, the new papal secretary of state, Rome, successor to Rampolla and Antonelli.

Brother Karl.

A private dispatch from Prague announces the death of Brother Karl, probably the most famous member of the Benedictine order of monks. Before entering the cloister he was Prince Edwin Schomburg, an officer of the Austrian emperor's guard. At thirty-five his tastes suddenly changed. One day he rode to the Benedictine abbey from the parade ground and asked to be admitted to the priory. He gave a large fortune to the order and passed his days working among the poor.

The Pope's Lucky Name.

That Pope Pius X. was destined to become the successor of Leo XIII. is clearly shown, according to French occultists, in his baptismal name and the title which he bore before he was elected to the papacy. He was at that time Cardinal Giuseppe Sarto, and in these three words are found the letters which form the sentence, "Tu seras grand pape," which means, "You will be a great pope."

Shun Them.

In your way through life you will find many men who never have a kind or pleasant word to say of their neighbor. They will seem to examine his character through a microscope and find nothing in it but spots and flaws, however beautiful and perfect it may seem to others. I recommend you strongly to give these men as wide a berth as possible. Their disease is infectious, and if you do not keep aloof from them they will infect you with it. —Rev. B. Feeney.

An Unfortunate Custom.

Have a care of an unfortunate custom—it may be it has a tolerable complexion; it may be the falling is somewhat imperceptible in the single instance. Don't trust to that. It will rise in the sum. To go always a little out of the way makes a strange mistake upon the progress. A grain will grow to a burden by constant addition. To be always dipping into an estate is the way to turn beggar, and though the degrees may be gentle the misfortune will come heavy at last. A drop that is perpetually pelted will make a stone give way and grow hollow. Bacchus will be always an idol. Have a care of coming near the worship. Don't make your body a heathen temple or your health a sacrifice.

Geo. T. Boucher, FLORIST

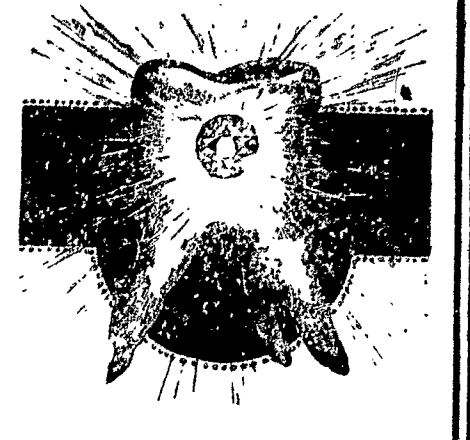
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Report of the Condition of the

Rochester Trust and Safe Deposit Co.
Rochester, N. Y.

At The Close of business Dec. 31, 1903

Resources.

Trust Building	\$ 125,000.00
New Building Site	165,000.00
Other Real Estate	00
Bonds and Mortgages	1,854,066.23
United States, British Consols, County, City and other Bonds	5,342,350.64
Overdrafts	00
Time Loans	250,000.00
Demand Loans	5,929,629.06
Cash in Banks	588,539.54
Cash on Hand	510,375.94
Total	\$14,764,961.41

Liabilities.

Capital Stock Paid in	\$ 200,000.00
Reserved for New Building	20,000.00
Surplus (earned)	823,704.41
Deposits	13,721,257.99
Total	\$14,764,961.41

Merchants Bank of Rochester

Condition at the close of business Dec. 31, 1903

Resources.

Loans	\$1,329,763.65
Real Estate	28,000.00
Bonds and Mortgages	28,892.29
CASH AND BONDS	
Cash on hand	\$131,653.83
Cash in Banks	310,569.99
Ry. and other Bonds	232,553.16
	674,776.78
	\$2,061,432.72

Liabilities.

Capital	100,000.00
Surplus and Undivided Profits	95,757.51
Deposits	1,865,675.21
	\$2,061,432.72

OFFICERS
Percy R. McPhail, President
Thomas J. Devine, Vice-President
George Weldon, 2d Vice-President
John C. Rodenbeck, Cashier

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