

THE CATHOLIC JOURNAL

PUBLISHED EVERY SATURDAY AT
324 East Main Street, Rochester, N. Y.
BY THE
CATHOLIC JOURNAL PUBLISHING
COMPANY

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Per Year, in advance, \$1.00
Entered as second class mail matter.

ROCHESTER TELEPHONE 2353.
SATURDAY, FEB. 18, 1904.

Lent.

Next week the Church will begin the observance of the solemn season of Lent. On Ash Wednesday we commemorate the opening of the season. When the priest marks the sign of the cross upon our forehead he reminds us that we are but dust and that to dust we all must return eventually. No matter what our station in life the grave will claim us in the end. The millionaire must say goodbye to this world just as must the pauper.

For the next forty days the church walks beside our Savior as He treads the way to Calvary. We follow Him as He is insulted and spit upon by the Jewish rabbi; in His prayer and bloody sweat in the garden; we see Judas betray Him with the traitor's kiss; we listen to His arraignment before Pilate; we hear the rabble prefer Barabbas to the Son of God; we accompany Him on his way to the Cross; we weep over His sufferings and agony on the Cross; we look upon Him laid in the tomb; we rejoice at His resurrection from the dead.

It is meet that we give over a small part of the year—about one ninth—from the frivolities of the world and devote our time to the furthering of our spiritual fortunes. We will profit in a spiritual sense. Besides, we will profit in a worldly way. Abstinence from feasting and worldly pleasures will benefit our systems, clear our heads and freshen our brains. We will return to our usual ways feeling better and fresher.

Lent is profitable from both a spiritual and a worldly standpoint.

"Home Rule."

One would think from reading the press dispatches that the cities of New York were crying out for "Home Rule." That may be true of New York but Rochester's charter gives her citizens as much home rule as they need, provided that the proper sort of officials are elected.

One argument for inducing the powers of the city legislature officials is that the responsibility for decision as to whether the saloons should be opened on Sundays could be shifted from the state legislature and the state administration. That may be cowardly viewed in the abstract—but it is thought to be clever politics. It is argued that the people in given localities should be allowed to decide what they shall eat or drink. The opponents of that theory contend that the theory of government is to confer the greatest good on the greatest number and that a majority of the people of the state are opposed to any proposition to open the saloons on Sundays.

Bishop Colton of Buffalo, has come out strongly in opposition to the Sunday opening proposition and we incline to the opinion that he will be supported by most Catholic thinking men and women in Rochester and Buffalo. The thought of saloons being opened on Sundays is repugnant to most of us.

Doubleless, Mr. Littleton is Gratified.

The Hon. Martin W. Littleton, who worships so profoundly at the shrine of Reason, should feel highly gratified at the fruits of the last "revolution of reason" in the sister Republic of France.

Not satisfied with driving out of France the religious orders which have kept the young, succored the

needy and fed the hungry, Premier Combes—who, like Littleton, worships at Reason's shrine—has announced his intention of "disciplining" Cardinals Richer, Langenieux and Comille, because they have ventured to disagree with the governmental policy toward the religious orders and its other anti-Catholic manifestations.

This does not proceed from a "court, corrupt and cruel" but from the head of a supposed republic where freedom of speech is supposed to prevail.

What would Mr. Littleton say were President Roosevelt to announce that the Rev. Dr. Parkhurst was to be "disciplined" because he had dared to disapprove of Mr. Roosevelt's "strenuous life" or had ventured to suggest that there lived greater men than Elihu Root?

Wouldn't Mr. Littleton rave if Governor Odell were to announce that he proposed to "discipline" Bishop Doane because he had presumed to criticize and oppose the governor's plan to unify the educational departments of the New York state government?

Yet either announcement would be equally consistent with the French premier's recent announcements and actions.

Really, Mr. Littleton, that "revolution of reason" was not the best phrase in the English language.

Mr. Sargent Bowled Over.

James Sargent, the professional litigant and A. P. A. for sake of amusement, has sustained a crushing defeat in his malicious attempt to prevent the Catholic orphans of Rochester from obtaining that secular instruction which the laws insist must be furnished to the wards of the state.

The Supreme court, the Appellate division and the court of Appeals in turn bowled Mr. Sargent over and decided the state must educate its wards, also that the state or municipality has a perfect right to employ and pay from the public treasury members of a religious order, even if they do wear a certain style garb and turn their salaries into the order to which they belong, to impart secular instruction to the orphans provided that the Sisters possess the requisite capacity for teaching which the regulations of the state department of public instruction may prescribe.

Such decision was to be expected. It is good common sense and quite often law is but common sense, legally applied.

James Sargent is commonly rated as a shrewd, hard-headed man of affairs. How he ever came to embark in this insane litigation we cannot even imagine. His pocket book has suffered, moreover, because he must pay all the costs of the court proceedings. We have heard it hinted that Mr. Sargent was the mouthpiece of other bigots who feared their standing in business or social world might be jeopardized if they appeared openly in the game but we did not credit the assertion because we doubt if another could be found willing to throw away good money in a sure-to-lose game.

If Sargent's pocket has suffered that is the only compensating fact in a mighty, senseless, nasty piece of small business.

Just a Few Corrections.

For the last six months the secular press has been filled with "news" about the Catholic University at Washington. First we were told that the institution was to be placed in charge of one of the great religious orders, probably the Sulpicians. Then it was given out that the archbishops of the country met at the university and decide to convene a plenary council in the United States. Next the public was told that the bishops were divided on the proposition to hold a plenary council and hence the matter would be decided in Rome whence Archbishop Farley was going to demand that another American cardinal be named.

A few days ago, in order to dispose of these ridiculous reports sent to the press of New York a signed statement categorically denying each and all of these statements.

Will the papers cease publishing misleading statements about Catholic matters?

Probably not. Then it is up to the Catholics to withhold patronage from papers which

cannot be relied upon for accurate information.

The Law of Contrast.

"In these our days of creedless churches and religious upheavals" says the Catholic Union and Times, "the thoughtful Catholic must with grateful heart, turn from the sea of confusion and uncertainty which he beholds in the non Catholic world around, to the infallible Church which Christ has established upon indestructible and changeless Rock of Peter. This Church which is the spouse of Christ, yea, even His very alter ego, is as the gate of heaven for the groaning human race. To her keeping has the Redeemer of men confided a vicariate trust—to teach, command and correct in His name—and the guarantee that this trust would be faithfully discharged to the end of time is abundantly given in the dual promise of Christ that He would be with His Church all days, and that the Spirit of Truth, which, after His ascension, He would send, would abide with her forever."

"The theological storm centre of the present time is the person of our Lord" says the Baptist Commonwealth of Philadelphia. "There are those who for the most part are to be considered orthodox who have a feeling of reservation when they come to consider the divinity of Christ. They are inclined to discount the story of the virgin birth, and while ready to acknowledge the divineness of Christ, they are not inclined to believe Him divine in the sense of being divinity incarnate. Naturally, those who would be orthodox emphasize as strongly as possible the divinity of our Lord. In fact so strongly do they emphasize it that they are inclined, many of them, to take the position of His absolute deity in the sense of His being God Himself."

Protestantism may well be called a heretical monstrosity. Its adherents call themselves Christians and yet are in doubt about the divinity of Christ! "They are inclined to discount" even the revelations. "Behold a Virgin shall conceive and bear a Son and His name shall be called Emmanuel."

What a satisfaction it is to follow a church which is set upon a Rock, whose teachings have been handed down in unbroken succession from Christ Himself to His representatives on earth to-day One may be converted to Catholicity because when he becomes a Catholic he turns from something to nothing.

No one can be converted from Catholicity to Protestantism because then he leaves something for nothing. A Catholic may turn his back on Catholicity but he is never "converted."

Why Not Here.

EDITOR CATHOLIC JOURNAL:
Why is it that the Rochester Knights of Columbus are not so active in Catholic matters as their brother knights in other cities of the country?

In New York the knights have endowed beds in the hospitals and they give an annual charity ball from which funds are derived to maintain these beds. In Jersey City and Scranton the councils own their own club houses. In New York the knights have organized into a branch of the International Truth Society and are exerting their efforts to refute charges made against our holy church and religion.

In Washington, Philadelphia and Boston and other Catholic centers the Knights of Columbus are leaders in Catholic thought and Catholic works of various sorts.

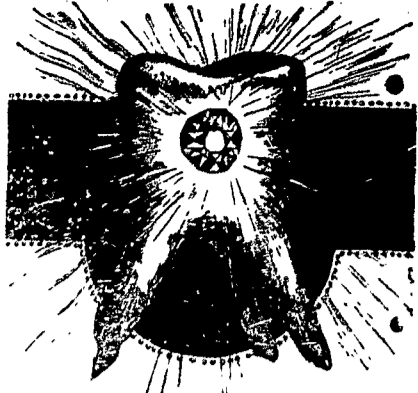
We hear nothing of this in Rochester. The knights here have not endowed a bed or a room in St. Mary's hospital. They have not taken an active part in endowing a professorship in St. Bernard's seminary. They do not even follow the example of the Knights Templar and pay a visit to the orphan asylums.

Rochester council does not lack good Catholic members, it is not without men of ability and talent, men, too, who are leaders in their respective walks of life. Why is not Rochester Council, collectively, a greater force for good in the Catholic community? A. K. C.

Geo. T. Boucher,

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