

THE CATHOLIC JOURNAL

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REMOVAL.

On April 1st we will move to No. 22 Cortland Street, where we have secured better quarters for our increasing business. All orders for job printing will be promptly taken care of in our usual prompt and efficient manner.

Tempest in a Teapot

Considerable excitement has been caused among the Knights of Columbus because the "Catholic Transcript" of Hartford, in a recent article predicted a conflict between the Catholic church and the Knights of Columbus. Members of the order will appreciate the statement made to the New York "Times" by District Deputy Dr. John T. Coyle in the course of which he said:

"There can be no antagonism between the Knight of Columbus and the Catholic Church. The Knights of Columbus is Catholic from its first to its final degree, and it is to day the strongest society of Catholic laymen in the country, its members numbering 105,000, and residing in every part of the United States except Idaho and Arizona. Owing to the nature of the obligation taken by a Knight of Columbus, and the statements that he must make, by reason of the order's ritual, in the presence of his fellow members, it is impossible for him to be other than a royal member of the Church, unless he is a master hypocrite and a skilled actor.

"The ritual of the order has been submitted to every bishop into whose diocese it has entered, and whether or not it has received any official documentary approval, it exists in such diocese with the consent, tacit or otherwise, of its bishop. The society of the Knights of Columbus received the cordial approval of Cardinal Satolli, the first Papal Delegate to this country, and has to-day the same approval of the present Papal Delegate, Mgr. Falconio.

"The attitude of the hierarchy in general toward the order is shown by the fact that the following bishops are members of it: Bishop John J. O'Connor of Newark, Bishop Byrne of Memphis, Bishop O'Connell of Portland, Me., and Bishop Muldoon of Chicago.

As to its final, or fourth degree being in thorough accord with the teachings and principles of the Catholic Church, it is sufficient to say that when this degree was first exemplified, in New York City on Feb. 22, 1900, one of the principal exponents of its ritual was Ogdensburg, N. Y., and of the 1200 candidates who then received the degree 104 were Catholic priests.

"The presence of the Archbishop of New York at the charity balls given by the Knights of Columbus in this city expresses the attitude of the metropolitan. And, furthermore, this society of Catholic laymen will, on the 13th of April next, present to the Catholic University at Washington, in the presence of many of the hierarchy of the country and a great assemblage of the Knights of Columbus, who will journey thither for that purpose, the sum of \$50,000, with which to endow a chair in that University.

"These facts speak for themselves as to the relations between the church in general and this New York society. Every time that the Knights of Columbus meet in national council they invariably begin their proceedings by sending their filial regard to the Pon-

tif through the bishop of the diocese, and they invariably receive by cablegram the Apostolic blessing."

The Catholic Journal has sufficient confidence in the Catholicity of the Rochester members of the Knights of Columbus to predict that if the church were to declare against the order that they would submit cheerfully and give up their cherished order forthwith.

Foul Mouthed Bigot.

Rochester has been pestered again by one of those foul-mouthed bigots who imagine that the good people of Rochester are dwelling in too much peace and unity and hence that it was about time to stir up trouble by letting fly a fusillade of abuse of the Catholic church, its priests and communicants. Of course the blatant flat is—the goes by the title of a bishop of the Episcopalian church—did not make these charges against the Catholics of Rochester. It may be suspected that motives of prudence not any consideration of decency or love for Catholics dictated this cowardly evasion but let that pass.

The man in question came here to Rochester to lecture before a church organization, whether an admission fee was charged we do not know but that the object of the gathering was to increase contributions for Episcopalian mission work in Brazil where the bishop is stationed is certain. It is equally certain that these clerical mountebanks always seem to think that the proper methods to pursue to arouse their hearers to the proper degree of generosity is to hammer the "popo and popery."

The Rt. Rev. Mr. Kinsolving followed the beaten path of the Shepherds the Fultons and the rest of the ilk. He told his hearers that the Porto Ricans, Filipinos and Brazilians were a bad lot. Possibly they are from his standpoint but the reason he alleges for their condition is that they are Catholics, that they worship images, that they pay more attention to many things than they do to religion and, lastly, and worst of all they do not receive Mr. Kinsolving and his brother missionaries with open arms and do not accept the brand of religion they offer to exchange for valuable concessions from the afresaid natives.

Then the bishop made some vulgar suggestions—to low to find place in this journal—which must have been highly entertaining to his audience unless, indeed, they came prepared to listen to something risque and suggestive. We hate to believe the latter so we will assume that the bishop disgusted his auditors. Then why do respectable people tolerate such gentlemen and their ribald abuse of people who worship as do 60,000 of their fellow-townsmen?

If won't do for weak-kneed Catholics to say "Oh, well, he's talking about Brazil. Probably things are bad there." If these gentlemen dared they would say the identical things about Rochester Catholics that they say about Brazil Catholics. Possibly they do make those statements about American Catholics when they talk in Brazil. Catholics of Rochester ought to resent insults to their co-religionists in other countries as they would repel assaults on themselves. If we do not stand together, can we expect others to stand by us when we are assailed?

"But how about the Brazilians?" asks somebody. Here is what Rev. Mr. Peyton another Episcopalian clergyman had to say about the Filipinos before the bishops of his church in St. Louis:

"I found in all the towns a magnificent church. I attended mass several times, and the churches were always full of natives, even under unfavorable circumstances, on account of the military occupation. There are almost no seats in these churches, the services lasting from an hour to an hour and a half. Never in my life have I observed more evident signs of deep devotion than those I witnessed there—the men kneeling or prostrated before the altar and the women on their knees or seated on the floor. Nobody left the church during the services, nor spoke to any one. There is no sectarian spirit there. All have been instructed in the creed, in prayer, in the ten commandments, and in the catechism. All have been baptized in infancy. I do not know that there exists in the world

people as pure, as moral and as devout as the Filipino people."

If Bishop Kinsolving misinformed his hearers about the Filipinos should his assertions about the Brazilians be received with any greater degree of credence.

Vicar General Hickey sent to the papers of Rochester a vigorous protest against the malicious, loose and unsubstantiated statements made by Mr. Kinsolving which should carry weight with the non Catholics of Rochester especially as Dr. Hickey says his only object "is a protest against unfair, untruthful and uncalled for utterances on the part of a stranger in our city."

It is now up to the Episcopal Church Club of Rochester either to substantiate the truth of Bishop Kinsolving's utterances or to disclaim responsibility for the gentlemen's statements.

"Physician Heal Thyself"

William H. Taft, now secretary of war, but erstwhile President Roosevelt's chief civilizer for the Philippines, is a native of Ohio.

The lynching of a negro murderer—just a plain everyday murderer without the adjuncts which provoke lynchings in the south—which has necessitated the establishment of a martial law in the capital of a state, took place in Ohio the state which prides itself as "the mother of presidents."

The details of the Ohio lynching are too horrible to print in our columns. Suffice it to say that we have read no more gruesome tale in the despatches from the Philippines during the last four years.

Why don't we civilize the United States?

Is This The Reason?

Can it be possible that in the following paragraph the "Masonic Standard" has furnished a clue to the undeserved sympathy expressed through out the United States, in press and pulpit, for Japan in the present conflict with Russia?

"On September 12, 1903, the Masonic Standard published an exhaustive article on the history of Freemasonry in Russia. There is now no Freemasonry in the czar's dominions, nor has there been for many years. On August 1, 1822, a ukase was issued which closed the doors of all Masonic lodges in Russia and forbade the reopening of them at any future time. We read that 'the fraternity obeyed without a murmur, and the decree is still in force.' There is nothing in the czar's system of government, nor in the embarrassing situation in which he now finds himself, which appeals very strongly to the sympathies of Freemasons."

"Pat pourri" in the "Union and Times" contains this paragraph: "Poor Rochester! A few days ago several millions in money and a large part of her congested business district went up in fire. Now she is in danger of untold losses by flood. Let us hope that purification by fire and cleansing by water will produce a Rochester fairer than ever." The fire damage is being repaired rapidly while the flood danger has been averted. But it would take more than purification by fire and cleansing by water to make Buffalo half so beautiful a city as Rochester.

Rochester's non Catholic clergymen generally, preach about everything but the gospel. On a recent Sunday the preachers talked about the big fire, the Russian-Japanese war, the post office scandals, the triumphs of electricity and every other subject but the gospel. Catholics attending the Lenten services know that our priests find so much in Christ's gospel to preach about that they have neither time nor need consult the daily press for sermon topics.

It may be asked whether a statement made by Rev. Dr. Parkhurst a few days ago in an address on St. Patrick does not furnish an explanation for the lamentable ignorance concerning Ireland and the Irish which the divine frequently displays. "As for the American" said Dr. Parkhurst "what he knows of Ireland he has gained for the most part by reading English books."

Why was it that no Protestant clergyman rose up this year and claimed St. Patrick was a Baptist, a

Presbyterian, a Methodist or a Christian Scientist?

What were the Rochester Hibernalans doing that they permitted Emmet's birthday to pass unobserved? Surely they would object were one to characterize them as less patriotic than the sons of Erin of Philadelphia and elsewhere.

ASYLUMS FOR CHILDREN.

Some Conclusions Drawn From a Study of Recent Statistics.

Asylums for children benefit of their parents are essential. As places of refuge in distress, as homes to provide for orphans until they can be placed out with families they are necessary. The institutional education and the asylum rearing of such children should, however, be as brief as circumstances will permit.

The religious who give their lives to caring for the homeless do a great charity, and their heroic work should be appreciated. However, results appear to spring from the system itself that demonstrate that such care and such refuge should be extended over the shortest possible time.

This question came up lately in a discussion in Brooklyn. Figures were presented showing that 60 per cent of the persons who are sent to the Elmira reformatory, the state institution where criminals of the younger sort are sent with indeterminate sentences, in the hope that they may then be reformed, are persons who as children were brought up and trained in institutions instead of in homes. It was also stated that 50 per cent of the mothers in one of the state maternity institutions were of the same class and that all the babies in the Westchester jail during one winter started life in a hospital or an asylum.

Such statistics and knowledge gleaned from experience show that there is something lacking in the character of children who are reared in institutions. The central people are forced to the conclusion that the sooner the young inmates of asylums are placed in families the better it will be for the children even though the food or clothing or the care may not be as good as that they enjoyed in the institution.

In an asylum the children are, as a rule, collectively reared and educated under a system which does not tend to develop their individuality, their judgment, their self reliance or their self dependence.

Poor must be the home that will not in the final rounding up show better results for the children than for those reared under the best institutional conditions.

Hot-house plants cannot stand the cold blasts of winter, neither can children destitute of character stand up in the hard battle of life. Catholic World.

The Church and the War.

The Voice della Verita, the Vatican organ, referring to the war in the far east, says that "illegitimate interference" prevented the late Pope from participating in the peace conference at The Hague, adding:

"The absence of a papal representative has brought no good fortune to the convener of the conference, as the czar is the first to fight with a foreign country, and Europe has separated herself from the questions in dispute. If the late Pope had participated at The Hague conference perhaps the influence of the present Pope might have resulted in avoiding a conflict, the consequences of which are unmeasurable."

The Vatican authorities are most preoccupied with the condition of the Catholic missions in Korea, Manchuria and Japan, which are entrusted to bishops belonging to the foreign mission of Paris, who have spiritual control over 80,000 Catholics in Japan, 4,200 in Korea and 3,400 in Manchuria, it being predicted that the Catholics will suffer in the event of either a victory or defeat of Japan.

A Minister a Convert.

The Rev. Harry E. Gilchrist, rector of St. Luke's Protestant Episcopal Church of Roselle, N. J., created a sensation at an early mass at St. Joseph's Roman Catholic church in that town on Feb. 17 by publicly declaring his belief in the Catholic faith. Mr. Gilchrist had recently followed a course of instruction under the Rev. Father Westman. A number of friends attended the ceremony. After renunciation of the Protestant faith Mr. Gilchrist was baptized. The sponsors were Baron and Baroness von Udelle. Mr. Gilchrist is about thirty-eight years old and has a wife and two children. He resigned the rectorship of St. Luke's church, which he had filled for twelve years, to enter upon a business career.

Pope's Message to Negroes.

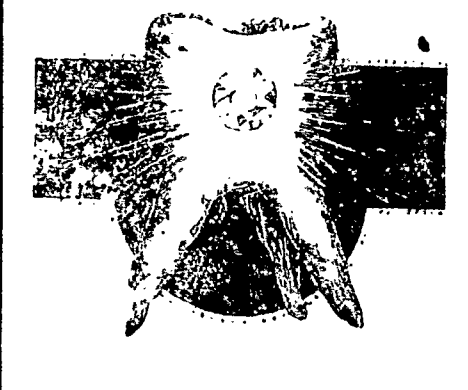
The Pope has recently sent a message to the negroes of America through Father John E. Burke of New York. He said: "Tell them, the colored people of New York, as well as the United States, that I send them the papal blessing. Bid them be patient, bid them so order their lives that there shall be no criticism. Tell them I shall always watch with the tenderest interest their progress, and in the end, I am satisfied, all will be well."

News Reports From Rome. So many lying newspaper reports are circulated from time to time in regard to our Holy Father the Pope that it has been suggested the Vatican have a regular agency for the denial of such damaging rumors. We fear, however, the papers would be unwilling to publish the denials of all the wild stories dished out to the public. The denials do not appear as sensational as the reports themselves.—Church Calendar of West Virginia.

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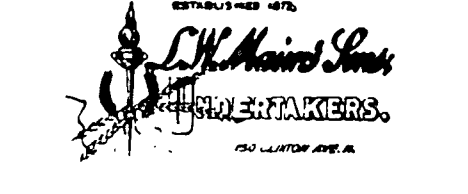
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NOTICE TO CREDITORS—Pursuant to an order of Hon. Geo. A. Benton, Surrogate of the County of Monroe, notice is hereby given, according to law, to all persons having claims or demands against Mary Murphy, late of the City of Rochester, County of Monroe, State of New York, deceased, to present the same, with vouchers therefor, to the undersigned John M. Murphy, at his place for the transaction of business as such executor, at 226 Powers Block, Rochester, on or before the 20th day of June 1904. Dated Dec. 12, 1903.
John M. Murphy, Executor.

CITY NEWS AGENTS.
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