

The Catholic Journal

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UNPARALLELED STUPIDITY.

Just at the present time newspapers throughout the country are making a great outcry about the unlimited license that some metropolitan newspapers exercise in newsgathering. Some of these same papers contain notices editorially that, while they may not result so fatally, are far more malicious in their intent and calculated to work greater harm. Thursday's *Democrat and Chronicle* furnishes an example of this. In an article on the recent French elections the following appears:

Although nearly all the Catholic bishops of France declared against the government and the republic, and ordered the priests to preach against it, the preaching accomplished little.

Although this statement is made almost out of whole cloth, still, in view of the facts, the prelates would have been fully justified in such action. The Minister of Public Worship addressed to the Episcopal body of France one of the most remarkable electioneering documents extant. He did not stop at trifles, but exacted from the clergy the most absolute neutrality, and peremptorily forbade any manifestation of political preference, even where the interests of religion were at stake. He even went so far as to threaten priests whom he suspected of systematic hostility with striking their names off the list of those stipended by the state. In fact he went so far that Mgr. Tregaro, the distinguished Bishop of Seer, inquired if henceforth priests in France were to be looked upon as helots and pariahs. After all this would it have been any wonder if the priests had opposed the government? But according to the *Democrat*, they attacked both government and republic. Read what the *Revue des Deux Mondes*, as quoted by the Paris correspondent of the *London Tablet*, says:

Doubtless the most prudent attitude for the clergy is to keep aloof from the quarrels of political parties; however, we must add in truth, that in not one of the recent pastorals of the bishops has the Republic been attacked. What does the *Democrat* say to that? It may be urged that the *Revue des Deux Mondes* is prejudiced in the matter. Possibly so; but its statement is entitled to some consideration in that it is published at the scene of the action and should be supposed to be partially conversant with what it is writing about. A late dispatch to the *London Chronicle* states that President Carnot, through the Archbishop of Rheims, has sent a personal letter to his Holiness, thanking him for his neutrality in the French elections, in return for which the President promises to support the moderate constitutional policy of the church. This substantiates our position.

It is an extraordinary free lance. We wonder what the editor of the *Democrat* would

say if President Harrison, on whom our contemporary showers a superabundance of blind and idolatrous devotion, were to issue an order forbidding clergymen to mix in political matters, even to the extent of expressing a party preference! We incline to the opinion that the *Democrat* would forget its political devotion long enough to protest against such a high-handed attempt at gag law. Of course it may be intimated that the clergymen, being stipended by the state, had no right to mix in elections. Well, the teachers in France are paid by the state, still the Minister of Public Education ordered them to throw themselves headlong into the struggle and aid the government.

A little further the *Democrat* says: Many of the priests obeyed in a perfunctory way, believing that the republic ought to be sustained. Others raged against the government, and about twenty of these have been suspended by the government.

As to the first half of the quotation, after what we have written, we can only say: "It may be taken for what our readers think it worth." As to the latter half, it is only necessary to remark that it shows what a parody upon a free government the present French government is.

The *Democrat* closes by saying:

The Pope is no longer master in France. It is well for France and well for the Pope. The sooner he ceases to interfere with the civil concerns of nations the better for the Catholic Church, and the better for the countries which are called upon to resist his domination in political affairs.

No, by the present aspect of affairs the Pope is not master. Neither is religion held in very high esteem by the reigning government, if recent events are any criterion. Our contemporary must continue the off-refuted charge that the Church interferes in political affairs. Our Holy Church never meddles with political affairs; but when injustice is perpetrated by political parties, this trenches upon the domain of morals, and then the Church speaks with no uncertain voice. Perhaps the words recently spoken by the wise Cardinal Richard, Archbishop of Paris, may prove instructive to our contemporary:

"We are," he says, "and will ever remain strangers to questions concerning political forms of government. The interests confided to us, that is the care of souls, to lead them on to eternal salvation, are of a superior order, and we will never bring them down to the level of political competitions. * * * It is, therefore, with entire liberty that we urge you not to forget that in the discharge of your social duties there is a question superior to any question of policy or economy—it is, the upholding of Christian faith and Christian principles in our land."

We have nothing to add, save that had the French priests done less than they did, they would not have been men, and that the unparalleled stupidity exhibited by some editors in attempting to handle matters about which, as appears by their own statements, they know nothing, and about which they take no pains to inform themselves, is one of the greatest abuses of American journalism. The editor of the *Democrat* may be well posted on some matters, but religion is evidently not included in the list.

Rochester has some interest in new western bishops just appointed. Rt. Rev. Joseph B. Cotter, bishops of Winona, lived in this city at one time as his father did newspaper work in this city about 1850. Rt. Rev. James Shanley, bishop of Jamestown, was born in Western New York, but in what place we are unable to state.

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WHEN AND WHY.

Every day from some corner of the state or another comes the intelligence of the of some man who, up to the time of the expose of his criminal act, has stood high among his fellows. Society often deplores the culprit and sends up the cry "a great man fallen." A fall there certainly has been but how long has the victim been tottering in high place? What man ever, in a same moment committed a crime for which he had not prepared himself by many sinful, though perhaps hidden, acts? Society dephres the crime and pities the criminal, but society takes no thought of the sin. "My son," said a worldly wise philosopher, "beware of the crime of being found out." This is the position of the world. Wiser men would say "avoid the sins that are not crimes that you may never

commit a crime. Few of many prosperous men who day by day are guilty of sins, as criminal in themselves and their effects as crimes most hated think that they are preparing themselves for crime. When the blow comes the criminal looks back only far enough to see the last temptation, yielding to which he has fallen. Only from the superficial view of worldly life is it possible to look at crime as the giving way of man's entire moral or civil nature to a single temptation. The thought of crime is so revolting to the normal mind that it is impossible to conceive of it being accepted, at once, in any degree much less to the extent of overpowering the whole man. Sin is a disobedience of the Divine command, crime is a violation of the law of the state, yet crime is the culmination of sin. Crime, sin and vice are sometimes used synonymously and vice is regarded as the least of the three still.

Vice is a monster of so frightful mien, As, to be hated, need but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, then embrace. How much more true is this of crime. Sin we must all, but commit a crime? Never.

THE HOLY ROSARY.

This month is the one of the year especially devoted to the most Holy Rosary. Last week the JOURNAL published a summary of the decree of his Holiness in reference to the October devotions, also the prayer to St. Joseph, presented to be recited every day. Last Sunday was the day set apart for the feast of the Holy Rosary, and was appropriately observed in all the churches. Elsewhere we publish the instructive sermon delivered by the Right Rev. Bishop.

Many beautiful reflections are called forth by the Rosary. Who can repeat the prayers without being impressed by their simplicity, as well as by the depth of their meaning? The Our Father the prayer laid down by our Lord Himself for us to follow. The first part of the Hail Mary is the salutation of the angel to the Blessed Virgin at the time of the Annunciation. The latter half of the Hail Mary is the outburst that might be expected from the heart of a person filled with love for the Savior of mankind. What more natural than that he should pour forth his soul in prayer and supplication to the Blessed Mother of Jesus?

The Bishop has beautifully outlined in his sermon the benefit of the Rosary to the child, the mother, the sinner, the priest, the bishop, the Holy Father himself. One instance more

of its help may be given: When you sit by the bedside of a near and loved relative and watch him (or her) slowly passing from this world into eternity, what a comfort it is to raise your eyes, swimming with tears, toward Heaven and say "Holy Mary, Mother of God, pray for him (or her) at the hour of his (or her) death." And when all is over and your loved one has been laid away in the silent grave, the words of the same prayer recur to your mind and coupled with "Thy will be done," calmness comes to your heart and you become more reconciled to the hand of Providence. Who then shall say that the devotion of the Rosary is not a help, a strength, a comfort to the Christian?

It has often been remarked that no matter how hard a man may become nor to what depths of sin and degradation he may have descended, if he ever were brought up in the Catholic church, when any danger or calamity threatens, the words of the Hail Mary seem to burst spontaneously from his lips. It seems he might forget all the truths instilled in his youth, but the prayer to our lady still lingers in his mind, and years spent in vice and sin cannot obliterate it. Though he may be homeless, friendless, though his own mother may long since be sleeping beneath the sod, still he turns instinctively to the Mother of Christ, his Redeemer, and invokes her aid. Then who shall say that these prayers to the Blessed Virgin will not be honored by God, the Father or God, the Son.

Let all endeavor to recite at least five decades of the Rosary during the month of October.

CONTEMPORARY OPINIONS.

The first number of the CATHOLIC JOURNAL has appeared. It is a five-column four-page weekly, and the general make up of the paper is very attractive. The JOURNAL will be devoted entirely to the interests of the Catholics of the Rochester diocese, both religious and secular. It will be issued every Saturday. —*Rochester Union and Advertiser*.

The first issue of the CATHOLIC JOURNAL, a weekly paper devoted to the interests of the Catholics of the Rochester diocese, made its appearance yesterday. It is a four page paper and the typographical work and general make up are very pretty. On the first page is a cut and sketch of Bishop McQuaid; the rest of the paper is devoted to Catholic news of Rochester and the other parishes of the diocese. —*Rochester Democrat and Chronicle*.

The first number of the CATHOLIC JOURNAL appeared last week. It will be issued Saturdays and will be devoted to matters of interest to the Roman Catholics of Rochester and vicinity. —*Rochester Post-Express*.

The CATHOLIC JOURNAL is the name of a new paper published in Rochester. It was started for the benefit of Catholics in Rochester, and ought to be well supported.

The first number of the CATHOLIC JOURNAL, a periodical to be devoted to the interests of the Catholics of Rochester and this diocese, has just come to our table. It is typographically and in a literary sense a very neat little journal. A portrait of the bishop adorns the first page. —*Rochester Morning Herald*.

We have received the first number of the CATHOLIC JOURNAL, published at Rochester, N.Y. It is a bright and new paper and promises to be a worthy addition to Catholic journalism. We extend cordial greetings and wish it every success. —*Connecticut Catholic*.

A new-born paper opened its eyes upon this weary world in this city on Saturday. It is christened the CATHOLIC JOURNAL. It isn't very large, but it may grow. Best wishes. —*Rochester Correspondent Catholic Union and Times*.

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CATHOLIC CONGRESS.

Following is the programme of the Catholic centennial:

Sunday, Nov. 10.—Pontifical Mass at 10 A. M.; celebrant, Most Rev. John T. Williams, Archbishop of Boston. Sermon by the Most Rev. J. P. Ryan, Archbishop of Philadelphia. Pontifical Mass at half-past seven P. M.; celebrant, Most Rev. Michael Heiss, Archbishop of Milwaukee. Sermon by the Most Rev. John Ireland, Archbishop of St. Paul.

Monday.—Meeting of the Catholic Congress in Concordia Hall (first session 10 A. M. to 1 P. M.; session 3 P. M. to 4 P. M.) and reception to the visiting prelates at Concordia Hall, 7:30 to 10 P. M. Addresses by Charles B. Roberts, of Westminster, Md., and Martin F. Morris, of Washington, D. C. Response by Most Rev. William H. Elder, of Cincinnati, and grand illumination.

Tuesday.—Meeting of the Catholic Congress (third session 10 A. M. to 12 M.; fourth session, 3 P. M. to 7 P. M.) Torch-light procession.

Wednesday.—Dedication of the Catholic University at Washington, D. C.; ceremony of dedication by Cardinal Gibbons at 10:30 A. M.; Pontifical Mass at 11 A. M.; sermon by Rt. Rev. R. Gilmore, Bishop of Cleveland. Opening of the University course at 4 P. M.; oration by Right Rev. John L. Spaulding, of Peoria, Ill.; Latin poem by Professor Schroeder.

ST. MICHAEL'S CHURCH.

The work on the new St. Michael's church is progressing favorably and will repay a visit. When completed, it will be one of the handsomest sacred edifices in the state. Its cost will be about \$125,000. The pastor, Rev. Fridolin Pascual, has been unceasing in his work for the new church and when it is finished, the congregation will have reason to be proud of it.

The new church is of Gothic architecture and in the form of a Latin cross. The dimensions will be: length 177 feet; width of transept, 92 feet; width of nave, 12 feet; height of ridge-pole of roof from the ground, 96 feet; height of middle arch of auditorium, 62 feet. The walls will be constructed of Lockport white sandstone, with the exception of the case walls which will be of Medina brownstone. The roof will be of slate. Above the Clinton street front will project a tower with a tapering spire, the top of which will be 220 feet from the pavement. The base of the tower, in which will be the belfry, will be 28 feet square. At the intersection of the roofs of the nave and transept there will be a secondary tower of an ornamental nature, attractively constructed and extending 48 feet above the roof and 140 feet from the ground. There will be three entrances in front of the church, each surmounted by a gable. Stained glass windows will be placed above and back of each front entrance, the center window being larger than the others. Directly over the main entrance will be a statue of the Blessed Michael, the Archangel with uplifted spear tramping on Satan and driving him down. The nave and transept will be lighted by ten large stained glass windows, five on each side. In the semi-circular sanctuary will be set five more windows adorned with representations of St. Michael, St. Gabriel, St. Raphael, Angel with St. Joseph and Guardian Angel with child. There will be 1,100 sittings and this number can be increased at any time by building a gallery. The vestry in the rear of the church will be built so as to connect the church with the parochial residence. The present school building will be altered into a school house, the building now used as a school house being too small to accommodate all the children of the parish. The contractor for the mason work is H. H. Edgerton; Joseph May, a member of the congregation, has the carpenter contract, and Whitmore, Ranber & Vicenas that for cut stone.

The JOURNAL can be found at Merk's, Washington hall block, New York Central depot; J. H. Sigl, 160 North Clinton st.; Darrows opposite Whittcomb