

The Catholic Journal

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SOCIAL ORGANIZATIONS.

At the annual convention of the Monroe County Women's Christian Temperance Union, held at Brockport, on October 16th and 17th, among the questions discussed was the following:

"Should we try to obtain members from Roman Catholics?" Of course the answer was in the affirmative.

We do not question the good intentions of the W. C. T. U. In fact we think it accomplishes much good, and does not become rabid or fanatical. But the question we have quoted leads to some grave reflections.

Catholic women cannot, because of their religion, affiliate themselves with the W. C. T. U.

The meetings are invariably accompanied by devotional exercises, which are essentially Protestant because conducted by members of that persuasion.

This alone would give the Catholic woman a feeling that she was an intruder. Then, too, the members of the W. C. T. U. seem to think it incumbent upon them to talk and lecture in public.

This brings forward another reason why Catholic women should not join the W. C. T. U. They (the Catholic women) have too much respect for themselves to set up as parsons and go around endeavoring to force people to believe as they do under penalty of being placed on their black list.

The Catholic women believe that to their spiritual advisers belongs the task of preaching. They, too, think that a woman loses much of the fine feelings inherent to her sex by posing as a modern instructor, and they think their place is at home, where they can, by watching carefully, over the members of their own families, rear a generation which will not need so much public solicitude.

But a graver reflection still is called forth by this question. The W. C. T. U. means to do more than "win members from the Roman Catholics."

Having enrolled Catholic women among its members is but the entering wedge toward weaning them from their faith. Once in the circle, they will hear their holy religion spoken lightly of if not openly assailed.

Gradually they are liable to become indifferent to their faith, and learn to regard attendance at mass as not essential, neglect their religious duties, in fact, become that useless mortal—a bad Catholic.

The transition may be even more complete; they may renounce their holy religion altogether. Do not these reasons furnish sufficient cause for Catholic women not becoming members of the W. C. T. U.?

This proposal looks very plausible and as though the proposers were actuated by purely benevolent intentions. Perhaps they are; but the

organization is essentially Protestant and should be run by persons of that persuasion.

By these assertions it is not meant to asperse the good name of the W. C. T. U. Not by any means; but it is managed and controlled by Protestant women, and they should seek to confine their operations to members of their own denominations.

These facts excite the inquiry, "Should Catholics be members of Protestant social organizations, if they are under the protection of denominations of that persuasion?"

In our opinion the answer is emphatically, No? The same reasons that were adduced in the opening of this article apply with equal force. Protestants are always glad to receive Catholics as members. They always try to make them at home and give them

prominent places in their organizations. Why all this solicitude? They hope to win them from their faith. Catholic young people should shun these organizations. The plea is often urged in extenuation by Catholics who join Protestant societies that they get into good society by so doing.

Is that the best reason you can adduce? It is an extremely airy one. If you are ashamed of the society in your own Church, why don't you leave it and not seek to assume the name of Catholic, while shirking the duties incumbent upon you as members of our Holy Church?

In conclusion, we beg leave to say that Catholics should aim to have societies of their own equal and superior to those of Protestant sects. Let the young people of each parish form a society—whether for mutual benefit, literary study or purely social purposes, it matters not—and let each one enter heartily into the work.

Avoid bickerings and petty jealousies, endeavor to make each member feel at home, and try to induce all the young people of your congregation to become members.

Just at this point a hint to the older members may not be amiss. Encourage your young people to organize. By so doing you will be more liable to bind them close to the church and render abortive all the well-laid plans of our opponents to lure our Catholic young people from the faith.

Neither priest nor congregation will regret organization of their young people. They will find them prepared for church work when they need them. And more than all, such societies will tend to check, in a great measure, the growing evil of mixed marriages.

These few thoughts are thrown out as suggestions that we hope will bear fruit.

We are glad to see evidences of moves in this direction in several quarters. The members of the Y. M. C. A. of the Cathedral can attest the value of their association. St. Peter and Paul's parish already has a fine hall, where the young men can meet and enjoy themselves under the eyes of their spiritual advisers; St. Joseph's will soon be similarly blessed, likewise the Holy Redeemer parish.

We hope the good work will keep progressing until every parish in the diocese has its parish hall, where attractions will be provided that will keep the young people within our own fold.

LAST Sunday the Cincinnati Telegraph celebrated its fifty-ninth birthday. We extend congratulations to our contemporary and hope it may live to celebrate its centennial.

Advertisement in the Journal.

GOLDWIN'S MYTH.

That insane, worse than insane, idiot, Professor (?) Goldwin Smith, has not yet given over his railings at America and the Americans.

He seems to be actuated less by feelings of animosity towards the American nation, than by bitter, intense hatred of the Irish race, at least that portion of it which is working heart and soul for Home Rule for Ireland.

The Professor recently charged that all the acts of Presidents Cleveland and Harrison have been dominated by the Irish vote, and whines in the following strain: "Was it worth while to rebel against George III if the end was to be such a bondage of the national soul as this?"

When the Professor turns to Canada, he fairly froths at the mouth when he mentions that both federal and provincial legislatures have passed resolutions of sympathy with, as he terms it, "the cause of disunion in Great Britain."

Granting all Prof. Smith's frenzied premises, we answer that it was worth a thousand times more than the Revolution of 1776 cost to be free from the odious yoke of the country that fathers such a pitiful example of assinine idiocy as Goldwin Smith.

If we are ruled by the Irish, it is at least by our own free will; at least we are dominated by people who contribute as much as any other to the support and maintenance of our government, and among whom are some of the smartest representative men of the continent; at least we do not have to sing "God Save" a monarch whom more than half of her subjects regard as a mere figure-head, subservient to the wishes of her advisers; at least we choose who shall govern us.

Do not all these returns infinitely more than repay us for the exquisite pleasure of supporting a nonentity who represents the majesty of a foreign power, who does naught but draw his salary and act as the presiding genius at balls and national celebrations?

This man Smith is too flutulent to be considered seriously, even for a moment. He received the great setback of his career when he encountered the scathing tongue of Chauncey Depew in New York some time ago. Since that time he has, to use a slang expression, "lost his grip."

He has sunk so low, even in the estimation of Canadians, that he has been blackballed when he applied for membership in an Irish Protestant society of Toronto. The man has received so many snubs and insults, all of which he himself provoked by his silly, nonsensical ravings, that it is to be wondered he dares open his month or write an article. But he possesses the proverbially tough British cuticle to such an extent that all criticism and indignation alike fall unheeded upon him, and nothing short of being stricken deaf, dumb and blind will ever end his senseless babbling.

We wonder what the brave Orangemen of Canada and the "Noble Thirteen" legislators who so furiously protested against allowing the Pope to divide the pitiful sum restored to its rightful owners, the Catholics, by the Jesuits' Estates bill, will say when they learn that it is seriously proposed to make the Holy Father the arbiter between the United States and the monarchy they so frantically besought to disallow the Jesuits' Estate bill in the fisheries dispute.

We imagine they will asseverate in their own minds, if they dare not openly, that the Pope will soon rule Great Britain.

CONTEMPORARY OPINIONS.

The following, from the Catholic News so well explains the JOURNAL's position in the Catholic newspaper world that we give it in full:

We welcome to the increasing ranks of the Catholic press the bright accession, "The Catholic Journal" of Rochester, N. Y., which comes with a portrait of the Bishop of that city in its first number. It shows enterprise and a determination to give local and general news. The Catholic press in this or any country, in fact, is divided into two classes, papers in accord with the local ecclesiastical authority, and willing and ready to act in agreement with the policy considered by those appointed by the Church to direct the Church in the diocese; or perfectly independent papers, owing no allegiance except to the judgment of the editors as Catholics.

The later can do good, and often do exercise a beneficial influence, but they should never be published so as to convey to Catholics or those outside the Church, the impression that they speak for any but themselves alone. An old and well established Catholic journal may and occasionally does pass into the hands of persons who are not in harmony with the diocesan authority. As journalists the managers are free to express their opinions, but they are not free to do so under any misunderstanding, leading Catholics to suppose that a harmony once established still exists. The diocesan authority can then without infringing any real liberty of the press, caution the journal to adhere to certain principles or explain to his flock the exact position of the journal in question. For want of understanding this distinction some of the secular papers have recently been led into unjust and unfair comments.

The CATHOLIC JOURNAL is the title of a new paper just started to meet a long-felt want in the Diocese of Rochester, N. Y.—Catholic Mirror.

The CATHOLIC JOURNAL of Rochester is a new and lively candidate for journalistic honors. We wish it every success.—Freeman's Journal.

The CATHOLIC JOURNAL is a new weekly issued every Saturday in Rochester, N. Y. The JOURNAL is neatly printed, newsy and entertaining. A former resident of Pictou is Editor-in-chief, and Mr. E. J. Ryan business manager.—Pictou, Ont. Times.

The CATHOLIC JOURNAL is the name of a neat-looking, well-edited four-page weekly, just started in Rochester, N. Y. It has a good field, and starts out as if it meant to grow to its requirements. The Pilot welcomes it to the ranks of journalism, and wishes it a long and successful career.—Boston Pilot.

Volume 1, No. 1, of THE CATHOLIC JOURNAL, has been published in Rochester. It is neat looking and spicy, and gives indications of a prosperous future. ** The paper is to be published weekly and the subscription price is \$1.00 per year.—Phelps Citizen.

Another new paper called the CATHOLIC JOURNAL, has been published in Rochester, in the interest of the Catholic people of the Flower City. Although it is small, it is promising and interesting, and bids fair to fill a long-felt want in the above city with such a large Catholic population. It is very neat in appearance, and we have no doubt that in a very short time it will prove a valuable acquisition to the now powerful press of the United States. The Freeman wishes it every success.—The Canadian Freeman.

We are in receipt of the first number of "THE CATHOLIC JOURNAL" devoted to the interest of the diocese of Rochester, N. Y., and which presents a fine portrait of Bishop McQuaid. In its "leader" it speaks thus of a matter that we think Catholic business men and journalists neglect.

"As to advertising." When the well-informed business man wishes to advertise, the first question that naturally asks itself is "How can I place my advertisements so that they will bring me the greatest returns?" To such a one, we answer that one of the best advertising mediums will be through the columns of the JOURNAL.—Catholic Telegraph.

The Rochester Evening Times has appeared in a new dress. It now has eight columns to the page and is as bright and newsy as ever. A five o'clock edition is now issued. We congratulate our contemporary.

DIOCESAN NEWS.

Will Maas, of Webster, and Miss Rosa Matz, of Ontario, were married at Holy Trinity church, Webster, on Thursday last.

On Wednesday last Rev. R. J. Story, of Brockport, united in matrimony Mr. T. L. O'Brien, of Holly, and Miss Maggie Reynolds, of Hamlin, in the Church of the Assumption B. V. M. at Brockport.

DANSVILLE NOTES. Dansville, Oct. 22.—On Monday morning Mr. Jos. Gahney, of Hornellsville and Miss Ella Coleman, of this village, were married at St. Patrick's church by Rev. J. H. Day. They are well known in Dansville, and have the best wishes of a host of friends.

During the absence of Miss Lizzie Day, her position as organist in St. Patrick's church was filled by Miss Kittie Powers.

Miss Nellie Day, of Aurora, is in Dansville pursuing her studies at St. Patrick's school. The Total Abstinence society has adopted its constitution and by-laws. A fair for the benefit of St. Patrick's church will be held the last week in November. Entertainments are being prepared for each night, everyone is working hard, and great results are anticipated.

The Forty Hours' Devotion.

THE ORDER TO BE OBSERVED IN THE CHURCHES IN THIS DIOCESE.

- St. Mary's, Rushville, November 10. St. Mary's, Dansville, November 10. St. John's, Ridge Road, November 10. Church of Our Lady of Victory, Rochester, November 10.

The Forty Hours' Devotion at the Church of the Holy Ghost, Springwater, opened on Sunday evening last. There was a large attendance. An eloquent sermon was preached by Rev. J. H. Straten, of St. Michael's church, Rochester. The devotion closed on Wednesday morning.

On Sunday evening last the Forty Hours' Adoration began at Shortsville. A large attendance was present throughout the services and the devotion was much enjoyed by all who participated. The following priests took part: Rev. Fathers Nelligan, Phelps, Lee, of Clifton Springs, Payne, of Geneva, and Day, of Dansville.

The Forty Hours Devotion at Livonia, opened in St. Michael's church on Sunday last. In the morning the pastor announced the arrangements for the week. Rev. T. G. Murphy, of Holy Apostles' church, Rochester, preached Sunday evening; Rev. Charles Flaherty, of Mt. Morris, Monday evening, and Rev. Augustine O'Neil, of Scottsville, Tuesday evening. The devotions closed on Wednesday morning. High Mass was celebrated by Rev. Simon FitzSimons, of Lima. The attendance throughout was large and the exercises enjoyed by all. Father Hendricks was especially zealous in bringing out all his congregation to attend the holy services.

The Forty Hours Devotion will begin next Sunday in Holy Cross church, Charlotte.

Weekly Church Calendar.

- OCTOBER, SATURDAY 26.—St. Evaristus, Pope and Martyr. SUNDAY 27.—Twentieth after Pentecost. Gospel, St. John IV, 46, 53. St. Frumentius, Bishop and Confessor. MONDAY, 28.—SS. Simon and Jude, Apostles. TUESDAY 29.—St. Narcissus, Bishop. WEDNESDAY 30.—St. Marcellus, Martyr. THURSDAY 31.—St. Quintin, Martyr. FRIDAY, NOV. 1.—ALL SAINTS. SATURDAY 2.—All Souls.

The Ogdensburg Courier speaks thus plainly and forcibly on the subject of mixed marriages: No prudent man or woman, Catholic or Protestant, should be so foolish as to risk the happiness of a life time by contracting a union which only by accident or exception can let their conscience rest.

Since, then, even temporal interest and temporal happiness are at stake, we hope that those who allow no higher motive to influence them, will by this fact be dissuaded from what Pope Benedict XIV so justly styled "detestable" unions.