

## The Catholic Journal

PUBLISHED EVERY SATURDAY.

BY THE CATHOLIC JOURNAL PUBLISHING COMPANY.

EDWARD J. RYAN, Business Manager.

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If paper is not received Saturday notify the office.

Report without delay any change of address.

Communications intended for publication.

should be addressed to the Editor; all business.

communications to the Business Manager.

Pay no money to agents unless they have cre-

dential signed by us.

SUBSCRIPTION RATES:

Per Year, \$1.00; Six Months, 50 Cts.

Entered as second class mail matter.

Weekly Church Calendar.

Sun. Dec. 7—Second Sunday of Advent.

Gospel, St. Matt. xi, 2-10; St. Ambrose,

Bishop, Con. Mar.

Mon. 8—The Immaculate Conception.

Tues. 9—St. Leocadia, Virgin and Mar.

Wed. 10—St. Melchisedech, Pope &amp; Mar.

Thurs. 11—St. Damasus, Pope &amp; Conf.

Fri. 12—St. Cormac, Abbot.

Sat. 13—St. Lucy, Virgin and Martyr.

Forty Hours' Adoration.

WHEN IT WILL BE OBSERVED—

THE DEANERIES.

The Forty Hours' Exposition of the

Blessed Sacrament will be held in this

diocese as follows:

Dec. 6—St. Peter and Paul's, Roch.

Jan. 24, 1891—St. Mary's Hospital.

Jan. 15—First Sunday in Lent: Holy

Family, Auburn; Scottsville, Clyde

22—Brookport, Aurora, Mt. Morris,

Watertown.

March 1—Fairport, Weedsport, Penn

Yan. 8—Lyons, Port Byron, Pitts-

ford, Mumford. 15—St. Mary's,

Auburn, East Bloomfield, Stanley,

Spencerport.

April 5—Palmyra, East Rush, Web-

ster, Canandaigua, Cayuga. 12—

St. Bridget's, Roch.; Newark. 19—

Scipio, Caledonia, Geneva, Victor,

26—Seneca Falls, Avon, Ontario,

St. Mary's Roch.; Moravia.

May 3—Montezuma, Immaculate Con-

ception and Holy Family, Roch.;

Ovid, Honeye Falls. 10—Nunda,

Clifton Springs, Union Springs,

West Bloomfield, Holy Apostles,

Roch. 17—Corpus Christi, Roch.;

Tramansburg, It. etc.

June 21—Perth, St. Alphonsus, Ant.

August 30—Macedon, McLean, Holy

Redemptor, Rochester.

Sept. 6—Oriskany, Groton, Romulus. 13

—St. Boniface, Roch.; Churchville.

27—St. Michael's, Roch.; Our

Mother of Sorrows, Lady Hill.

Oct. 4—St. Joseph's, Roch.; Dundee,

Geneva. 11—Lima, Farmersville,

Phelps, Coldwater. 18—Livonia,

Northville, Charlotte. 20—St. Fran-

cis Xavier's, Roch.; Honeye Falls.

Nov. 8—Rushville, St. Mary's Dan-

sville, St. John's, Greece. 22—Our

Lady of Victory, Roch.; St. Pat-

rick's, Danville.

DEANERIES.

The Deanery of Rochester com-

prises all the parishes in Monroe coun-

ty except Honeye Falls; also the

parishes of Palmyra, Macedon and

Victor.

The Deanery of Avon comprises

all parishes in Livingston county; also

the parishes of East Bloomfield and

Honeye Falls.

The Deanery of Geneva comprises

all the parishes in Ontario county ex-

cept East Bloomfield and Victor; also

"Mansfield, Clyde, Lyons, Penn Yan

parishes in Seneca county.

The Deanery of Auburn comprises

all parishes in Cayuga county; also

the parishes of

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## STRANGE IDEAS OF TOLERANCE.

After admitting that secular pa-

pers should not meddle in religious

affairs, the Jury last week switched

off to the school question, concern-

ing which it remarks:

"The public school only occupies

about twenty-four hours of the week. The

American people intend to keep it free

from religious influence because they

know, and all the world knows, that the

church, the Sunday school and the home

circle, operating during six whole days in

the week, are quite sufficient for the reli-

gious needs of the children."

The American people know nothing

of the kind. Some Americans hold that

opinion, but at least one-sixth of the

citizens of this country hold directly

opposite views. Here, then we have

one class of citizens who believe the

child receives sufficient religious in-

struction in the home, the church and

the Sunday school; on the other hand

we have a class of citizens who be-

lieve the child does not. Have not

citizens of the latter class as good

a right to advocate their opinions as

the former? And, to use familiar

words, are admirers of the former class

justified in "clawing the air," and

becoming "hysterical" because all do

not think as they do? One class

would be quite willing to pay for ed-

ucating their own children according

to their own ideas, and let the other

side do likewise. But the former class,

being in a majority, compels the lat-

ter to pay twice for educating their

children as they wish them educated.

What strange ideas of tolerance the

Jury entertains, forsooth, and what

conceptions of right and justice!

The Jury has much to say about

"liberal Catholics," or those milk and

water creatures who sneak about mak-

ing apologies for acts of the grand

old Church which their shallow minds

cannot understand or appreciate. Let

us remind the Jury that there are also

two classes of Americans. Sensible,

broad-minded citizens are not troubled

with foolish fears of a return to "the

old butcheries." They leave such

mad ravings to the class represented

by the eccentric old gentleman com-

monly known as the "American par-

ty, who goes about distributing pic-

tures of the American eagle and car-

icatures of the Pope; and to fanatics

like the Boston Committee of One

Hundred. Is the Jury proud of such

company? It needs but to continue

making "progress" in the present di-

rection to find itself back with the

convent-burning Know-nothings and

further on, with the Pritan bigots of

New England.

The Jury becomes humorous when

it says Catholic countries are mak-

ing amends for past misdeeds by erect-

ing monuments to men like Bruno.

True, the bulk of the population may

be Catholic, but to say that the acts

of the Masonic sects, of the atheists

and infidels who rule those countries

are chargeable to Catholics, is trav-

ersing history with a vengeance. And

here, again, the Jury's strange idea of

tolerance crops out. It fails to see

the injustice done the Catholics of

Italy in having their property confis-

cated and liberties destroyed. In

some future issue we will endeavor

to give Bruno, the attention such an

apostrophe of beastliness deserves.

It is strange that a journal aspir-

ing to such high ideals as our con-

temporary does should seek to rob

the Catholic Church of the credit due

her in the advancement of woman.

No other factor since the dawn of

creation has been so potent in that

advancement. In ancient Greece and

Rome, the wife or mother was held in

about the same estimation as a good

## EMPLOYER AND EMPLOYEE.

Father Stewart's Views on this Important

Question.

After the Post-Communion last Sun-

day, Father Stewart addressed an im-

mense congregation in St. Mary's

church at the High Mass. A more im-

portant or difficult question could

scarcely be selected by any speaker

or writer. Indeed, it is the all absorb-

ing topic of the day everywhere, but

especially in this community. We did

not depend entirely on ourselves to

form a judgment of the manner in

which the subject was treated. It de-

lighted all the sensible and thought-

ful people who had the pleasure of

hearing it. It was praised by almost

the entire congregation. We are

pleased to know this, and we con-

gratulate the speaker on the courage

displayed, and on the good advice given.

We hope it may help both employ-

er and employee to adjust the differ-

ence between them, and restore peace,

harmony and prosperity to our city.

We regret that we cannot give his re-

marks verbatim. The following is the

substance of his discourse, which oc-

cupied twenty-five minutes in delivery

to the most attentive audience we

have ever seen.—[Ed. CATH. JOURNAL.]

"My Dear Brethren," the speaker

said, "You may easily judge from this

departure from our ordinary course,

that a matter of great importance oc-

cupies my most anxious thoughts.

You have heard only part of the ser-

mon intended for this Mass, and again

the pulpit is replaced here for the sec-

ond time to-day. May God guide my

words into your hearts, and may they

produce fruits of harmony, peace and

prosperity in our beautiful city. Duty

demands that I speak to you of the in-

pending calamity produced by strikes

and lockouts.

Some may say that this is purely a

temporal matter and is outside the

province of the pulpit. I answer: No,

it is a matter of justice and morality.

It is a matter that may lead to a viola-

tion of the Commandments of God.

Religion is the guide and guard of

these and must therefore raise her

voice fearlessly to inculcate their ob-

servance. Some may be offended at

what I am going to say. It will only

be a very few senseless people who

are blinded by passion or prejudice.

I cannot be suspected of favoring

capital, since I have not one shoe man-

ufacturer in my congregation. I am

acquainted with only a very few of

them in this city, and even with these

I have had no communication of any

kind, except to salute them on the

street in passing, as etiquette de-

mands from one gentleman towards

another. I have among my people a

large, respectable and esteemed body

of employees. Therefore my sympa-

thies are with the laboring classes. If

reports are true, and they seem to be,

a crisis is approaching our commu-

nity which may bring ruin and calami-

ty in its train. A lockout is threat-

ened, and thousands of men and wo-

men may be thrown out of work in

consequence. They will not be the

only sufferers by enforced idleness.

Many more thousands dependent up-

on their earnings will suffer,

by this war between capital and

labor. No wonder cool, calm, sensi-

ble people dread the morrow. These

strikes and lockouts spring from sel-

fishness, pride and passion. Feeling

is so strong on both sides, that the

press and the pulpit fear to touch

the subject, lest the tender sensibilities

of either might be wounded. There

is at ways a suspicion with friends

of labor that both these guides of the

public opinion and morality are in fa-

## LOCAL.

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