

Catholic Journal

PUBLISHED WEEKLY.

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SATURDAY, APRIL 25, 1891.

Weekly Church Calendar.

April 26—4th Sunday after Easter.

April 27—St. John the Evangelist.

April 28—St. Peter the Apostle.

April 29—St. Paul the Apostle.

April 30—St. George the Martyr.

May 1—St. Joseph the Worker.

May 2—St. Anthony the Abbot.

May 3—St. Basil the Great.

May 4—St. Gregory the Great.

May 5—St. John the Baptist.

May 6—St. John the Evangelist.

May 7—St. Peter the Apostle.

May 8—St. Paul the Apostle.

May 9—St. George the Martyr.

May 10—St. Joseph the Worker.

May 11—St. Anthony the Abbot.

May 12—St. Basil the Great.

May 13—St. Gregory the Great.

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May 17—St. Paul the Apostle.

May 18—St. George the Martyr.

May 19—St. Joseph the Worker.

May 20—St. Anthony the Abbot.

May 21—St. Basil the Great.

May 22—St. Gregory the Great.

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commodity is "The Angel of the Dark."

This comes with an ill grace from the editor of a paper who filled a jubilee issue with personal puffery and flattery, inch deep on every page.

Two editions of the *U. and T.* of April 16 were run off the press. One was for the diocese of Rochester; the other for that of Buffalo. The Rochester edition designated Catholic orphan asylums as "pauper protectories." A lingering sense of decency may, at the last moment, have averted the mind of the reverend priest, and led him to think that this characterization of orphan asylums, of which they have many in the Buffalo diocese, would scarcely answer, while its coarse vulgarity would just suit the less refined atmosphere of Rochester. Really, he was over-sensitive for once. Buffalo people have been too long accustomed to vulgarities in the columns of the *U. and T.* to mind such a trifle as this. And then the dash in the Buffalo edition left free scope for the imagination.

If it be true that orphan asylums are pauper institutions, whose inmates are entitled to sneers, what shall be said of ecclesiastical seminaries? Are they not built and maintained by the piety and generosity of a devout Catholic people? Without such help few candidates for the priesthood would be able to pay their way through the long years of study and training demanded of them. The Catholic people, cheerfully and with a good heart, pay their money, asking in return only that these priests shall prove worthy of their high vocation. The people do not look on their ecclesiastical seminaries as pauper institutions any more than they regard as such the homes they provide for the care of fatherless children.

PAUPER PROTECTOR.

We read in the 25th chapter of St. Matthew:

"Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was a stranger, and you took me in; Naked, and you covered me; Sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or, when did we see thee sick or in prison, and came to thee? And the King answering, shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me."

Indeed, Christ had a most tender solicitude for the young ones of the flock. Orphans are looked on by Christians as God's special children. He took from their natural guardians, but raised up Christian hearts full of tender sympathy and love to replace those whom He called to Himself. How true priests glow with eloquence when they plead the cause of God's fatherless children! Who has not felt his heart beat and his eyes moisten when listening to pleas on behalf of the little ones of Christ's flocks—Christ's own. These bereaved children are not criminals; it is not their fault that they are left orphans.

They are not like grown up men and women whose crimes have rendered them helpless, and dependent on the care of others. If charity permitted, the finger of scorn might be pointed at such men. But it has been reserved for a Catholic priest to taunt a Catholic bishop that he was left an orphan when seven or eight years old, and found in the loving kindness of others the care his tender youth needed. Of the same character is the sneer with which the priest alludes to the refining influences of the religious women, Sisters of Charity, who watched over the early years of the future bishop. They certainly did not teach the boy to speak of bishops as "fellows," as "assassins," as "stuck pigs," as "Jonahs," etc. Christ and Cronin are not in accord in all things.

The disgrace of this indecency falls on all who lend any countenance to the writer of this coarse and brutal vulgarity; on the Catholics of Rochester as on those of Buffalo. Chiefly responsible, however, are the stockholders of the Buffalo Catholic Publication Co.,

THE HISTORY OF THE CASE.

In our issue of Feb. 28, this case occurred:

"To sin in thought, is sin half-committed." The *Northwestern Chronicle*, of St. Paul, took exception to this line, remarking: "The *CATH. JOURNAL* says, 'to sin in thought is sin, etc.' Our esteemed contemporary mistakes. To sin in thought is sin wholly committed." We might have replied to this becoming criticism by quoting these lines of Dryden:

"Though unpolluted yet with actual ill, She half commits, who sins but in her will!"

But the incident seemed so trifling that we let the matter drop. The *Chronicle's* issue bore date March 6. By this time the Buffalo *Cath. U. and T.* had discovered a chance to assail the Bishop of Rochester, and made use of it by publishing the following on March 12:

Listen to this specimen of Rochester theology. Says the *Catholic Journal* of that town:

"To sin in thought, etc. Any Buffalo Catholic child could have told that. Tom Thumb boiler-plate sheet that 'to sin in thought' is sin wholly committed. We advise the devil down there to keep his eye upon the man who writes the editorials for his paper, else we shall have to report him to the Propaganda—not the devil, but the other fellow."

There was no mistaking whom the *U. and T.* was aiming at when it wrote of "the man who does the heavy editorials for his paper, the fellow whom he threatens to report to the Propaganda." It was evident that the reverend editor had lost his head, and that if given time enough he himself would tell his readers who was this "other fellow."

On the 28th of March this *JOURNAL* copied from the *Le Constitutionnel* of Buffalo, a Catholic paper published in the interests of the Catholic Deaf and Dumb Asylum of that city, an article in which the editor of the *U. and T.* was taken to task for his inconsistency in commending women for their interference in political affairs in one line, and censuring them for daring to advocate woman suffrage at another time. The women must have forgotten to send to Rev. Patrick Cronin for his permission to open their mouths. So he described them, the members of the "Women's Congress meeting in Washington," as "Sempiternal, old hens that assembled to cackle about their rights and wrongs." This sort of language may smack of smartness, but it is the grossest of vulgarity.

For transferring to our columns the *Le Constitutionnel* article with the caption "Vulgarity and Inconsistency Rebuked," the *U. and T.* treated the *JOURNAL* to another notice on the 2nd of April, as follows:

"Wincing under the theological clouting which we recently administered to the man who does the heavy editorial business for the Tom Thumb boiler-plate *Catholic Journal* of Rochester, that individual has been 'laying in for us'—as the boys say—while nursing his stiffer rib. Alas, that after five weeks of solemn incubation the 'lay' should be only a borrowed bog-gawn!"

In the *JOURNAL* of April 11, we placed before our readers the above elegant extract as a sample of the vulgarity in which the writer indulges, and challenged the editor of the *U. and T.* to drop insinuations, and tell his readers who this fellow was who did the heavy editorial of the *JOURNAL*.

The Buffalo *Catholic Union and Times* in "The Veiled Prophet" editorial lets out its open secret, and points its finger at the bishop of Rochester. "The Veiled Prophet" is given in full in another column.

We have said our say. We leave the rest to the respectable Catholics of Buffalo and Rochester whose honor is at stake, and to the shareholders of the Buffalo Catholic Publication Co., whose credit and consciences are wounded by the scandalous doings of their hired agent.

IS IT SO?

Not long since, in conversation with a priest of mature years, and one who is a keen observer and deep thinker, he remarked: "They tell us the Church in this country is increasing rapidly. It is possible, probably, we are increasing in numbers, but are we increasing in

the quality of our faith? Are Catholics as staunch as formerly? Are they as intensely proud of their Catholicity? I think not."

We may not all agree with the reverend gentleman, but his statements furnish food for reflection. We incline to the opinion that there is more truth than poetry in what he says and we have no desire to pose as a pessimist either.

In our experience, we have often wondered at the diffidence, almost shame, with which too many Catholic young men of to-day avoid their Catholicity. In fact, you may associate with not a few a long time and never dream they are or ought to be Catholics. They seem to think it somewhat of a stigma to be pointed out as a Catholic. They are not as proud of their faith as were their parents. Perhaps they have imbibed a spirit of undemonstrativeness but we cannot help wishing that occasionally they would be a trifle more aggressive. With young women the case is different. They are prouder of their faith, more devout in the practice of their religion, and love their Church, more—at least apparently. The weaker sex generally shame the sterner when religion is the question involved. This should not be so. Men should be stronger in their faith than women. They have no excuse to offer in that women are naturally more religious than men. The latter have been endowed by nature with far stronger characters than women—at least that is the proud boast of Creation's Masterpieces—and therefore they should put their sisters to the blush, certainly equal them.

On our first page we publish the first installment of three eminent non-Catholic opinions on the parochial and State school system. All three are unanimous in awarding high merit and capability to the parochial school, and two at least appeal for some just and equitable arrangement by which parental and State schools may both exist and whereby the Catholic taxpayer will be spared the injustice of paying the school-tax twice. Read these extracts.

To labor for the great affair of salvation only with a view to self; to fulfill the duties of a Christian more from fear of the punishment which awaits their omission, though doubtless a good disposition, is with equal certainty a very imperfect one, springing from devotion to self, rather than devotion to God.

FEAR is the beginning of wisdom, hope its progress, love and devotion its consummation.

City Church Directory.

ST. PATRICK'S CATHEDRAL—Hunt street corner Frank. Children's Mass in School chapel at 7:30 a. m. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. Benediction and Sermon, 7:30 p. m. from Holy Mass, 8:30 p. m. and 9:30 p. m. Vespers, 7:30 p. m. R. Rev. B. J. McQuaid, Very Rev. Mgr. DeKee, Chancellor; Rev. J. P. Kieran, Rector; Rev. Francis McGinnis, E. Hartigan, James J. Hartley, Edward J. Hanna, D. D. John G. Van Ness, John P. Quinn.

ST. MARY'S—South street near Court. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. R. Rev. J. F. Stewart, Rector; Revs. Felix O'Hanlon, Angelo Lugero.

IMMACULATE CONCEPTION—Rymouth avenue. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. Very Rev. James F. O'Hare, V. G., Rector; Rev. William Gleason.

ST. BERGOT'S—Gorham street near N. Clinton. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. Rev. Thomas A. Hendrick, Rector.

CHURCH OF THE HOLY ROSARY—Lynch avenue corner of Apple street. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. Rev. Timothy C. Murphy, Rector.

CORPUS CHRISTI—East Main street. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. Rev. J. J. Donavan, Rector.

CHURCH OF THE HOLY ROSARY—Rowe street corner of Finch. Mass at 10 a. m. Attended from the Cathedral.

OUR LADY OF VICTORY (French)—Pleasant street. Masses at 8 and 10:30 a. m. Vespers, 7:30 p. m. Rev. Alphonsus A. Notebaert, Rector.

ST. JOSEPH'S (German)—Franklin street near N. Clinton. Masses at 8:30, 9:30, 10 a. m. Vespers, 7:30 p. m. Rev. Joseph Wirth, Rector.

ST. PETER AND PAUL'S (German)—Maple street corner King. Masses at 7:30 a. m. and 10 a. m. Vespers, 7:30 p. m. Masses Holy Days, 6 and 8:30 a. m. Rector, Rev. J. J. Donavan.

ST. MICHAEL'S (German)—North Clinton street corner Evergreen. Children's Mass at 8:30 a. m. Mass at 10 a. m. Vespers, 7:30 p. m. Rev. Fridolin Fiedler, Rector.

HOLY FAMILY (German)—Jay street Masses at 7:30 a. m. and 10:30 a. m. Holy Days, 6, 9, 10:30 a. m. Vespers on Sunday, 7:30 p. m. Rev. Dietrich Laurer, Rector.

HOLY REDEMPTION (German)—Hudson street corner Catharine. Masses at 7:30 a. m. and 10:30 a. m. Vespers, 7:30 p. m. Rev. Francis C. Oberholzer, Rector.

ST. FRANCIS XAVIER (Ger.)—Ray st., opp. Third avenue. Masses at 8 and 10 a. m. Vespers, 7:30 p. m. Rev. Matthias J. Heister, Rector.

ST. BERNARD'S (German)—Grand street. Masses at 8 and 10 a. m. In summer early Mass is held at 7:30 a. m. Vespers, 7:30 p. m. Rev. Herman Renner, Rector.

ST. STANISLAUS (Polish)—St. Stanislaus avenue. Masses at 10 a. m. Vespers, 7:30 p. m. Rev. Theophilus Szadlinski, Rector.

REPUBLICAN LEAGUE MEETING.

Communications, Speeches and Resolutions.

CINCINNATI, April 23.—The delegates were slow in assembling for the second day's session of the National Republican league, and it was almost 11 o'clock when Chairman Thurston rapped for order. A petition signed by Mayor Pingree, Gen. Alger and many prominent citizens of Detroit was presented to the convention yesterday morning to have the National league meet in that city next year.

Chairman Thurston urged the delegates to be harmonious in their action, and stated that there would be no disposition on his part to prevent a free interchange of Republican sentiment.

A communication was read from Hon. William M. Everts of New York, commending the league's work, and impressing upon the delegates the importance of the work before the convention. Also, one from Hon. Ellis S. Roberts, assistant treasurer at New York.

The reading of Mr. Roberts' letter was concluded, and others were read from Congressman Boutwell, Senator Manderson and Rev. D. W. White of New York. The words of the secretary "from Senator Sherman" elicited applause. Letters of regret were read from Hon. Charles Foster, Hon. Redfield Proctor, Congressman Ray of New York, N. Stockbridge, Gen. R. A. Alger and several others.

While the secretary was reading the letters of regret the delegates became impatient and there was a disposition to shut off the reading of any more.

"From the president of the United States" aroused the convention once more, and there was a tremendous outburst of applause. The delegates cheered and many of them stood on chairs and shouted themselves hoarse. President Harrison's letter of regret was then read.

A dispatch was read from Hon. J. S. Clarkson, urging the importance of the issues which will be involved in the campaign of 1892 and the power of the league as a political factor.

The chair called for the report of the committee on resolutions.

The resolutions deplore the death of Gen. Sherman and Secretary Windom, deplore the administration of President Harrison; indorse Speaker Reed and the Republicans of the last house; declare for protection and favor reciprocity; oppose any attempt to debate the coin of the country; but demand such an increase of the currency as can be made without regard to the best interests of the country; declare that soldiers and sailors who served the country shall not be forgotten by the Republican party; recommend legislation prohibiting the immigration of paupers and criminals and persons so alien from us in ideas and habits of thought that they cannot be assimilated in politics; affirm the right of every citizen of this country, no matter who he may be, to cast one ballot, and have it fairly counted, and declare the purpose of the Republican league to be the dissemination of Republican principles.

John S. Clarkson of Iowa was elected president of the league for the ensuing year by acclamation.

The time and place for holding the next meeting of the National Republican league was left to the executive committee to decide upon.

Fatal Benzine Explosion. PITTSBURGH, April 23.—By an explosion of benzine in the Iron City galvanizing works yesterday afternoon Charles Arnold, aged 21, was fatally burned and, aged 21, was seriously burned. Loss to building \$3,000.

THE MARKETS.

New York Money Market.

NEW YORK, April 23.—Money 3 per cent, the lowest rate; the highest 4 per cent. Exchange steady; posted rates, \$4.82@4.84; actual rates, \$4.82@4.84 for 30 day bills and \$4.84@4.85 for demand. Government bonds steady; currency 6, 115 bid; do coupon, 114 bid; 4s, 112 bid; Pacific railroad bonds, Union first, 100 bid; do sinking funds, 108 bid; Central, 109 bid.

New York Produce Exchange.

NEW YORK, April 23.—FLOUR—Less active. Fine grades: spring, \$3.25@3.50; do winter, \$3.25@3.40; superfine, \$3.15@3.25; do winter, \$3.15@3.25; extra No. 1 spring, \$3.15@3.25; do winter, \$3.15@3.25; extra No. 1 spring, \$3.15@3.25; do winter, \$3.15@3.25; for West Indies. Southern flour steady; trade and family extras, \$2.60@2.80. WHEAT—Active. Spot lots. Ints. weak. Spot sales of No. 2 red winter, \$1.21; No. 3 do \$1.17; No. 2 red winter May, \$1.04; do June, \$1.17; do July, \$1.13@1.14; do Aug., \$1.13. CORN—Active. Spot lots quiet. Spot sales of No. 1 white, 68¢; No. 2 do, 66¢; No. 1 mixed, 65¢; No. 2 do, 64¢; No. 3 mixed, 64¢; do June, 64¢.

RYE—Neglected. BAKERY—Neglected. FLOUR—Dull. Sales \$3.75@4.00 for new. LARD—Easier. May, \$9.91; July, \$11.13; Aug., \$11.31.

BUTTER—Stronger. Creamery western, 22¢; do eastern, 21¢; half cream, 20¢. CHEESE—Steady. Factory New York cheddar, 12¢@12.50; western flat, 11¢@11.50. EGGS—Steady. Fresh eastern firsts, 12¢; 10¢; western do do, 11¢.

Buffalo Provision Market.

BUFFALO, April 23.

WHEAT—No. 1 hard, \$1.21. Winter wheat—No. 2 red, \$1.24@1.25 on track. CORN—Firm. No. 3 corn, 81¢; No. 3 do 81¢; No. 2 yellow, 82¢ on track. OATS—Scarce. No. 2 white, 64¢; No. 2 mixed, 58¢ on track. RYE—Nominal. No. 2 98¢ on track. BARLEY—Fair. Michigan, 50¢@52¢; Canada, 9¢.

FLOUR—Firm. Spring wheat, best patent, per bbl., \$3.25@3.50; low grade, \$2.75. Winter wheat—best family \$3.75@4.00; Graham, \$3.50. BUTTER—Uncertainty. Cream, 22¢; do cheddar, 20¢; do western, 18¢.

CHEESE—Fanny, full cream, 11¢; cheddar, 10¢; do 10¢; good do, 10¢@10.50. EGGS—State and family, strictly fresh, 14¢; 15¢; western, 13¢@14¢.

East Buffalo Live Stock Market.

EAST BUFFALO, April 23.

CATTLE—Extra—export steers, \$6.00@6.10; good do, \$5.90@6.00; choice heavy butchers, \$5.50@5.65; light handy do, \$4.75@5.00; and butchers, extra \$4.00@4.25; calves, \$3.00@3.25; veal, \$4.00@4.50. SHEEP AND LAMBS—Choice to extra, clipped sheep, \$4.50@4.75; good to choice, \$4.25@4.50; common to fair, \$4.00@4.25; choice to extra lambs, \$7.50@8.00; do common to fair, \$5.50@6.00.

HOGS—Heavy, \$5.00@5.25; medium and mixed, \$4.40@4.65; Yorkers, \$3.50@4.00; pigs, \$4.00@4.25.

Buffalo Hay Market.

BUFFALO, April 23.

No. 1 timothy, new, per ton, \$14.00; 4th cut, \$12.00@12.50; second cut, \$11.00@11.50; 3rd cut, \$10.00@10.50; 4th cut, \$9.00@9.50; 5th cut, \$8.00@8.50; 6th cut, \$7.00@7.50; 7th cut, \$6.00@6.50; 8th cut, \$5.00@5.50; 9th cut, \$4.00@4.50; 10th cut, \$3.00@3.50; 11th cut, \$2.00@2.50; 12th cut, \$1.00@1.50.

No. 2 timothy, new, per ton, \$12.00; 4th cut, \$10.00@10.50; second cut, \$9.00@9.50; 3rd cut, \$8.00@8.50; 4th cut, \$7.00@7.50; 5th cut, \$6.00@6.50; 6th