

The Catholic Journal

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 SATURDAY JULY 30, 1892.

Weekly Church Calendar.
 SUN. 31.—Eighth Sunday after Pentecost.
 Epist. 2 Tim. ii. 8-10 and iii. 10-12;
 Gosp. Luke x. 1-9. St. Ignatius Loy-
 ola, Confessor.
 MON. Aug. 1. St. Peter's Chains.
 TUES. 2.—St. Alphonsus Liguori, Bishop,
 Conf. and Doct.
 WED. 3.—Finding of the body of St.
 Stephen, First Martyr.
 THURS. 4.—St. Dominic, Conf.
 FRI. 5.—Our Lady of the Snow.
 SAT. 6.—Transfiguration of Our Lord.

COLUMBUS DAY.

In many of our large cities, steps have already been taken to properly celebrate, in October next, the four-hundredth anniversary of the landing of Columbus. These celebrations will be of a religious as well as of a civil character. As yet no movement toward a proper celebration of the event has been made in Rochester; but that the religious part will be well taken care of, when the proper time comes, we are already certain. As was announced last week, our Holy Father has issued an encyclical enjoining the Bishops in Italy, Spain, and America to celebrate the anniversary by special services.

In some of the cities where civil celebrations are being arranged for, we believe Catholics alone will take part. Since our beautiful city bears such an enviable reputation for the harmony which exists among citizens of all creeds, it would be a worthy act on the part of our non-Catholic brethren to join their Catholic neighbors in arranging for a suitable demonstration on the anniversary of the triumph of the great Catholic navigator.

We sincerely hope that our Catholic laymen, in addition to faithfully attending the religious services to be held on the occasion, will take a deep interest in any movement that may be inaugurated for the purpose of doing justice to the memory of Columbus.

ANARCHIST AND CAPITALIST.

The country was startled last week by the announcement that H. C. Frick, who has been the most dreaded foe of the trades unions of Pennsylvania, had been murdered by a half-demented anarchist named Berkman. Fortunately, Mr. Frick's wounds are not necessarily fatal, and the probabilities are that he will recover.

It is fortunate, too, that the labor unions are in no way responsible for this murderous attack. Had they been so responsible, their cause would have suffered to a lamentable extent. No such method of redressing grievances will be tolerated so long as men believe in Him who said "Thou shalt not kill." And few who have not lost faith in the existence of God will resort to assassination.

But, while we condemn anarchists and murderers, we are no less firm in the belief that the methods used and the spirit shown by such a man as Mr. Frick is represented to be, are calculated to add to the number of the first mentioned class. From what we learn of him, he is of an arbitrary, unsympathetic nature, and believes in crushing all labor organizations in placing the thousands of men under his charge at the mercy of his own sweet will.

In one sense, the methods of Frick and Berkman are similar. Both seek to obtain the mastery over their fellow man by trying to intimidate him, rather than by appealing to his sense of right and justice. Frick, depending upon the power of enormous wealth, actually refuses to resort to arbi-

trary, the fear of starvation, it is thought, will place the men at his mercy. Berkman also rejects lawful means, and has recourse to force; he employs the dagger and revolver, instead of argument and persuasion. The fiendishness of Berkman is equalled by the brutality of Frick.

Frickism causes Berkmanism, just as despotism causes nihilism. He who is conquered by fear will turn on his enemy at the first opportunity; and there are men in whose bosom a threat arouses such resentment that they would stand on the brink of ruin and hurl defiance at those who seek to intimidate them. But he who is conquered by love and magnanimity becomes a friend of his conqueror.

When men more fully appreciate the beauty of the doctrines of Jesus, and make an earnest effort to observe the precept, "do unto others as you would wish to be done by," we will hear less of Fricks and Berkman; of lockouts and murders.

DOG CATCHING AND THEOL-
OGY.

A feature of the Saturday editions of the *Union and Advertiser* is a New York letter, giving a summary of the principal events transpiring in the metropolis. A good share of last Saturday's letter is devoted to a no less important subject than dogs and dog-catching. Mr. J. Ranken Towse is the correspondent, and he shows himself quite competent to do justice to this weighty theme. The dog-catchers of New York city, who for some reason have aroused this gentleman's ire, are given a severe scoring for their brutality and dishonesty. It is evident that Mr. J. Ranken Towse possesses an extensive fund of canine knowledge, and can lay down all the fine points connected with bull terriers, common yellow curs and dog-catchers.

Unfortunately, though, for Mr. J. Ranken Towse, he is not content with the laurels won as an authority on purpdom; he must try his skill at criticising the great Catholic population of the metropolis. That his ambition has led him into making a false statement, any one at all posted on Catholic doctrine will see by reading the following extract, which forms the concluding portion of the letter referred to:

If New England is becoming Pagan, New York promises to rival the old world in its superstitions. I wrote to you some account of the scenes that occurred here a few weeks ago when a supposed fragment of the body of St. Anne, the mother of the Virgin Mary, was exposed to the adoration of believers in the Church of St. Jean Baptiste, and of the miracles which it was said to have wrought.

All these stories seem to have made a great impression at Rome, and accordingly another reputed bit of bone from the body of the same saint has now been forwarded, and is to remain permanently in Father Teznan's church. The new relic has wrought no miracles as yet, and very little has been said about its arrival.

J. RANKEN TOWSE.

The charge that Catholics adore the saints and their relics has been so often refuted that allusion to it becomes almost tiresome. We adore no one but God—not even the Blessed Virgin. We do honor the saints and venerate their relics because their bodies have been the temples of the Holy Ghost, and we honor Mary more than all, since she is the Mother of God. In doing this Catholics seek not to detract from, but rather wish to add to, the glory of the Most High.

Any Catholic child could have told Mr. J. Ranken Towse this much. When this gentleman says that New York bids fair to rival the old world in its superstitions, he insults the Catholic people of two continents, and shows that he cannot recognize the difference between superstition and love of God.

Until Mr. J. Ranken Towse learns more about the Catholic religion, he would do well to confine his remarks to dogs and dog catchers.

THE MILLIONAIRE'S CHANCE.

To say that the rich should be made to share their millions with less fortunate fellow-men, is to preach rank communism. But there is nothing in the divine law which would hinder the millionaire from using his wealth to relieve

distress, alleviate distress and bring joy to the heart of his poorer brother; he must, however, do this of his own free will, and not be coerced into it. We are told that we must love God above all things for His own sake, and our neighbor as ourselves for the love of God. Can that man be said to love his neighbor as himself who, possessing more than he will, ever require to satisfy his own wants, allows fellow-creatures to suffer, when a little assistance might relieve them? Ah! no! such a man loves his gold more than his neighbor; he serves not God, but Mammon. Truly, "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

And from the rapid rate at which millions are being made in America—both Catholic and non-Catholic—are increasing in number, our own America will furnish many whose entrance into the heavenly kingdom will be attended with considerable difficulty.

NINETEENTH CENTURY BAR-
BARIANISM.

The inhuman punishment inflicted upon a member of the Pennsylvania militia, now at Home-Steet, for foolishly proposing that three cheers be given the man who shot Frick, calls attention to the fact that it is possible to do a great many idiotic acts under the present military laws. And among the officers are too many who seize every opportunity of showing to what depths of idiocy they are capable of descending. The Pennsylvania commanders who caused Private Iams to be hung up by the thumbs, drummed out of camp, and made to submit to other indignities, are totally unfit to occupy positions of authority. Their methods are too barbarous for this enlightened country.

The offender was a mere boy—about twenty years of age. An hour in the guard house would have brought him to his senses and to a realization that he had done wrong. The object of punishment is to reform the criminal—not to degrade him—and to deter others from imitating him in crime. Does any one imagine that the atrocities to which young Iams was subjected have had the effect of increasing respect for laws which permit such outrages? or that Iams has been made a better man by being driven through the camp, having his head shaved, and subjected to the ridicule of the populace?

What a spectacle! We realize that it is more than horrible, that it is sacrilegious, when we reflect that man is made in the image of his Creator; that all men are the brothers of Jesus Christ and the children of God. Must it not, then, arouse the just wrath of the Almighty when man is robbed of that dignity which belongs to him because he is, we say again, the child of God and made in the image of God?

The Rochester *Herald* protests against the venomous spirit shown by many editorial writers in criticising political opponents. Our contemporary's views on the subject are sound; and we may add that the *Herald's* own bright and attractive editorial columns furnish abundant proof that to avoid being dull it is not necessary to be spiteful. Then, too, a little gentle sarcasm, with here and there a touch of good humor, answers the same purpose as strong invective.

'Tis the season for vacations! None whose circumstances will allow them to take a few weeks' rest from the oppressive cares of business, or the drudgery of toil should let the opportunity go by. We have but once to live, and while industry and fidelity to duty are always commendable, we should not let life go by without occasional indulgence in the pure sinless pleasures which a beneficent God has placed within our reach. By all means take a vacation. Not necessarily to a fashionable watering place; any quiet country spot where one can enjoy the beauties of nature will answer just as well.

Gladstone, and Manning will be as gratefully remembered as any of Ireland's own sons, by the Irishman of the future, as they were the first great Englishmen to take

MARRIAGE IN RUSSIA.

CURIOSUS CUSTOMS THAT DATE
FROM REMOTE ANTIQUITY.

A Country Where Men Hire a Woman to Do Their Courting.—In Some Places the Probable Bride Undergoes a Severe and Rigid Examination.

The choice of a bride in some parts of Russia is still accompanied with many difficulties. The customs which are observed rigorously by the families of the lower classes would certainly embarrass an American swain or indirectly create a large number of young "Lochinvars of the west."

In almost all Russia marriages are brought about by means of a woman mediator known as the "Svakh." As soon as the choice is made the Svakh puts on her best "bib and tucker" and proceeds to the home of the future bride. She makes her entrance in as dignified a fashion as possible, salutes the krons and begins to speak of various things which seemingly have little relation to marriage. She says, for instance, "Where there is no move it is difficult to follow tracks, but today snow has fallen and it is easy to find the way to a marriageable maiden." Or she may say, "A white swan has escaped from the house; is it possible that it fled to you?"

It depends upon the answers of the parents of the young girl whether the mediator becomes more specific and speaks to the point or withdraws from the place. If the negotiations end desirably the suitor takes courage to visit the young girl, to become better acquainted with her and her surroundings.

In some provinces—for instance, in the government of Volagda—this visit of examination on the part of the suitor becomes an elaborate ceremony. The family of the bridegroom, under the leadership of the mediator, proceed to the house of the bride. The mediator, without much ado, commands the bride to spin. If the visitors are satisfied with the talent of the girl for weaving they ask her to walk about the room to see whether she limps. The prospective, or rather possible, bride and groom are then placed side by side to see whether they are mated as to height. If one of the young persons happens to fall short of the proper length of body there is always great hilarity among the members of the two families.

In almost all the so called "Great Russia," the surrender of the bride assumes, in a way, the character of a sale. The money and objects of various kinds which the groom intends to present to the parents of the girl are the subject of long discussion.

"We can consider the affair closed," asks, for instance, the father of the suitor.

"I am agreed," comes the answer.
 "How much will you give me in cash?"
 "Fifteen rubles."
 "That is no money at all. I received twenty rubles when my oldest daughter was married, and then times were hard."
 "I shall add a fur mantle," comes the reply.

"Keep your mantle. My daughter has one."
 Thus the conversation proceeds until the marriage terms are settled. But the customs at the marriage are equally queer. A few days before the wedding the bride is taken to bathe by her friends and companions. The soap used at the time is a present from the bridegroom. The bathing sponge, through which ribbons are passed, is carried on a long pole in front of the bride. The young woman sings as the procession advances. The platform of the bathing house is sprinkled with beer. It depends upon the odor from the beer whether the groom is to be a heepected husband or not. As soon as the bridal procession enters the church on the day of the wedding the bride and bridegroom start down the aisle in a mad race. There is a tradition that whoever one places the foot first on the cloth in front of the altar is to be master in the house.

In some parts of the country it is still the custom to invite a sorcerer to the wedding ceremonies for the purpose of driving away all evil spirits. The sorcerer is treated with the greatest respect. At table he is served first. During a trial for the murder of such a sorcerer in Lamara, in 1880, the village priest gave the following account of the authority possessed by the sorcerer: "There was a marriage in my house," he said. "I was told that a sorcerer had entered the room, had made various threats and done other things. When I approached him he insulted me and mocked me. When I led him to the door there was the greatest excitement. People cried that my actions would bring about disastrous results."

Among other things, there are queer customs at the wedding dinner. When the wine is passed around each guest tastes the beverage and cries out that it is bitter. That is the signal for the newly married couple to embrace one another. In some governments the young wife is obliged to pull off her husband's boots in the presence of the guests as proof that he is master. A whip—placed there purposely—falls from the boot and the husband strikes the wife with it three times. After this greeting he kisses her. The Russian peasant values his wife for her economical properties.—*L'Espresso*.

Stuttering and Stammering.
 Stuttering and stammering are terms that are confounded. They are not synonymous by any means. Stammering is an inability to properly enunciate certain elementary speech words; stuttering is a vicious utterance, manifested by frequent repetitions of initial or other elementary sounds. Both are caused by improperly acting muscles of the vocal chords, soft palate, tongue, cheeks, lips, etc.

Some of these muscles are under easy control of the will. Over the muscles of the pharynx, the soft palate and at the base of the tongue, which move his root upward and downward, our power is not complete, and this causes the

Eugene Engliaby, of Michigan, spent several days last week with his sister, Mary Connor. Mr. Engliaby has not been home before in 20 years.

John Coffey, of Rochester, spent Sunday with his parents in this village.

Miss Minnie Glancy, of Hornellsville, is the guest of her cousin, Jennie Martin.

Patrick Mulvehill leaves again for Pennsylvania where he has secured a position on a railroad.

Groton.

Messrs. Frances and Philip Cow-boy, of Auburn, were guests of Peter McGrail Sunday.

Frank Fanning, from the west, is in town.

Genesee.

Mrs. George Manney is dangerous.

Ed. Cullinan, of the Rochester *Herald*, was in town on Saturday last.

George O'Meara is spending a week at Silver Lake.

Miss Jane Murphy, of Albany, is visiting with friends here for a few weeks.

Dan Dolan has accepted a position as principal of the Union school at Bracketville, Texas.

Mrs. Crowley and daughter Annie, of Rochester, were guests of friends here last week.

George VanMiddlesworth is suffering from an attack of the measles.

The Dreaded Bushmaster.
 While the rattlesnake prefers the woodland border and the unfrequented cove, and the moccasin and fer de lance confine themselves to the flat lands by the river, the bushmaster roams over hilly regions in the depths of the vast forests of South America, where every bird and beast, even the fierce jaguar, leave him undisputed king. With fangs of wondrous length and poison exceedingly copious, his especially his great strength and consequent power of striking to such a remarkable distance that render him truly the terror of the woods. He grows to the length of from 8 to 10 feet, and has been found 16½. He is as thick as the largest part of a man's arm; in color he is a light chocolate, with great blackish saddles crossing his back from head to tail. His name is one of dire significance.

Woe to him who approaches without making a careful calculation both of his position for striking and of the distance to which he can reach. Now, deadly snakes can usually launch themselves to a distance equal to two-thirds or even three-fourths of their own length. What, then, must be the peril of attempting to take an eight or ten foot bushmaster with an eight foot stick? The striking distance depends altogether on the manner of the coil. If this is well laid he has full power. But if on the contrary, as is usually the case, it is entangled within itself, or with surrounding roots or branches, his striking distance is curtailed.

Should he be encountered with untrammelled coil the hunter must keep at a respectful distance and force him to shift his position until he becomes involved so as to reduce the biting range, and so allow a safe approach. Then even the great bushmaster may be taken with little risk, as I once did, a very large one in the forests of Trinidad; although had his coil been well laid he could have struck me in the face or breast.—George R. O'Reilly in *Cincinnati Commercial Gazette*.

Encouragement to Literary Beginners.

The Brownings had an apartment near the Rond point, where we used to go and see them, only to find the same warm and tranquil atmosphere that we used to breathe at Rome—the sofa drawn out, the tiny lady in the corner, the afternoon sun dazzling in at the window. On one occasion Mr. Hamilton Aide was paying a visit. He had been talking about books; and, half laughing, he turned to a young woman who had just come in and asked her when her forthcoming work would be ready. Young persons are ashamed, and very properly so, of their early failures, of their potted de mouches and wild attempts at authorship, and this one was no exception to the common law, and answered "Never," somewhat too emphatically.

And then it was that Mr. Browning spoke of one of those chance sayings which make headings to the chapters of one's life. "All in good time," he said, and he went on to ask us all if we remembered the epitaph on the Roman lady who sat at home and spun wool. "You must spin your wool some day," he said kindly to the would-be author: "every woman has wool to spin of some sort or another; isn't it so?" he said, and he turned to his wife.

I went home feeling quite impressed by the little speech; it had been so gravely and kindly made. My blurred pages looked altogether different somehow. It was spinning wool—it was not wasting one's time, one's temper—it was something more than spinning paper and pen.—Anne T. Ritchie in *Harper's*.

Old Theaters in Hungary.

A series of prints at the Vienna Mutual exhibition illustrates the history of theaters in Hungary, which dates back to very remote times. In the accounts of 200 years ago it is mentioned that an English troop of actors played English dramas in Hungary at the court of Francis Rakoczy when he resided with great pomp and splendor in Transylvania. The actors had come all the way from England in carts and on horseback, carrying all their property with them.

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