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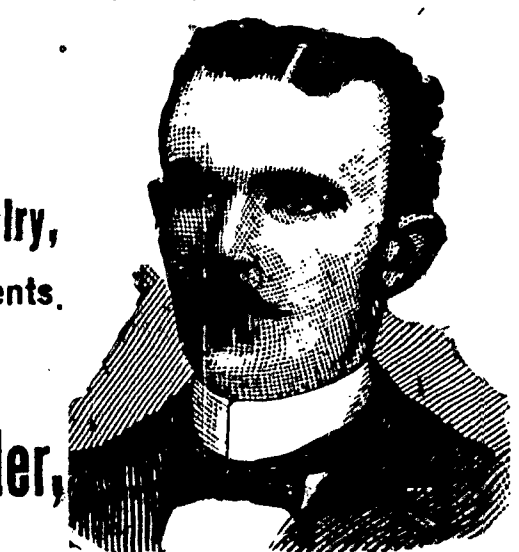
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IT IS WELL KNOWN

THAT HUNDREDS IN THIS CITY ARE SUFFERING FROM DISEASES SUPPOSED TO BE INCURABLE—WHAT DR. FREEMAN, OF 105 FRANKLIN ST., SAYS UPON THIS SUBJECT.

Since La Grippe made its first appearance in this city three years ago, it has often been remarked that few if any ever fully recover from the effects of this terrible disease. We have seen men and women whose picture of perfect health who are now mere wrecks mentally and physically. This has been especially noticeable in persons previously afflicted with catarrh. Many of these have been treated by their family doctor and he caused them to receive no benefit from this source, they gave up and imagined their cases incurable. Had they consulted a physician who makes a special study of chronic diseases, the result would have been different. The case of Miss Gleaves, of 27 Boston Park, is illustrative of this fact. She had the Grippe which left a complication of diseases; among others her left lung became diseased. The pain at times was unbearable. She could not take a long breath, and the muscles could not be touched. She could not eat and she rapidly lost strength. She took patent medicines and medicines from several doctors, but none gave her any relief. Upon the advice of her brother, who was cured of Dyspepsia two years ago, she placed herself under the care of Dr. Freeman, 105 Franklin street. The result is that now she is a perfectly well woman. She lives at the address above stated, and will willingly verify this statement. During the seven years of Dr. Freeman's residence in Rochester, he has made his name gratefully familiar to thousands of sufferers and other states by making just and frank opinion eagerly sought after and appreciated.

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Catholic Societies.

Official Organ C. M. B. A.
All communications to this department should be addressed to Bro. T. H. Donovan.

"Justitia," in the Syracuse *Catholic Sun*, says: "Our high officers (C. M. B. A. officers) at Rochester should have possessed the courage to oppose the C. R. B. A. for the sake of self-preservation." "Justitia's" position toward the C. R. B. A. is not a commendable one. We certainly prefer the C. M. B. A. to the C. R. B. A. or C. B. L.; but we believe all these societies should be given an equal chance, and all should stand or fall on their own merits. It is un-Catholic and ungenerous, and we believe the superiority of the C. M. B. A. renders it unnecessary that such a policy be adopted toward other Catholic organizations. Our Syracuse brother would be better employed in seeking to prevent members of our Holy Church from joining secret, non-Catholic societies.

CATHOLIC UNIFORMED UNION.
Preparations have been completed for the annual inspection and drill of the companies of the Roman Catholic Uniformed Union of Rochester at Washington Rink next Monday evening. Col. Henry N. Schlick will be in command of the companies, of which there are eight. Following is Col. Schlick's general order No. 11:

1. The various companies of this command are hereby ordered to appear fully uniformed and equipped for review, inspection, muster and drill, on Monday evening, April 17th, at 8 p. m., at Washington Rink.

2. The field and staff officers will report to the Commander-in-Chief (dismounted) at 7:30 p. m. sharp, at the same place.

3. The muster rolls are to be made out in triplicate by the orderly sergeants and two copies thereof to be returned to this headquarters, the other copy remaining with the Captain of the company.

4. In order that the progress of the battalion may be properly noted and fairly judged, the inspectors of the occasion will be the same as last year, viz: Captain Peter Paulus, assisted by Capt. Charles J. Williams, of the Buffalo U. C. K.

HENRY N. SCHLICK, Commander-in-Chief.

JOSEPH P. LEINEN, Adjutant.
DOMINICK KRAFT, Aide-de-Camp.

READING CIRCLES.

A large audience was at Cathedral Hall Monday evening to listen to Richard Malcolm Johnston's readings from his own works. Mr. Johnston was introduced by Charles R. Barnes. The selections given by Mr. Johnston were all Georgian stories, and the Southern dialect was brought out by the reader with fidelity. Mr. Johnston read "The Rainford Gunn and the Arab Chief," "The Early Majority of Mr. Thomas Watts," "Mr. Jackie Cummins' Romance," an unpublished tale, detailing why a 76 year old bachelor never married. After reading, Mr. Johnston shook hands with the members of the Reading Circle.

Amusements.

ACADEMY.

A play of popular sort is "A Kentucky Girl," described as a sensational comedy-drama. It is written by Mr. Fred S. Gibbs, and purports to deal with characters in the mountain district of Kentucky. The piece is well written and has some pleasing dialogue, as well as laughable incidents to modify its sensations. The plot, though not novel, is well devised, and no small amount of interest for popular audiences is found in the various scenes. There is a good deal to do with "Moonshining," and the troubles of the hero grow out of the fact that he is mistaken for a government spy. Miss Anna Belmont is a competent actress experienced in her line of work. Parts of some merit are played by Messrs. Shaw, Harvey and Cooper with fair merit. Mr. James Gaylor has an eccentric comedy part. Clifford Dempsey is the hero; Mr. Lison, the villain; Miss Elsie Gerome, the adventuress. Among the features of the play is a blacksmith shop, in which the heroine makes a horse-shoe, a mill scene in which the hero is in equal danger of being cut to pieces by a saw or burned in a conflagration, and an express train. The play is having large patronage, and the audiences are demonstrative. Chicago *Inter-Ocean*. "A Kentucky Girl," will be given at the Academy all next week.

Newark.

Mrs. Kolar, of Lyons, spent Sunday with her daughter, Mrs. Walter Ellis, of this place.

A number of Lyons people came to Newark the past week to look at the ruins of the East Newark fire.

Mrs. R. Searles, of Buffalo, is visiting relatives here.

The new mail boxes are now being put on the different streets.

A BEAUTIFUL VISION.

Three the Blessed Virgin Appeared to a Protestant.

In 1850, when all was preparing in Rome for the return of Pius IX., a French officer, M. G., was walking through the Vatican with his wife and his two sons, one aged 12 years and the other 10. Mme. G., who was a Protestant, and who had never even thought of becoming a Catholic, expressed a wish to see the apartments of the sovereign pontiff. All doors opened before a French officer, and the visitor entered the pope's private chapel, in which stood a prie dieu, covered with a purple veil.

"The pope has prayed here," said Mme. G. to herself, and covering her face with her hands she in a short and fervent prayer commended her two children to the most holy Virgin, at the same time wondering interiorly that she had done something so completely contradictory to her habits.

On raising her head she saw before the altar an old man, who turned to her and smiled very graciously, and above the altar a woman in a radiant light who held her two children by the hand.

Mme. G. turned quickly to assure herself that her two sons were at her side. Her emotion was so visible that her husband inquired what it was that seemed to astonish her. "Oh, nothing!" she said. "I am dazzled for a moment—it has passed."

On April 12 Pius IX., coming back to Rome, entered the Church of St. John Lateran to pay a visit to the blessed sacrament. Mme. G. was present. Great was her surprise at recognizing in the holy father (whom she saw for the first time) the august personage of the Vatican chapel. Suddenly the same woman resplendent with light reappeared above his head and again holding her two children by the hand. Mme. G. swooned away in a dead faint. Recalled to herself, she still kept silence. A few days later the wives of the French officers were received in audience at the Vatican, and the pope advanced and gave to each a paternal blessing. Arriving before Mme. G., the vicar of Jesus Christ stops, caresses the two boys, asks their names and gives each one a rosary. The happy mother on raising her eyes gratefully in thanks to the sovereign pontiff was amazed at seeing above the holy father the same luminous apparition which had on two occasions affected her so profoundly.

This time she could no longer restrain herself. Her tears flowed abundantly, and on her return home she informed her husband candidly of all that had passed and declared that she wished to become a Catholic. M. G. was deeply moved and highly delighted to hear such words from his beloved wife.

On Friday, May 17, 1850, Mme. G. made her abjuration in one of the chapels of the Trinita del Monte, and on the Thursday following the mother and her two sons received the blessed eucharist from the hands of Cardinal Patrizzi, vicar of his holiness Pius IX.—Poor Souls' Advocate.

The Crucifix of Louis XVI.

It has often been wondered what had become of the crucifix used by the Abbe Edgeworth at the execution of Louis XVI. says the London Daily News. A Paris correspondent says it is now in the possession of the parish priest of St. Medard de Guisiers, to whom it was given by one of his flock, a Mme. d'Espilat, when she was dying. She enjoined him never to part with it because it was a sacred relic, and she expected that Louis the Martyr would one day figure in the calendar of the church along with his ancestor, St. Louis. The crucifix, with the Christ on it, is in old carved ivory and was probably made at Dieppe.

The Sacred College.

The places in the sacred college left vacant by the death of three French cardinals will be filled at the next consistory, which it is said is to be held this month. In all probability two of the new cardinals will be French, and Mgr. Azarian, the patriarch of Armenia, will be raised to the purple and will represent the Armenian nation in the sacred college as Cardinal Hessoun formerly did. The sacred college, it is claimed, should at the present time be fully represented throughout Christendom, for the counsel of its members may be required at any moment.

France and the Primate of Africa.

France wishes to name the appointment of a primate in Africa to succeed the late Cardinal Lavigerie, but thinks the pope should provide the allowance for his maintenance. The holy father naturally holds that if the primate is to look for his support to the church the church should not submit to dictation or interference in the appointment. This will strike most minds as decidedly fair reasoning. The logic that interprets otherwise is difficult to understand.—Exchange.

The Dead King.

The king was dead. His body lay in splendor, stern and grim,
While round him fell the solemn day
Sifted through windings dim.
His sword was clasped within his hand
As firm as when in life,
Mid battleclouds that dreadful brand
Had flashed and led the strife.
Beside his gray and stately head
His jeweled crown was set
In readiness, as though the dead
Had need to wear it yet.
And flags from many a battle plain,
Standing about his bier,
Told of rebellious chieftains slain
And nations taught to fear.
And there, with plumes of tufted snow
Cresting their figures tall,
Stood steel clad sentinels, aware
Like pillows of the hall.
And all day long with curious stare,
And timid, bated breath,
The people passed and eyed him there,
Dead, yet defying death.
Right royal seemed his upturned face,
For on it lingered still
The majesty of all his race
And of his own high will.
The king was dead; before God's throne
A soul stood in the light,
Sprivelled, misshapen, stripped, alone,
And trembling with affright.
—George Horton in Century.

ST. CATHARINE OF SIENA.

Guide and Guardian of the Church in the Fourteenth Century.

Unto Christ betrothed in youth,
Spouse of doctrine, love and truth,
I am clad in vestments white.
In my breast is inner light,
Which makes glory in mine eyes,
Thence returning to the skies.
—Julia Ward Howe.

St. Catharine of Siena, whose feast is celebrated on April 30, was the daughter of a humble tradesman and was raised up to be the guide and guardian of the church in one of the darkest periods of its history, the fourteenth century. As a child, prayer was her delight. She would say the "Hail, Mary" on each step as she mounted the stairs and was granted in reward a vision of Christ in glory. When but 7 years old, she made a vow of virginity and afterward endured bitter persecution for refusing to marry. Our Lord gave her his heart in exchange for her own, communicated her with his own hands and stamped on her body the print of his wounds. At the age of 15 she entered the Third Order of St. Dominic, but continued to reside in her father's shop, where she united a life of active charity with the prayer of a contemplative saint. From this obscure home the serene virgin was summoned to defend the church's cause. Armed with papal authority and accompanied by three confessors, she traveled through Italy, reducing rebellious cities to the obedience of the holy see and winning hardened souls to God. In the face well nigh of the whole world she sought out Gregory XI at Avignon, brought him back to Rome, and by her letters to the kings and queens of Europe made good the papal cause. She was the counselor of Urban VI and sternly rebuked the disloyal cardinals who had part in electing an antipope. She died at Rome at the age of 33, A. D. 1380.—Donahoe's Magazine.

The Grand Duke of Baden a Convert.

Few people will be astonished in Germany if the announcement that the Grand Duke of Baden has become converted to the Roman Catholic church proves to be correct. Notwithstanding the fact that he has hitherto figured as one of the principal supporters of the Lutheran church, it is no secret that both the grand duchess and himself have long shown a marked inclination for the Roman Catholic form of worship. They are both known to have been in entire accord, as far as matters of faith are concerned, with the grand duchess' mother, the late Empress Augusta, who is popularly believed and reported to have become a convert to the Church of Rome just before her death.

The belief has been strengthened by several remarks which have been made by the pope and by members of his entourage, and it was but recently that in receiving Count Kaunitz, who is one of the great feudal magnates of Prussia, that Leo XIII went out of his way to specially dwell on his regard and affection for the Grand Duchess of Baden and her husband.

There have been a number of conversions from Protestantism to Catholicism in the royal house of Prussia during the last decade, and among the most notable members who have thus gone over are the late queen mother of Bavaria, who was a Prussian princess, and Princess Frederick Charles, the widow of the famous Prussian cavalry leader who used to be known by the name of the Red Prince.—Marquise de Fontenay.

Catholic Notes.

It is reported that a Dutch Protestant who was recently converted to the Roman Catholic faith while on a visit to Lourdes has presented the sum of 3,000,000 francs to the bishop of Tarbes for the completion of the parish church of that famous place of pilgrimage.

Among the little children received in audience by Pope Leo XIII at the beginning of the present jubilee celebration were 10 who were deaf and dumb, to whom his holiness gave specially affectionate attention, presenting them with silver instead of bronze medals.

Although it is a dozen years now since Bishop Dubuis, the predecessor of Bishop Gallagher in the Galveston diocese, sent his resignation of that see to Rome, it was only recently that the resignation was formally accepted and a new title found for him. Mgr. Dubuis is now titular bishop of Arca, in partibus.

World's Fair Catholic Medal.

A medal of artistic design, to be worn during the World's fair period, has been adopted for the Catholic school children of Chicago. It is heart shaped, with small projecting points representing a cross. The finish is gold. The central portion of the design represents a ship in full sail—suggestive of the caravel on which Columbus sailed from Palos. Around this figure is inscribed the following: "Catholic Schools, Chicago, 1893."

The Sultan's Tribute.

Even the sultan of Turkey pays a tribute to the Catholic church. "Leo XIII," he says, "exercises a moral power which alone can save Europe from socialism." There is a great significance in that word "alone." The sagacious Turk can see no weight or power in Protestantism.—Exchange.

The First Easter.

Dark hang the clouds o'er sad Golgotha's height,
As if to veil from starry eyes of heaven
The grim reminder of earth's direst strife.
Whereat in anguish o'en the rocks were riven,
Gaunt arms extended, the ensanguined cross,
The sign of future gain, but present loss.
All sound is hushed; the stillness is intense;
Portentous silence o'er the land prevails;
Earth, awestruck, waits in mute and keen suspense.
And man's redemption trembles in the scales;
The hour is fraught with mingled hope and dread,
Emcompassing the living and the dead.
Day dawns; earth quivers with a joyous thrill:
An era radiant with God's light is born,
The gloom dispelling from the cross crowned hill.
A flood of glory deluges the morn,
And from the tomb where heaven and earth have met
A sun arises, nevermore to set.
—Charles S. O'Neill in Donahoe's Magazine.

HELL'S PUNISHMENT.

IT IS ETERNAL AND IS EXECUTED IN BOUNDLESS ETERNITY.

Such Is the Teaching of God and of the Church, and It Affords No Hope of Amelioration—The Souls in Purgatory Are Happy Only by Contrast.

Professor Mivart would like to hope if not to believe that the condition of the damned in hell is one of evolution and gradual amelioration. In the ninth chapter of St. Mark's gospel our divine Lord makes a reference to the hell of the damned of most remarkable character. Three times does he speak of it as being "the hell of unquenchable fire, where the worm dieth not and the fire is not extinguished." In the catechism of Trent, in the explanation of the fifth article of the Apostles' Creed, we are taught as follows:

"Hell here signifies those secret abodes in which are detained the souls that have not been admitted into the regions of bliss, a sense in which the word is frequently used in Scripture. These abodes are not all of the same nature, for among them is that loathsome and dark prison in which the souls of the damned are buried with the unclean spirits in eternal and unextinguishable fire. This dread abode is called Gehenna, the bottomless pit, and strictly speaking means hell. Among them is also the fire of purgatory, in which the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, 'into which nothing defiled entereth.'"

Such is the teaching of the Supreme Judge of mankind upon the subject. Such is the teaching of the church. It affords no hope for evolution or amelioration. The punishment is eternal and is executed in eternity, in those boundless regions the past and future are united in a never ending, ever-enduring now. Evolution requires successions of durations for its accomplishment. Where they are wanting it cannot exist.

Are the suffering souls in purgatory "happy"? Purgatory is commonly spoken of as being the "porch of heaven," because the souls therein are sure, sooner or later, of being released and of entering heaven. Nevertheless the church teaches that it is among the secret abodes of hell and a "porch to heaven," though it be a dismal porch, it is. The salvation of the suffering souls while living here on earth was dependent upon the use they made of the means of salvation ordained by our blessed Redeemer and entrusted to the church which he established and enriched with saving power and efficacious sacraments. By the use of her all powerful assistance the suffering souls in purgatory were to "work out their salvation with fear and trembling." Death interposed and cut short their term of earthly existence, and they are now debarred from active personal effort in their own behalf. They cannot unite in the divine sacrifice nor partake of the bread of eternal life. Personally, therefore, they are helpless. They have been bereft of the means whereby they might be able to increase the state of perfection to which, when living, they had attained. Yet they remain nevertheless members of Christ's body, are members of the communion of the saints and of the church.

Consequently the souls in purgatory are capable of receiving benefit from the meritorious works which the faithful on earth do for them. They may be helped by their intentions. God may be pleased to hear the vicarious prayers offered in their behalf and to place to their credit the works of charity performed for them. Their condition may thus be ameliorated. But such amelioration is effected by no evolution of the divine life within them. It is a mere change of the condition in which they have been placed. They are fallen trees, which were cut down at a particular stage of growth, and as they fell so they lie. They cannot evolve a growth of sanctity, for they have been deprived of its fount.

Can the suffering souls be said to be happy? Doubtless they suffer willingly and unrepiningly, for their punishment is the means of their purification and of their relief, and the "hail and stubble" of sin is obnoxious to them, longing as they do for the bliss of heaven. Their suffering is intense and their longing is intense. The more they suffer the more they long for heaven, and the more they long the more they suffer. Whatever ingredients of happiness may enter into their cup, that cup is still very bitter. Happy indeed is their condition when contrasted with that of the lost in hell, but let us remember that, though the suffering souls are redeemed and accounted worthy of salvation, they are nevertheless confined in one of the dark abodes of hell and can enjoy no true, real, substantial happiness until admitted to the immediate presence of God and the communion of the saints in heaven.—Catholic Standard.

Approaching Catholicity.

Our ritualistic friends are more and more closely approximating to the outward forms of Catholicity. At St. Martin's Episcopal church, New York, Palm Sunday, writes a spectator, they had "high mass," and "Father Riddell, pastor of the church, attired in a violet cope, blessed the palms in a manner similar to that used in the Roman Catholic church." God grant that these earnest people may not long be content with the externals of the true church, but may find the peace they are seeking in the full acceptance of her spirit and life.—Boston Pilot.

Patrick Donahoe Honored.

The friends of Mr. Patrick Donahoe of Boston have heard with gratification that the University of Notre Dame has conferred upon him its Letare medal for his distinguished services to religion. As manager of The Pilot, as Catholic publisher, as founder of Donahoe's Magazine, he has been of help to the good cause during a long life, and it is fitting that his career should be crowned with this public recognition of his worth.—Catholic Review.