

A WEEKS HAPPENINGS

CULLED FROM DISPATCHES FROM BOTH HEMISPHERES.

A General Resume of the Leading News of the Day, Prepared in a Suitable Form for the Busy Reader—A Concise Report of Important Events Throughout the World.

Santiago de Cuba has been declared in a state of siege. A dispatch from Holguin, province of Santiago, announces that 50 of the bandits concerned in the robberies in that district have surrendered themselves. The board of the Conservative party of Havana resolved at a meeting to the government unconditional support.

A Johnstown (N. Y.) dispatch says: John Unger died here from injuries inflicted by Eli Gray during a fight here a few days ago. Gray has not yet been arrested. The fight is said to have been the outcome of an old grudge.

Eight thousand men employed in the Loire navyyard struck at Nantes, France, and marched shouting and singing through the streets. Trouble is apprehended and the troops have been confined to the barracks.

A Washington dispatch says: The funeral of the late General F. D. Beale took place yesterday from the family residence in this city. Members of the diplomatic corps, wellknown army and naval officers and men prominent in official life were present.

El Correo, newspaper organ of the Spanish government, states that armed bands have appeared in the interior of Cuba and have thrown the inhabitants into a panic.

A dispatch from Bessemer, Mich., says: Orders have been received here to shut down the Colby mine. The Colby is one of the largest iron mines in the Gogebic range. No reason is given for the action. A thousand men will be thrown out of work.

Queen Victoria, who has spent several weeks at Florence, has arrived with her suite at Windsor Castle.

A New York dispatch says: Transcript of a judgment for \$6,922 against Byron H. Bierce, Samuel H. Welch and W. S. Fiske, corset manufacturers of Cortland, N. Y., in favor of the National bank of Cortland, was filed in this city. They had a selling branch in this city.

A St. Augustine (Tex.) dispatch says: John Heaton was found dead in his house, 11 miles from town, having been shot to death. His wife and seven children are missing. He has been insane for a number of years and it is supposed he butchered his whole family, secreting their bodies and then committed suicide.

The unsettled state of affairs growing out of the recent town election in Pelham, Westchester county, N. Y., relative to the election of a candidate for supervisor culminated in the filing of the town board for contempt of court.

At Providence, R. I. Monte Scott, the champion bicyclist of the state in the Rankin road race, made 26 miles in 1 hr. 19 min. 8 sec. The world's 25-mile record is 1 hr. 17 min. 1 sec. and it is thought if the figures of the track are correct that Scott can lay claim to the world's record.

Harrison & Gore's large silkmill near Newburg, N. Y., was destroyed by fire. Loss, \$100,000; insurance, \$50,000. Cause of fire is unknown. Sixty hands are thrown out of work.

A Paris cablegram says: J. B. Eustis, who takes the place of Thomas Jefferson Coledge, United States minister to France, arrived here and was met at the station by the whole staff of the United States embassy.

District Attorney Wright of Fulton county, New York, has gone to Rockwood, N. Y., to investigate the murder of John Unger. An autopsy revealed the fact that Unger's skull was fractured. Arrests will be made. Unger's death is the cause of much comment through the country.

It is announced that loose business methods and slow collections account for the failure of the Bank of Salem, a private institution at Salem, near Sioux Falls, S. D. George W. Collant is assignee. The liabilities are \$75,000 and assets \$85,000 with the prospect that depositors will be paid in full.

It is stated that the University of Rochester Athletic association has abandoned the project of forming a baseball team to represent the university in the Intercollegiate league. Financial trouble was the cause.

New York dispatch: Sixty-five Africans for the World's fair arrived from Dakota on the LaSalle. Among them were 20 women and four children. The women carried the children strapped to their backs. They left for Chicago and will represent different phases of African life at the exposition.

Miss Nettie Jones of New York, whom Private Detective O'Connell of Cohoes announced he would produce as a witness for Carlyle W. Harris, repudiates the statement attributed by him to her that she knew Helen Potts to be a morphine eater and has demanded a retraction from the officer. In the event of his refusal to retract she will prosecute him.

Montreal dispatches say: The Canadian Pacific Railway company issued instructions that American currency of all descriptions, including silver, be accepted at par over its entire system.

A cablegram announces that Negotina, a Serbian city near the Danube, was shaken by an earthquake. Much damage was done to buildings.

At Laurel, Del., Henry Smith, a robust man and hard drinker, residing near Galestown, was so drunk that he could drink a quart of whisky within an hour. On emptying the seventh glass he fell dead. Smith leaves a widow and six small children in needy circumstances.

A MAGNIFICENT SPEECH.

Baron de Courcel Pays a High Compliment to Mr. Carter.

PARIS, May 3.—Mr. Carter resumed his argument at the opening session of the Behring sea court of arbitration. In his peroration Mr. Carter described the slaughter of female seals, heavy with their unborn young, and other horrors of pelagic sealing. To prevent these horrors and to protect the seal herds the United States had taken the position which he had explained to the best of his ability.

The United States had taken this position at the risk of war with Great Britain; and they had been ready to maintain this position and thus discharge the duties of humanity even if they had been obliged to face half the world in arms.

History would recognize their rights and the justice of their cause. The duty of the United States had not been extinguished by the reference of the dispute to the tribunal, but had been merely transferred. The United States had withdrawn and left to the arbitrators the sacred duty of forbidding pelagic sealing and confining seal killing to the islands. If the tribunal should decline to assume this duty it would only leave for posterity a new source of contention.

From beginning to end Mr. Carter had spoken 40 hours. As he sat down Baron de Courcel, president of the court, said: "I cannot refrain from thanking you, sir, for this magnificent speech which has been characterized by a loftiness of view well worthy of this high court."

NO CAUSE OF ACTION.

Verdict of the Jury in the Larue Conspiracy Case.

CORNING, N. Y., May 3.—The jury in the Larue suit for \$250,000 damages for conspiracy against a number of persons came into the courtroom at 3:30 o'clock yesterday afternoon, after having been out for 23 hours, and rendered a verdict of no cause of action against any of the defendants.

Village Entirely Under Water.

ST. VINCENT, Minn., May 3.—The village is entirely under water and several buildings have been totally wrecked by floating ice. The flood is much higher than it was in 1882 and is much more dangerous, as the ice has only just begun moving while in the floods of 1882 there was no high water until the ice had all run out of the river. The people in parts of the towns are leaving their houses.

Emerson, Manitoba, three miles distant, is also submerged and all the stores in the town have more or less water in them. The Red river is now running through the low lands east of St. Vincent and Emerson leaving the two towns on an island.

Latest News From Cuba.

HAVANA, May 3.—The latest news in regard to the insurrection is that the rebels are now between Puerto del Padre, a harbor on the northern coast of Cuba, and Manati. Seven columns of troops are in pursuit, the troops being supported by two Spanish ships-of-war off the coast. Up to date not a single encounter has taken place between the government troops and the rebels. It is rumored that the rebels propose to surrender if they are guaranteed that their lives will be spared.

Assigned Without Preferences.

NEW YORK, May 3.—Adolph H. King, Isidor Cohn and Isidor Ball, composing the firms of A. H. King & Co., Cohn, Ball & Co., the Pittsburg Combination Clothing company, retail clothing dealers at 627 and 629 Broadway, Twenty-fourth street and Third avenue, Pittsburg, have assigned to Leopold Weil without preferences.

Bank of North Port.

ALBANY, May 3.—Superintendent Preston of the state banking department has issued a certificate of authorization to the Bank of North Port to do a discount and deposit business in the village of North Port, Suffolk county, with a capital of \$25,000.

THE MARKETS.

New York Money Market.

Money easy at 4 1/2 per cent. Exchange steady. Actual business, \$4.85 @ 4.88 for 60-day bills and \$4.88 @ 4.89 for demand. Posted rates, \$4.86 1/2 @ 4.89; commercial bills, \$4.84 1/2 @ 4.88.

New York Produce Market.

FLOUR—Steady. Winter wheat, low grades, \$2.10 @ 2.55; do fair to fancy, \$2.55 @ 2.65; patents, \$3.85 @ 4.25; Minnesota clear, \$2.50 @ 2.60; do straight, \$3.00 @ 4.00; patents, \$1.25 @ 1.40; low extra, \$2.10 @ 2.55; city mills, \$3.00 @ 4.00; do patents, \$4.00 @ 4.50; rye mixture, \$2.00 @ 2.50.

THE CONFESSIONAL.

Its Great Results in Bringing Men to Repentance.

Frequented Regularly, There is no More Powerful Stimulant to the Practice of Virtue—Effect on the Character—Its Aid in Making Good Citizens.

There is, perhaps, no feature of the Catholic Church more repugnant to Protestants, none that they are so reluctant to accept, as that of confession, says the Sacred Heart Review. Yet, in fact, confession is one of the greatest boons Almighty God has vouchsafed to mankind. We say that Almighty God has vouchsafed to mankind, because it is manifestly a divine institution. The proof is very simple and conclusive. Our Lord knew the necessities of human nature, hence in commissioning his Apostles to go into all the world and preach the gospel to every creature he endowed them especially with the divine prerogative of forgiving sins. In doing so he said: "What sins you shall forgive they are forgiven them, whose sins you shall retain they are retained." But how shall the priest of God know what sins to forgive and what to retain unless they are made known to him? Manifestly, a general absolution such as is practiced in the regular service of the Episcopal Church will not "fill the bill." There no judgment is pronounced all sins are professedly forgiven as it were by wholesale, but—none are retained. Does not the very scope and meaning of the language imply the necessity of a judge sitting in judgment and pronouncing absolution or retention of sins upon their being made known to him in such a manner that he can form a correct opinion of their real deserts?

But our object now is not to prove that confession, which has always existed in the Church from the time of the Apostles to the present day, is a divine institution, but to speak of its benefits, especially its civilizing tendency upon the mass of the people. No one has a better opportunity of judging of the benign, elevating and civilizing effects of confession than those priests who go from parish to parish giving missions.

Take a large city parish, for instance, where a miscellaneous multitude is collected to listen to the burning eloquence of the preachers who are giving a mission there. It is safe to say that a large proportion of those people have for some time past been leading very careless, worldly lives. Some, perhaps, have never led any other, even from childhood. There are young men and men in middle life, strong, robust, in the full tide of vigorous health and consequently with strong passions, which have been indulged almost without restraint. Thoughtless, careless, headlong, tending constantly to vulgarity and the development of the brute nature within, they are all at once stopped in their career. The spark of religious feeling which exists in every man is enkindled in their hearts by the powerful presentation of the solemn and momentous truths of the Gospel, and for the moment, at least, they are led to feel the vast importance of living a different life from what they have been living.

Now suppose that were all, and that these people were left to the efferescence of feeling ordinarily attendant upon a Protestant revival. The effect has been well described by comparing such converts to the driftwood left high and dry on the bank after a flood. But our Catholics understand perfectly that the test of the genuineness of their conversion lies in their willingness to go to confession. The very resolution to go to confession is a high and noble moral act. It requires faith in the supernatural, it requires courage of no ordinary degree. The penitent goes and kneels at the foot of his confessor. What does that imply?

In the first place it implies an act of humility. The strong man is bowed down. The hard heart is softened. The proud, rebellious nature is brought into subjection. The man looks over his past life; he is obliged in conscience to do that: no mere general confession will answer. He confesses his sins one by one with their considerable circumstances, and he makes a firm resolution of amendment. He knows if his repentance is not sincere his confession will do him no good. Above all, he must make reparation and restitution for any injustice he may have done to his neighbor, whether in regard to his person, his property or his good name. This he promises to do. Then he receives absolution and he goes on his way rejoicing. Of course he does not end his good work until he has received the Bread of Life—the Bread of the Strong—at the altar of God to strengthen and confirm him in his good resolution of leading a new life.

Here, it strikes us, is the solution of the vexed questions which occupy the attention and excite the discussion of our modern sociologists. How shall the evils with which society is afflicted, and which sometimes seem to threaten its very existence, be done away with, or even considerably ameliorated? What influence shall be brought to bear of sufficient power to purify human nature, to control passion, to restrain selfishness, encourage benevolence and charity and develop a feeling of universal brotherhood? These are the questions which agitate the minds of our philosophers and philanthropists. It seems to us the solution is a very simple one.

Civilization may, in one sense, be defined as the thorough development of all the powers and faculties of human nature, especially the moral faculties. Morals and manners are intimately connected. When the tone of morality is low, then manners inevitably tend to vulgarity, to pride and selfishness and impurity, and excessive indulgence of all the passions. There is, we do not hesitate to say, no power on earth so thoroughly competent to control the tide of human passion, subdue natural selfishness and expand the heart with superior love to God and man as the confessional. The confessional is the connecting link between the soul and God,

its Maker and Judge. It brings the soul into contact with the divine authority of which the confessor is the authorized agent. It is not to man as man that the penitent opens his heart, but to God his Father, who stands behind the man and sanctions his act when the requisite conditions are all fulfilled. The very act of confession has a softening and subduing power. At the same time it tends to elevate and inspire with pure and noble thoughts and aspirations.

There is no more powerful stimulant to the practice of all those virtues which contribute to the highest style of character, and hence to good citizenship, than the regular frequentation of the confessional. It encourages a spirit of obedience to law and a recognition of the rights of others. It represses selfishness and tends to promote harmony and good feeling in the community. In short, it touches and controls the conscience, and that tells the whole story. You cannot make men, upon the whole good citizens without first making them good Christians. You cannot make them good Christians without reaching and controlling their consciences, and we do not hesitate to say that the most effectual way of controlling the conscience is through the confessional. It is when men forsake the confessional that their consciences become seared and they begin to degenerate, and too often become bad and even dangerous citizens.

Look Forward.

In the struggle of life many men and women are hampered and depressed by the memory of past weaknesses, errors, and sins. The hours of their real spiritual prosperity are over-shadowed and embittered by recollection of their spiritual adversities. It is one of the wise and helpful laws of our nature that in freeing ourselves from weakness and sin we do not free ourselves from the memory of them. The value of the experience lies in the lesson we learn from it, and the truest repentance is often witnessed by the poignancy of the sorrow, and both the lesson and the sorrow have their roots in memory. But, while we are not to forget that we have sometimes fallen, we are not always to carry the mud with us; the slough is behind, but the clean, clearly-defined road stretches on ahead of us, the skies are clear and God is beyond. We were made for purity, truth and fidelity, and the very abhorrence of the opposite of these qualities, which grows and deepens within us, bears testimony that our aspirations are becoming our attainments. The really noble thing about any man or woman is not freedom from all stains of the lower life, but the deathless aspiration which forever drives us forward and will not let us rest in any past, whether good or bad. That which makes us respect ourselves is not what men call a blameless career, but the hunger and thirst after God which makes all our doing unsatisfying and inadequate to us. Better a thousand times the eager and passionate teeing to God from a past of faults and weaknesses, with an irresistible longing for rest in the everlasting verities than the most respectable career which misses this profound impulse.

The Church in Norway. The church is making gratifying progress in Norway, which until recent times was a stronghold of Lutheranism, says the Ave Maria. Thanks to the zeal of the Vicar-Apostolic, Mgr. Fallize, a considerable number of converts have been won during the last ten years. In 1875 there were only a few hundred Catholics in all Norway, whilst at present, according to the official statistics, they number over one hundred thousand. This great increase speaks eloquently for the spirit of toleration that now exists in Norway. During last year the legislators granted Catholics all the religious liberties that could be allowed under the constitution of the country. Some months ago the chambers unanimously annulled an article that excluded Catholics from certain offices. There still remained the prohibition of settling in the country against certain religious orders, especially, of course, the Jesuits. A short time ago a proposition was introduced into the chambers, with the consent of the cabinet, which favors the removal of the prohibition. The motion will be considered in the next session of Parliament, and will, it is to be hoped, be carried.

Religion of the Nineteenth Century.

Our contemporaries are seeking a religion—national, charitable, immortal; conducing to the good of France, favorable to the poor, offering a sure and certain hereafter to those souls who shrink tremblingly from the idea of eternal annihilation. To these I say—Go to Lourdes! Listen to the Gospel of Jesus of Nazareth preached at the foot of those majestic mountains, to the praise and lamentations of the invalids, see the ex voto offerings which cover the walls, and you must acknowledge that one has never met elsewhere a teaching more conformable to the necessities of the hour. Nor a better proof that the ancient treasures of the Catholic Church enclose new resources, necessary to the aspirations, needs and ills of society.—Le Triomphe de Lourdes (translated).

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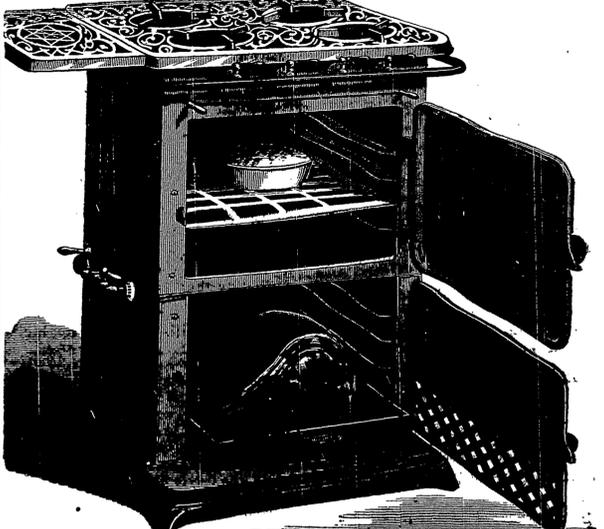
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