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Weekly Church Calendar.

SUN. SEPT. 24.—Eighteenth Sunday after
Pentecost. Gospel, St. Matt. ix. 1-8:
Jesus cures the Man sick of the Palsy.
Our Lady of Mercy.

MON. 25.—St. Cleophas, Disciple.

TUES. 26.—SS. Cyprian and Justina, MM.

WED. 27.—SS. Cosmas and Damian, MM.

THURS. 28.—St. Wendeslaus, Martyr.

FRI. 29.—St. Michael, Archangel.

SAT. 30.—St. Jerome, Conf. and Doctor.

TOO MUCH POLITICS.

There can be no question but that the great majority of American citizens devote so much attention to politics that other important matters are almost ignored; or, to put it in another way, the lower form of politics is elevated above the purer and higher—the outcome of a ward caucus, the success of this or that scheming wire-puller is regarded as of more importance than the merits of a national or state issue or the triumph of a great principle. Of the crowds who flock to the caucus at the command of a ward-heeler or the beck of a boss, how many stop to consider the effect of this or that man's nomination in relation to the welfare of an issue affecting the weal of their country? How many of those who talk "politics" six days out of seven can give a clear explanation of six out of seven of the most important issues that must be settled within a short time by our state or national legislature? We doubt not that many of the so-called "leaders" would be found incompetent to give such an explanation.

There are questions outside of the field of politics altogether which could be much more profitably discussed and studied than the petty affairs of a ward-heeler or a village boss; but there is a fascination about politics; it is a form of gambling to which the average American is greatly addicted, and because of his passion for this amusement, he fails to give the necessary study to matters which should receive a fair share of his attention.

There is no class of citizens in whom this passion for political gambling is more strongly developed than in our young Americans of Irish descent. The brilliant minds which they inherit render their success easy. They are adepts at the game, and too often become so infatuated with it that their own business and personal affairs are neglected. They become political hacks, when they might be—if not carried away by love of politics—successful business men and well informed citizens.

The questions affecting the welfare of the Church to which an overwhelming majority of these children of Irish-Catholic parents rightfully belong do not receive that consideration which it is the duty of Catholic laymen to give them. There is the educational question, for instance. When settled, as it should be and must be settled some day, it will be by laymen. They have the votes and the influence which will eventually cause our non-Catholic fellow-citizens to do us justice in the matter of relieving us from double taxation, and the question should be studied by our young men until they are familiar with it; but this is only one question.

There are many others affecting the welfare of our Church, and of our country, which could be profitably studied if all the spare time of our laymen were not devoted to the discussion of peanut politics.

TOO MUCH FLATTERY.

The propriety of criticizing Mgr. Satolli's official actions is being discussed. As far as Catholic newspapers are concerned, such criticism is probably injudicious, and certainly unavailing. Like the members of the hierarchy, the representative of our Holy Father is responsible to the authority over him and not to the Catholic press. Whatever be thought of the policy of the Apostolic Delegate, the high position he holds entitles him to respectful treatment from Catholics of all positions. Notwithstanding all this, we must confess that honest criticism of Mgr. Satolli is far preferable and even more truly respectful than the sickening flattery which has been heaped upon him since his arrival in America.

It would seem from the comments of some over enthusiastic admirers that Mgr. Satolli's mission would be looked upon as a failure, if his acts were not praised to the skies. In our humble opinion, it matters little to the Apostolic Delegate if he be praised or blessed provided his own conscience rests easy.

There is, we fear, too much flattery in American Catholic life and newspapers are the chief offenders. It does not show true respect to Catholic prelates to be constantly flattering them. There are times when deserved praise is appropriate, and should be generously given; but it does not follow that every act of a priest, bishop or archbishop should be lauded as something extraordinary; nor is it good taste to call a bishop or archbishop "learned," "pious," "zealous," etc., every time his name is mentioned. It should be taken for granted that all the members of the hierarchy are learned, pious and zealous men, as, thanks be to God, they are.

Let us have less palaver and hypocrisy in the Catholic circles; more rugged honesty and sincerity. It will matter little to Catholic prelates when they are called to give an account of their stewardship to God, whether they were flattered or censured. The duty of those under them is to obey, to uphold and to treat with respect. Even in commenting upon the policy of this or that prelate and its effect upon American Catholicism this respect should be observed. It may be violated either by harsh criticism or by insincere praise.

THE OTHER NINE POINTS.

It is interesting to note how men who agree on nine out of every ten points become bitter antagonists through holding a different opinion on one.

Men, whose ideas on important policies and principles harmonize, form organizations—political and religious chiefly. When other principles than those which have brought them together come up for discussion they fail to agree.

The political organization is torn into factions; the religious scatters into sects. The Catholic Church whose members must hold the same opinion on the most important question that concern man's welfare, and which is guided by an infallible head, is the only exception to this rule.

Much of the bitterness which characterizes controversies and quarrels might be eliminated, if those who indulge in them would reflect that on many subjects they hold the same opinion. If you fail to convince your neighbor that he is wrong in holding a certain view, don't get angry. Agree to disagree on that question, and ascertain his views on other matters. He may agree with you on the other nine points.

In criticizing one's character the same allowance should be made. We condemn our neighbor for carelessness. The charge may be true, and yet he may be generous, honest, and just. He should be given credit for the nine points in which he fulfills his duty.

Nor can the cultivation of one virtue to the exclusion of nine others make a character perfect.

The apparently generous man—generous when with his boon companions—who neglects his family and shirks his duty in nine different ways, deserves to be condemned. He neglects the other nine points.

Breadth of mind can only come to those who consider all things. Perfection can only be attained by observing all the laws.

A PROPOSED PLAN.

Dr. Michael Walsh, editor of the *Catholic Herald*, of New York and one of the most outspoken opponents of the recently deceased Faribault plan, has a plan for the settlement of the school question. Its substance is given as follows:

"Let the state appoint a sufficient number of school inspectors to visit and examine once a month or oftener if necessary, every school that applies for help from the school tax. Let the inspection and examination be fully up to the public school standard; and for every class and every scholar that passes a satisfactory examination, let them be awarded pro rata allowance, equal in amount to the cost of similar instruction in the public schools."

Dr. Walsh is an officious individual, but happens to be on the right side of the school question. Whatever the merits of his plan we think the time for its adoption has not yet come. It will take years of good earnest work by the Catholic press and by the hierarchy before the American public understands the virtue of our claims in a sufficient degree to grant us justice; and even then the battle must be taken up by the laymen or success will not be ours.

A secular journal, whose name we do not now call to mind, makes a good point in commenting on the recent western train robberies. It calls attention to the fact that these same railroad companies which have suffered loss through the destruction and theft of their property, have for many years permitted and even encouraged the sale of sensational, blood and thunder literature over their lines. The heroes of this class of literature are often train robbers, murderers and desperadoes generally. What wonder that the reading of this pernicious trash should cause boys to imitate the example of the scoundrels whose lawless acts are applauded and eulogized! For every dollar gained through the sale of this kind of literature in the past, the railroads may lose ten in the future. It would be practical economy to forbid the sale of this trash on all our American roads.

After the United States senators and the delegates to the Parliament of Religions have talked themselves tired, the citizens of this grand republic should be well informed on money and religion—if, indeed they be not more sadly mixed on these two subjects than ever before.

Good Bishop Coxie has had another attack of anti-foreignism. The old gentleman is harmless if not amiable.

If Faribaultism is dead in Faribault, it must have but little life left in other places.

Reading Circles.

Our Catholic Reading Circles will soon begin the season's work. These useful bodies are well deserving of encouragement, and we sincerely hope their field of usefulness will be extended. In making known to young Catholics of both sexes, that there is a wealth of literature, treasures of scientific and philosophical learning within the Church, that will enrich the mind for more than the best productions of non-Catholic writers, the reading circles, have a high mission. If our Catholic youths and maidens can be taught to know and love Bronson, Hecker, Newman and John Boyle O'Reilly, they will be the better for it.

Next week our collectors will call on city subscribers who are in arrears. We trust that those owing a subscription will have their money ready for the collector when he calls.

The "D. M. A." butter crackers much superior to any other in Rochester. Our Graham Flakes are a great delicacy. Made by home labor and sold at your grocery.

Love for Children.
(Contributed by J. P. F.)

Devoid indeed of the finer impulses is the heart unwayed by love for children. Show me a person to whom a child is of no value except when it can be utilized by them as the objective point for their anger or spleen, and I have only to point a finger in the direction of such if asked to furnish proof of the existence of self love in a human being to the exclusion of everything of a more elevating nature. Such people are want to excuse—or rather they imagine others are gullible enough to accept as an excuse—their statement to the effect that children are annoying, contrary, mischievous, (ad infinitum) and that they should be taught to know better; in a word a child should have its young shoulders surmounted by a head filled with a wisdom which really only comes to those of maturer years; in some instances not even them, and child-haters constitute a majority of the exceptions without a doubt.

How can we censure children for being annoying when they cannot realize the fact? How can we censure them for being contrary, when they cannot realize that contrary is the opposite of obedient, that the former wrong, and the latter, right and therefore the course for them to pursue? Nonsense! such excuses can be used only as flimsy barriers behind which to hide a despicable love of self, and are effective only when presented to those possessing as little reason as do they who present them. The fact is, with this treatment of children, as with everything else, there are but two ways, a right and a wrong, with God as a standard.

As God loves and bears patiently with us, even when we offend Him most grievously, and as we are His children, is it not apparent what He would have us do to each other. If we would follow the course the goodness of God suggests, in order that we may do right, we cannot make exceptions, because He did not, therefore we must love children, and must bear patiently with them, the more so because they are unable to reason for themselves.

Show me the person to whom the association with children is pleasure, and in return I will show you where lies a wealth of love and true gentleness, those priceless jewels whose lustre the setting effects not, be its exterior what it may.

Who can watch the little child, whose every word and act is resplendent with a sweet unconsciousness, and not be moved to love? Who can view the panorama of a life from its beginning to the present—as seen mirrored in the sweet reflective innocence of a child—and yearn not for a return of childhood days; days of sweetest, purest pleasure, ere the advent of reason with its weight of responsibility.

Let not, then, false pride deter us from confessing and showing our love for children. Let us be kind to them, gentle with them, play with them, laugh with them, sympathize with them, try to bear patiently with them in their every mood throughout the day, and when the dark abyss of night engulps the light of day, and nature with jealous watchfulness, bids the gentle eyelids drop—we see the little hands clasped perhaps at some fond mother's knee, hear a prayer breathed for us from depths of childish hearts, and our own hearts, sin-be-smirched perhaps, are sensible of a refining influence, and in the exuberance of our love we clasp the child's sleepy form to our bosom with a fervent "God hear the prayer," and while they murmur "good night" in tones sweet and softer than the music of aolian harps, we sip in kisses the sweet innocence from their lips and are better for them.

SUMMER IS OVER

And the Coal Bins Must be Filled Up at Once.

L. C. Langie can fill them with good hard White Ash coal at prices that will compare with those asked by any dealer in Rochester. The superior quality of Mr. Langie's coal has often been made the subject of comment. Poor coal seldom comes from his yards.

The long experience which Mr. Langie has had in the business enables him to buy coal at a great advantage. He is familiar with every coal producing concern in the country and knows where to get the best for the least money. His customers reap the benefit of his experience.

Mr. Langie's office is located at the corner of East avenue and East Main street; yards on North avenue near railroad and on S. Clinton near Alexander.

Cease to suffer! Your nervousness, headache, heart-burn and general disorder is the result of the excessive use of Tobacco, Opium or Drink. Hill's Chloride of Gold Tablets, sold by all leading druggists, will put an end to your troubles and make a man of you.

Sibley Lindsey & Curr

Object Lessons in Fashions.

Opening days are a school, a time for education; all is arranged with this idea, the best is where you can see it. It don't take long to select the fall outfit with such resources at your command.

Here in Rochester you're in touch with the milliners of Paris, London and New York; the cloak makers of Berlin and the French Capital; the shawl manufacturers of the far east and the best furriers of America.

Our own buyers reach the trade centers; bring here what your taste approves. That accounts for the successful Opening now in progress, that explains why a new mark to surpass has been made.

But a parting thought, you have not seen all; each day has its surprises in the way of new things.

THIS CARPET BUSINESS.

What a shaking up of the old ways of doing carpet business! Just like touching a match to gunpowder to knock the bottom out of prices in this style. There's sport in it if no money. Buyers get the benefit and we're satisfied. No one to find fault, then, except the other fellow.

25 more rolls of Smith's best tapestry brussels added to the lot yesterday; not soiled or shop worn, just as good as the day they came from the loom; cover your floors at 50c a yard.

Good qualities of Moquettes at 50c, and the best at 63c a yard.

Slightly soiled edges make the figures.

Other grades of carpets at prices to correspond.

Our \$1.50, \$2, \$2.50 and \$3 non-breakable
STIFF HATS
Are our own specialties and can't be matched for the money.

SHAHER
MENG

In Ladies' Seal Garments and Fur Capes our Styles for this Season are attractive and incomparable. Call and Examine.

MENG & SHAHER

We Have a Handsome New Stock of Men's Fine Furnishings for the Fall Season received. Shirts to order at 206 East Main Street.

We are the Sole Agents for the celebrated Youman's Hats.

The Swing of the Pendulum.

We would beg our readers attention—and especially the attention of those of our readers who belong to the Episcopal Church—to the following remarks. They are from a pseudonymous writer in the "New Review" and are right in line with the more recent discoveries of Doctor de Costa and other preachers who are not afraid at times to look facts squarely in the face. "The irresistible conviction one is led to in considering the future of religious England is that the unthinking agnostics and the easy going good fellows who form such a large proportion of the Church of England from habit, will in the future belong to no church at all, or belong to the church which can give them the extreme dose of dogma, discipline, and religious sentiment which certain types of mind require." These remarks are preceded by the statement, apropos of the recent dedication of England to the especial guardianship of the Blessed Virgin Mary and St. Peter, that the time has come for Rome to abandon guerrilla warfare and make a general attack on England and the question is asked: "What have we to oppose to the serried battalions of Papal Christianity?" Needless to say we are not particularly interested in the answer to that question, for it concerns us not at all. The motto "Magna est veritas et praevaleret" is true but it is true, and it fits our case perfectly.

The point however of the remarks we have quoted is worth seizing and bearing in mind. We will translate the remarks into plain English so as to bring out the point more clearly. What the writer means to say is this: These unthinking agnostics and easy going good-fellows who call themselves Church of England men and go to church once a year on Christmas day, perhaps because it is the proper thing to do, will in the future belong to no church at all, even in name, or will belong to that church which alone has anything definite to offer for belief to

satisfy the craving for belief or something which is the characteristic of every honest heart.

Unbelief, or no-belief satisfies no one and can in no way be final. Of the two, no-belief is by far the most common, as it requires no particular strength of mind and is the child of indifference. It is no-belief sometimes erroneously called agnosticism that is slowly killing the Church of England. Unfortunately it is not merely a change of faith that is necessary with men of no-belief. It is a complete awakening of faith that is needed and that the Church of England cannot give.

It is a sure sign that something is wrong when men of clear vision and honest hearts are complaining that the Church of England and the Episcopal church of his country need revivifying and reforming if the "Scarlet woman" is not to have things all her own way. The cry is for practical Christianity, for Christianity in men's own private lives outside the church doors, for a well defined body of faith—in short for a real religion.

The pendulum is swinging back from the extreme scientific or pseudo-scientific thought, to the other extreme of mysticism. In literature the realistic has reached its zenith and is now on its way to its nadir. In men's lives the scalpel and the microscope are giving place to the spiritualist's cabinet and theosophist's astral nonsense. Everywhere there is a grasping after the unknown and unknowable and nowhere can this craving be satisfied outside the Catholic Church.—New York Catholic News.

Learn, in your dealings with others, how not to treat a passing mood as if it were a permanent characteristic.

We win by tenderness, we conquer by forgiveness.

Truth alone can form the character and mould the mind.

Sorrow is not the poetry only, but the discipline of humanity.