

The Catholic Journal

The Only Catholic Newspaper
Published in the Diocese.

PUBLISHED EVERY SATURDAY AT

327 East Main Street, Rochester, N. Y.

BY THE

CATHOLIC JOURNAL PUBLISHING
COMPANY.

If paper is not received Saturday morning the office
Report without delay any change of address giving
both old and new.

Communications solicited from all Catholics,
accompanying letter giving name, address,
name of contributor withheld if desired.

Pay no money to agents unless they have cer-
tificate signed by me or to:

Remittances may be made at our risk, either by
draft, express money order, postoffice money or
for registered letter, addressed E. J. Ryan,
Business Manager. Money sent in any other
way is at the risk of the person sending it.

Decisions of the Board of Directors will be sent
to subscribers until otherwise stated and all
arrearages are paid up. The only legal method
of stopping a paper is by paying up all dues.

SUBSCRIPTION RATES:
For Year, In Advance. \$1.00
Entered as second class mail matter.

SATURDAY JUNE 30, 1894.

City News Agents.

The CATHOLIC JOURNAL is sold by the
following newsdealers, and can be obtained
of them Saturday mornings:

L. Beck 231 East Main street.
E. C. Weidman, 196 State street.
W. Moulton, 92 St. Paul street.
Miss Hogan, 374 Plymouth avenue.
H. Hackett, 100 Frank street.
J. Sochner, 355 Hudson street.
Mrs. K. L. Wilcox, 744 E. Main st.

ABOLISH THE LEGISLATURE.

We respectfully suggest to the members of the Constitutional Convention that an amendment be framed which will result in abolishing both branches of the Legislature. One reason for making this seemingly extraordinary suggestion is that, judging from the character and number of the petitions now being presented to that body, the convention itself will perform all the duties for the accomplishment of which a legislature is supposed to exist.

It has been generally supposed that the framers of a constitution merely marked the lines beyond which legislation should not go, and specified certain duties which the Legislature must perform.

The petitioners of to-day seem to think differently. They would have the convention practically make the laws, which shall govern the state for the next twenty years. If their ideas are carried out, the institutions to which orphan children may be sent will be designated for twenty years to come. The uses to which state educational funds shall be applied will be specified. The inspection of monasteries, convents, reformatory schools, etc., will be provided for.

Little will be left for the Legislature to act upon as the circumstances which may exist five, ten or fifteen years hence, may demand that it should act. Why, then, should that little be left undone? Since there is such a strong tendency to turn the Constitutional Convention into a law making body and perform all the important legislative work that will be needed for the next ten decades, why not attend also to the small details, and abolish the Legislature entirely? The people of the state would not mourn much—not if they were reminded occasionally of the last Legislature.

There is still another reason why the Legislature, or at least a part of it, might be abolished. Its duties might just as well be performed by Thomas C. Platt alone. The assistance which the nominal members extend to that distinguished gentleman in years of Republican supremacy is not of much consequence. It could readily be dispensed with. It is not at all unlikely that we will have Republican supremacy for some years to come. If the Constitutional Convention deems it necessary to retain a legislature, let that legislature be composed of Thomas C. Platt. We were about to suggest that Dick Croker relieve Mr. Platt occasionally, but Richard is not himself again—not at present writing.

SUNSHINE.

The Syracuse Catholic Sun, which, by the way, has just ended the third year of what we hope will be a long and prosperous existence, contained last week some comments on the recent Dreyer incident. Our Syracuse Contemporary is edited by a young man who has displayed much ability since he entered journalism,

but who shows in some matters the imprudence which might naturally be expected in youth.

In the article mentioned the Sun editor makes the mistake of giving advice to the Hierarchy of the country—a most imprudent, if not impudent, proceeding for a layman.

In its comments on the Dreyer matter the Sun finds fault with Bishop McQuaid because the letter granted an interview to a representative of a secular paper,—took advantage, merely, of an opportunity to explain his position in an affair of which a garbled and misleading account was being circulated by the press associations. The Sun believes that had the representative of a Catholic paper sought an interview with Bishop McQuaid concerning this same matter, the door would have been slammed in his face, and deservedly too.

There is one thing which the young graduates of both sexes should bear in mind always: They must continue to learn. It is quite natural for young people just leaving school to carry the mistaken notion that, in the years spent at school they have learned about all they will ever be called upon to learn. Those who do not see the folly of this idea will surely fall behind in the race.

Furthermore, as the Bishop of Rochester had lived somewhat like a half century before the young man in Syracuse was born, he can be trusted to get along tolerably well for his few remaining years on earth without the suggestions of the young gentleman.

The assertion of the Sun that the Catholic press owes very little to the American Hierarchy or the clergy at large is hardly borne out by facts.

The Pilot—now the most influential Catholic paper in America—was saved from the alternative of falling into the hands of certain secret societies or going into bankruptcy by the efforts of Archbishop Williams.

The Archbishop of Chicago and his suffragan Bishops—at a great expenditure—established the New World and issued a joint pastoral calling the attention of the people to the importance of having a thoroughly Catholic paper in the province.

The Catholic Universe was founded by Bishop Gilmore of Cleveland, and that saintly prelate during his time spent over \$40,000 trying to sustain it.

These are only a few of the many instances which might be cited, to prove that the Catholic press does owe a great deal to the hierarchy. Occasionally Bishops have cause to dislike certain Catholic papers, but are friendly to the Catholic press at large; and they should be given due credit for good will. We believe, on the whole, there is no class of men more desirous of the success of Catholic papers, than are the Bishops and priests of America. That there are exceptions, we freely admit, but all should not be held responsible for the indifference or hostility of a few.

REAPING THE WHIRLWIND.

The assassination of President Garfield, which has so horrified the world, is but an incident in the troubles which we may look for in Europe. The governments of the old world, under the direction of the Freemason lodges, have endeavored to drive religion out of the hearts of the people. To some extent they have succeeded. They have given birth to a race of Godless men—to infidels, atheists, anarchists. Now, like the creatures whom Milton describes, these offspring of the godless state turn about and devour the governments which have created them.

Some newspapers say the Anarchists should be exterminated. As well might we try to stamp out disease by shooting the afflicted.

As diseases of the body originate in those places where the requirements of health are absent, so the spiritual disease springs from those sources where the purifying power of religion is not used. Atheism with its horrid symptoms scourges the people from whose minds belief in Christ, in eternal happiness, in eternal damnation has been driven.

Why should the God-denying, hell-denying, heaven-denying anarchist fear death? To him it is the end of all. For him there is no future punishment if he be sinful; there is no happiness in store if he be good. To

his misguided fancy it is a meritious act to rid the world of the rulers whom he believes to be tyrants.

For doing so he may be punished, executed; but the pains of execution are over in ten minutes and then nothingness.

CATHOLIC SCHOOLS.

We give up much of our space this week to accounts of the closing exercises of our Catholic schools. If you fail to find anything concerning the school in which you are most interested, wait patiently until next week. It is impossible to give accounts of all the closing exercises in one issue.

These accounts tell their own eloquent story of the merit of our Catholic schools.

There is one thing which the young graduates of both sexes should bear in mind always: They must continue to learn. It is quite natural for young people just leaving school to carry the mistaken notion that, in the years spent at school they have learned about all they will ever be called upon to learn.

Those who do not see the folly of this idea will surely fall behind in the race.

Furthermore, as the Bishop of Rochester had lived somewhat like a half century before the young man in Syracuse was born, he can be trusted to get along tolerably well for his few remaining years on earth without the suggestions of the young gentleman.

The assertion of the Sun that the Catholic press owes very little to the American Hierarchy or the clergy at large is hardly borne out by facts.

The Pilot—now the most influential Catholic paper in America—was saved from the alternative of falling into the hands of certain secret societies or going into bankruptcy by the efforts of Archbishop Williams.

The Archbishop of Chicago and his suffragan Bishops—at a great expenditure—established the New World and issued a joint pastoral calling the attention of the people to the importance of having a thoroughly Catholic paper in the province.

The Catholic Universe was founded by Bishop Gilmore of Cleveland, and that saintly prelate during his time spent over \$40,000 trying to sustain it.

These are only a few of the many instances which might be cited, to prove that the Catholic press does owe a great deal to the hierarchy. Occasionally Bishops have cause to dislike certain Catholic papers, but are friendly to the Catholic press at large; and they should be given due credit for good will. We believe, on the whole, there is no class of men more desirous of the success of Catholic papers, than are the Bishops and priests of America. That there are exceptions, we freely admit, but all should not be held responsible for the indifference or hostility of a few.

The JOURNAL souvenirs are the most beautiful and artistic ever given out by a newspaper. The Hierarchy of the United States is a noble work supremely illustrated. A Portfolio now ready. Ten cents extra for mailing. The beautiful steel engraved portraits of Cardinal, Archbishops and Bishops must be seen to be appreciated. Ten cents each and a JOURNAL coupon. Three cents extra for mailing.

A few months ago the JOURNAL is treating of the existence of Apisism among the members of the police force, said men who would join that treasonable association were not fit guardians of the lives and property of the class of citizens they had sworn to protect. Events that have since occurred show we were justified in making the assertion. No less than three of the A. P. A. officers have been guilty of conduct which justified the commissioners in removing them from the force; and one has been fined for a breach of duty.

These incidents, taken with the offenses of A. P. A. men in other parts of the country, prove quite conclusively that the man who joins the disreputable organization is not to be trusted.

We hope our Western brethren

who are now considering the propriety of establishing a Western branch of the summer school will appreciate Dr. Conaty's advice, and act prudently.

Home wanted for a bright, well disposed and healthy Catholic boy, eleven years of age. Apply at Human Society, 99 Sophia street, Rochester, N. Y.

THE PEN AND PENCIL CLUB.

William Morris, the English poet, dislikes modern civilization and spends Sunday evenings in discussing socialism.

Mr. John Jacob Astor's romance, "A Journey in Other Worlds," went into a second edition a week after publication.

Florence Marryat, it is said, dresses attractively. She has a florid complexion and has a special fancy for plush in flaming red and bright blues.

Mrs. Abby Morton Dias has an unusually large fund of quaint humor, which she cannot entirely suppress even in her most serious talks and writings.

Joseph Hatton, the clever English writer, has never seen to greater advantage than when he is introducing with fatherly pleasure the pretty daughter of whom he is so proud—the 19-year-old actress who wrote "Enid Lyle."

Robert Louis Stevenson has grown thin in comparison. His wrist is now so thin as to look it, it is said, as if a child could break it in two. His lean body has become visibly leaner, and his face is so sharp at the chin as to give a V-shaped appearance to his physiognomy.

Mrs. Christian Turbans Herrick, the well known writer and daughter of Marion Harland, is tall and rather stout. She has blue eyes, a broad forehead and light brown hair, which she combs high up. In conversation she is always interesting and often animated and witty.

THE GOSPELS.

GOSPEL: & Matthew vii. 15-21.—At

that time, Jesus said to His disciples: "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit." Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven."

The word prophet means a person who is inspired by God, announces future events and foretells what will take place in the remotest times in regard to the people and religion by the immutability of the Lord. But the name was given to good and holy men who, in the name of God, taught truth to the people.

Weekend Church Calendar:

SUN. 1-IV. 1—Seventh Sunday after Pentecost. Feast of the Most Precious Blood. Octave of St. John Baptist. Epiph. 16th. Gosp. John xix. 1-16. Lk. xvi. 1-10.

MON. 2—Visitation of the B. V. M.

TUES. 3—St. Leo II. Pope and Confessor.

WED. 4—Octave of SS. Peter and Paul.

THURS. 5—SS. Cyril and Methodius, Bishops and Confessors.

FRI. 6—Octave of SS. Peter and Paul.

SAT. 7—Office of the Immaculate Conception.

AUGUST 1—Assumption of the Blessed Virgin Mary.

SUN. 2—Assumption of the Blessed Virgin Mary.

MON. 3—Assumption of the Blessed Virgin Mary.

TUES. 4—Assumption of the Blessed Virgin Mary.

WED. 5—Assumption of the Blessed Virgin Mary.

THURS. 6—Assumption of the Blessed Virgin Mary.

FRI. 7—Assumption of the Blessed Virgin Mary.

SAT. 8—Assumption of the Blessed Virgin Mary.

SUN. 9—Assumption of the Blessed Virgin Mary.

MON. 10—Assumption of the Blessed Virgin Mary.

TUES. 11—Assumption of the Blessed Virgin Mary.

WED. 12—Assumption of the Blessed Virgin Mary.

THURS. 13—Assumption of the Blessed Virgin Mary.

FRI. 14—Assumption of the Blessed Virgin Mary.

SAT. 15—Assumption of the Blessed Virgin Mary.

SUN. 16—Assumption of the Blessed Virgin Mary.

MON. 17—Assumption of the Blessed Virgin Mary.

TUES. 18—Assumption of the Blessed Virgin Mary.

WED. 19—Assumption of the Blessed Virgin Mary.

THURS. 20—Assumption of the Blessed Virgin Mary.

FRI. 21—Assumption of the Blessed Virgin Mary.

SAT. 22—Assumption of the Blessed Virgin Mary.

SUN. 23—Assumption of the Blessed Virgin Mary.

MON. 24—Assumption of the Blessed Virgin Mary.

TUES. 25—Assumption of the Blessed Virgin Mary.

WED. 26—Assumption of the Blessed Virgin Mary.

THURS. 27—Assumption of the Blessed Virgin Mary.

FRI. 28—Assumption of the Blessed Virgin Mary.

SAT. 29—Assumption of the Blessed Virgin Mary.

SUN. 30—Assumption of the Blessed Virgin Mary.

MON. 31—Assumption of the Blessed Virgin Mary.

TUES. 1—Assumption of the Blessed Virgin Mary.

WED. 2—Assumption of the Blessed Virgin Mary.

THURS. 3—Assumption of the Blessed Virgin Mary.

FRI. 4—Assumption of the Blessed Virgin Mary.

SAT. 5—Assumption of the Blessed Virgin Mary.

SUN. 6—Assumption of the Blessed Virgin Mary.

MON. 7—Assumption of the Blessed Virgin Mary.

TUES. 8—Assumption of the Blessed Virgin Mary.

WED. 9—Assumption of the Blessed Virgin Mary.

THURS. 10—Assumption of the Blessed Virgin