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## BISHOP WATTERSON UPHOLD

Rt. Rev. John A. Watterson, of the see of Columbus, Ohio, has just been sustained in an action which may produce important results. The case is one which concerns all who are interested in temperance work, as well as those who are in any way connected with the sale of liquor.

Bishop Watterson, some six months ago, issued a circular letter to the clergy and laity of Columbus in regard to the presence of saloon keepers in Catholic societies. Any society officered by saloon keepers should lose its standing as a Catholic society. Any outgrowth of such society or any new society, would not obtain ecclesiastical sanction in the diocese if saloon keepers were admitted to membership.

Bishop Watterson had directed that the clergy should not give absolution to saloon keepers who, in spite of the civil law and Church, persisted in selling liquors by open or secret traffic on Sundays.

This was regarded as somewhat radical by many of the Bishop's flock, and consequently an appeal was made to Archbishop Satolli. At a State Convention of the Catholic Total Abstinence Society held in Fremont, Ohio, last week, Bishop Watterson read a communication from the Apostolic Delegate, in which the latter sustains the Bishop in every point.

The decision of Archbishop Satolli is in substance as follows:

1. Bishops have the right and duty to guard faith and morals within the limits of their dioceses. They are the divinely appointed judges in such matters, and hence no mere society or individual laymen have the right to set such decision at defiance. The mere fact that such decision may be the cause of temporal loss does not justify opposition, as the temporal must give way to the spiritual good, and private good must give way to public good.

2. The liquor traffic, and especially as conducted here in the United States is the source of much evil, hence the Bishop was acting within his rights in seeking to restrict it.

3. Therefore the Apostolic Delegate sustains Bishop Watterson's action, and approves of his circular letter and regulation concerning saloons, and the expulsion of saloon-keepers from membership in Catholic societies.

Those who read the proceedings of the Knights of St. John at Buffalo recently, will remember that the question came up before that body, and was wisely referred to the Apostolic Delegate.

A wholesale liquor dealer had been elected to an office in one of the Columbus Commanderies, but owing to the objections of the Bishop he had not been installed.

The example of Bishop Watterson may be followed by some of the other Bishops of the country, by those noted for their strong stand against the liquor business; but it is scarcely probable that it will be generally adopted.

Christopher Otto, the central station agent at Otis Station, has been dismissed from duty. It is claimed by those who profess to know that the cause of Mr. Otto's dismissal was that he belonged to the A. P. A.

Go to join the A. P. A. policeman.

## THE SUMMER SCHOOL

Nothing that has transpired of late years so well illustrates the advancement of Catholics in this country as the success of the Catholic Summer School which was inaugurated at New London, Conn., two years ago, the third annual session of which opened at its permanent home in Plattsburgh, N. Y., last Sunday. We may add that scarcely anything has done so much to cause intelligent non-Catholics to realize that the Catholic Church in this country numbers among its adherents many very learned persons of both sexes. The old mistaken notion that the Catholic Church was composed only of poor uneducated Irish and German emigrants, has been rudely swept aside. Instead, we behold among the descendants of these same God-fearing people some of the most famous literateurs, the most subtle philosophers, the most learned astronomers, and some of the best known novelists.

A pleasing incident in connection with the opening of this year's session was the reading of a brief from our Holy Father Leo XIII, bestowing his blessing upon those engaged in the good work, and heartily approving of it.

It is evident from the expressions of the western Catholic press that another year will see a branch of the summer school established in one of the western States. Some doubts of the wisdom of this action have been entertained, it being thought advisable to wait until the eastern branch is more firmly established. However, the number attending the sessions of the Plattsburgh school from the west is not large, and the inconvenience and expense connected with a journey from these distant states is such that our western brethren cannot be blamed for wishing to have a summer school in their section of the country. We would like to keep them with us for a while longer, but if they go now, good luck to them.

## A CORRECTION

Last week in the JOURNAL's account of the Carrot memorial services held July 8th at the French church a paragraph of Father Notebaert's excellent address was accidentally transposed, thereby changing the sense of the Rev. Father's remarks. In justice to him we therefore publish which is a more accurate version of his address.

"Your presence at this memorial service is a manifest proof of the patriotic feelings that animate the hearts of Frenchmen. You are gathered here before the altar in great numbers to mourn the loss of a man who died a martyr to duty, a victim of his devotion for the order, peace and prosperity of his fatherland.

"A tragic death has just torn from us the nobility of M. Sadi-Carnot, president of the French republic. France, Europe and the whole world are in mourning. An unfortunate man, one led astray by a detestable doctrine, has laid the hand of a parricide upon the august person of the chief of a most courageous people. Forty millions of devoted hearts would have esteemed it an honor to lay down their lives in order to preserve to France its worthy president, whose death will be forever regretted.

"To be allowed to reign supreme over a nation by hereditary right is a great honor, but to be the choice of a nation as great as France is a glory that has no parallel but in our own dear country of adoption. M. Sadi-Carnot had shown himself worthy the affection and esteem of his fellow citizens, he acquitted himself as president in an irreproachable manner. His dignity, his wisdom, his loyalty, have made the crowned heads of Europe envious.

"A radical change of regime in a country is always an important event; wisdom is necessary for its inauguration; wisdom for its maintenance. The foolish enthusiasm and ambition of the victors, the discontent of the conquered and the gloomy perspective of the future tend to encourage stormy reactions.

"To place the republic on a base where abuse of liberty is kept in restraint—a true, solid base, where religious beliefs and public opinions can be openly manifested and march on, hand in hand; in a word, to instill into the veins of the French republic a pure and quickening blood—has ever been the noble ambition of him whose death we mourn today.

"May God give to his worthy successor the intelligence and courage to continue this policy, and may our prayers ever ascend to heaven that our mother country will be spared such a calamity as has now befallen us.

"May we strive by our example to show a sacred respect for the government of the United States, which is our land of adoption, and may our expression of sympathy for France in her bereavement be a protestation against the acts of violence committed by those who have respect neither for the doctrines of the church nor the laws of the nation."

The Constitutional Convention Committee on Charities visited Rochester last week and inspected the Flour City's asylums, hospitals, etc., including the various Catholic institutions. They were well pleased with the management.

## THE GOSPELS.

**GOSPEL: St. Luke xviii. 9-14.**—At that time: "To some who trusted in themselves as just and despised others Jesus spoke this parable: Two men went up into the temple to pray: the one a Pharisee and the other a publican. The Pharisee standing prayed thus with himself: O God! I give Thee thanks that I am not as the rest of men—extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes toward heaven, but struck his breast, saying: O God! be merciful to me a sinner! I say to you this man went down into his house justified rather than the other; because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

The Pharisee boasted that he was not like other people; that he had no faults; that he had no vices; that he was not an adulterer, but that he practised virtue and was faithful in the observance of the law. But the publican is a figure of the sinner who, by the grace of God, knows his falling, humbles himself, and asks for mercy. He would not even lift his eyes to heaven, and God looked down on him with the eyes of a father.

**Weekly Church Calendar.**  
SUN. JULY 22.—Trinity Sunday after Pentecost. St. Mary Magdalen. Less Cant. ill. 2-5 and viii. 6-7. Gosp. Luke vii. 36-50; Last Gosp. Luke xviii. 9-14.  
MON. 23.—St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor. TUES. 24.—St. Francis Solano, Confessor. St. Christina, Virgin and Martyr. Vigil of St. James.  
WED. 25.—St. James the Greater, Apostle. St. Christopher, Martyr.  
THURS. 26.—St. Anne, Mother of the B.V.M. St. Paul, Apostle, Martyr.  
FRI. 27.—St. Pantoleon, Martyr.  
SAT. 28.—SS. Nazarius and Companions, Martyrs. St. Innocent I., Pope and Confessor.

Written for the JOURNAL.

## A PLEA FOR AN IRISH LEGISLATURE

From three Standpoints—Sentimental, Social, and Commercial.

By E. J. Sullivan, Rochester, N. Y.

(CONTINUED)

It is not to be wondered at, then, that when a son of Erin ponders over those glorious records of his country's past, he should resolve within himself to do a man's part to lift his country once more to the proud position which she occupied ere the stranger took possession of her gates. From her glorious history and record Ireland has an inalienable right to regulate her own destinies. So far I have treated the subject from a standpoint of sentiment. Let us now look at it from a social point of view.

One of the chief functions of every government is the removal of those social grievances which, if left festering, must inevitably result in propagating crime and disorder. For, after all, what was the primary aim in the establishment of governments? Was it not in order that the claims of humanity should be attended to on the foundation of justice and equity? Governments were not established, nor was it intended that laws should be made, for the aggrandizement or benefit of any certain class. No; they were ordained, as it were, to be the fountains from which would spring equal justice to all classes, and the very essence of good government lies in scrupulous attention to that sacred principle. The government which refuses to obey the mandate of the governed when constitutionally expressed, should perish from the face of the earth. But, unfortunately, it too often happens that the interests of a particular creed and class furnish the motives which dictate the action of those who hold the reins of power, and prejudice and narrow-mindedness usurp the place of justice and fair play. We have no more glaring example of bad government in the annals of the civilized world than the government of Ireland by England. Since ever England assumed the complete government of that country she has displayed the most heartless and callous indifference to their wants and grievances. Her policy, as is evidenced by her brutal determination to leave unredressed those crying wrongs which pressed the Irish people to the earth, was, if possible, to reduce the country to that state when it would come to pass, as the *Times* once prophesied, that "An Irishman would be as rare to be met with in his own country as a Red Indian on the shores of Manhattan."

The Irish people have for the past century been appealing to England to remove the glaring impediments to their social advancement, but in vain. It was only when the possibility of civil war loomed in the distance that the government were aroused from their criminal torpidity. Have we not in the Catholic Emancipation Act a most striking example, while the intolerable grievances under which the Catholics were prostrated were admitted by and aroused the sympathy of the world? England persisted in retaining on the statute book those infamous laws which were born of bigotry and fanatical intolerance; which banned the faith of four-fifths of the people, ignored and despised them, and conferred

upon a miserable and malignant minority all the advantages that social position, education, and preference could bestow. It was only when the Duke of Wellington assured that besotted creature, George IV., that revolution would be the result of the refusal of Catholic Emancipation that, with tears in his eyes, he appended his royal signature to that measure, which recognized the ordinary principles of justice as between man and man; which relieved the Catholics from the disadvantages which were a disgrace to civilization, and placed them for the first time for centuries on an equal footing, in some respects. There are yet many grievances to be removed, many reforms to be carried out before the just claims of the Catholics are in any way satisfied. There are yet some glaring anomalies existing. In many ways the Protestants are the recipients of favors denied to the Catholics, the most remarkable being in the matter of education. While the favored creed have numerous high class schools in every part of the country in which their children can receive a suitable education at little or no expense, and a college magnificently supported by State grants, the Catholics are left practically unprovided for in this all-important matter. No doubt we may be told that the doors of Trinity and the Queen's Colleges are open to all creeds; but that partakes much of the proverbial invitation from the spider to the fly, for these godless institutions are full of snares and traps for the unwary Catholic youth who enters. And it but, unfortunately, too often happens that by association with them many fall into these traps, and are caught into those snares, and many leave them with the poisonous germs of indifference to religion, or the seeds of infidelity planted in their hearts. It is the dogma of the Catholic Church that no education can be sound which has not religion as its foundation; for what is the greatest work of education but to improve the morals as well as to broaden the mind? And no education can properly effect that which is not leavened by religion. This is a question of the first importance to Catholics. The Hierarchy and clergy of the country have been unceasing in their demand for a reform of the system of education they have, time after time, in unmeasured language, condemned the system of godless education taught in the State-endowed colleges, and they have warned the people against availing of them. Consequently, the Catholics of Ireland are practically left without that education which they could accept without hurt to their religious convictions. Various Governments have attempted to legislate on the subject, but, like all the other efforts of English Governments to legislate for Ireland, it was only in a tinkering way, and of course inevitably doomed to failure.

Of late years the Irish people have made great strides in the direction of education, and I think a good deal of the credit of that is due to the exertions of these noble and self-sacrificing men—the Christian Brothers—who threw themselves into the breach to rescue the Irish people from the abyss of ignorance into which they had been sunk by their brutal rulers. No doubt the National system of education has conferred many practical benefits on the country, but yet it is not popular owing to its anti-Irish tendency. In the National schools the history of their country is either denied the Irish youth, or he is primed with an Irish history written by some prejudiced Englishman like Ward. There is also an amount of red-tapeism and anti-national doggerel practiced by the Commissioners of Education, who are all, or nearly all, placemen of the Government. Various devices have been tried by education of this kind to effect from the minds of the people the memory of centuries of wrong and misrule. The National system of education can never become popular until it is brought into line with the aspirations and desires of the people. What a contrast there is between the interest displayed by the Government in the education of the English people and their utter indifference to the condition of the Irish in that particular. In England they have their School Boards, who see that the facilities afforded the masses of the people to educate themselves shall be properly availed of. There can be no question but the root of the evil lies in the fact that they are governed by a foreign power, whose interest it is to keep that country as much in ignorance as possible. For they know that an enlightened and educated people would forever chafe under the yoke of a foreigner. Education and knowledge do but intensify and strengthen the national aspirations of every people. "Educate that you may be free" said the immortal William Smith O'Brien, and Grattan, whose eloquence electrified the world proclaimed that "All Nations' greatness depends on the education of its people."

(To be continued.)

## MODERN SURGERY.

The Large Part That Absolute Cleanliness Plays In Its Operations.

There are three locations, so to speak, the absolute cleanliness of which must be above suspicion before the operator is justified in proceeding to his work. These are the surgeon's hands, his instruments and the integument covering the part of the patient's body at which the operation is about to be performed. How is the requisite cleanliness in each case secured? So far as the hands are concerned, by profuse scrubbing with a nailbrush in soap and hot water, followed by a thorough drenching in some antiseptic solution, as that of 1 in 3,000 of perchloride of mercury. So far as the instruments are concerned, by sterilizing them—that is, by boiling them in water, or by passing them through the flame of a spirit lamp, or placing them in a steam sterilizer, and then, when the operator is ready to begin, by putting them into a receptacle containing an antiseptic solution—as, for example, that of carbolic acid. Lastly, so far as the patient's integument is concerned, by washing the part first thoroughly with soap and water, having previously shaved it, if necessary, and afterward with a perchloride of mercury solution, or, if the part be greasy, by removing all the greasy material by scrubbing it with ether.

Without going into further details these are the cardinal precepts of the science of operating in the present day. Of course each wound which in this manner is made under aseptic conditions, as it is called, is kept aseptic by the use of antiseptic dressings until healing has taken place. The results of this method of treatment of wounds are nothing less than wonderful in comparison with those which the earlier surgeons were able to obtain. What happens after, say, the amputation of a limb nowadays? The rule is, nothing—nothing, that is to say, beyond the uneventful convalescence of the patient. The dressings are not touched unless the temperature and the pulse of the patient indicate, by some disturbance, that it would be expedient to examine the wound. The temperature and the pulse are the surgeon's guide. He takes his cue from them. Nothing can be amiss in the wound if these remain normal, and thus it follows that a large wound, such as that following an amputation, heals soundly from first to last without any suppuration. What a contrast with that which obtained in former days! Suppuration was then thought to be an indispensable part of the healthy process of healing. In the present time, on the contrary, a surgeon is held to have failed in his practice of the principles of surgical cleanliness if, in wounds originally aseptic, suppuration occurs.—Nineteenth Century.

## HIGHER EDUCATION.

The Interesting Results of the Study of a Frog's Tiny Muscle.

The young man who has had the priceless experience of self abandonment to some happily chosen point was well illustrated in a man I knew, writes G. Stanley Hall in *The Forum*. With the dignity and sense of finality of the American senior year quick within him his first teacher in Germany told him to study experimentally one of the 17 muscles of a frog's leg. The mild disposition of a somewhat too prolonged general culture, added by some taste for breezy philosophic speculation, almost diverted him from so mean an object. But as he progressed he found that he must know in a more minute and practical way than before—in a way that made previous knowledge seem unreal—certain definite points in electricity, chemistry, mechanics, physiology, etc., and bring them to bear in fruitful relation to each other. As the winter proceeded the history of previous views was studied and broader biological relations seen, and as the summer waned and a second year was begun in the study of this tiny muscle it was seen that its laws are the same in frogs and men; that just such contractile tissue had done all that man had accomplished in the world, and that muscles are the only organs of the will. As the work went on many of the mysteries of the universe seemed to enter in his theme. In the study of this minute object he gradually passed from the attitude of Peter Bell, of whom the poet says:

A primrose by a river's brim  
A yellow primrose was to him,  
And it was nothing more!

up to the standpoint of the seer who "plucked a flower from the crumpled wall" and realized that could he but understand what it was, "root and all, and all in all, he would know what God and man is." Even if my friend had contributed nothing in discovery to the temple of science, he had felt the profound and religious conviction that the world is lawful to the core and had experienced what a truly liberal and higher education—in the modern as distinct from the medieval sense—really is.

## HIS WILL.

The rich old man with a young wife was having a hard time trying to make her coincide with his idea of what her duties were with reference to himself.

"Madam," he exclaimed after a heated argument, "I tell you I shall mold you to my will."

"That's easy enough," she retorted. "Only make it in my favor, and I'll attend to the balance."—Detroit Free Press.

## REVENGE.

"That disagreeable Mrs. Highfill acted as though she didn't want to speak when she met me on the street, but I'll get even with her."

Florence.—What will you do?  
"Kiss her the very next time I meet her."—Chicago Inter Ocean.

## A SUBSTITUTE.

He—'I've bought you a pet monkey to amuse you, darling.  
She—Oh, how kind of you! Now I shan't miss you when you are away.—Lyons (France) Republican.

## THE FIRST MASS IN CANADA.

The Montreal Historical Society is erecting in St. Ann's Market Square an obelisk to commemorate the spot where the first religious service held on the Island of Montreal took place. The monument is the only one of its kind in Canada, and the block of granite from which it was hewn was the largest ever quarried in the dominion. It was brought from the Stanstead granite quarries, Beebe Plain, Quebec, and is known as Stanstead granite which is the best in the Province.

The block, when taken from the quarry, was forty tons in weight, being thirty-one feet long and four square. It was finished in the marble yards of C. A. MacDonnell, corner of Lagachetiere and Alexander streets, being reduced to seventeen tons, the dimensions now being three feet square at the bottom, tapering to about six inches length; thirty-one feet. It is to be erected on a ten-foot base which is already placed. The base is of the same material and at the ground nine feet square. The obelisk is finished in the style known as 'Rustic work,' which is so very popular in the United States. It is the only one of its kind in Canada. The inscriptions are on four bronze plaques, made at the establishment of Chanteloup and Company.

The first states that a monument was erected by the Historical Society, of Montreal to the memory of the generous founders of the city, and of the first colonists who landed here in 1642.

Then follow the words addressed to the colonists by the Reverend Father Vimont, May 18, 1642: "What you see here, gentlemen is only a grain of mustard, but I do not doubt that this grain will produce a great plant, that it will one day make marvelous progress multiply and extend in every direction." This inscription closes with the words of M. Olier in 'Les Veritables Motifs,' etc.

This project of Montreal must in time come to be a great glory of God, the power of the Church, and of great use to this kingdom."

The next gives the names of the first colonists of Montreal, from May to Dec., 1642, starting with that of Paul de Chomedey de Maisonneuve. The third inscription, headed by the date of May 18, 1642, is as follows: "Near this monument, between the river and the stream which runs under Commissioners street, at a place called Palais Royale by Champlain, 18th of May, 1642, Paul de Chomedey de Maisonneuve laid the foundation of the City of Montreal. He erected the first houses, the fort, the chapel, the cemetery, which he enclosed with a fence of stake. The 23rd of February Montreal was consecrated to the Holy Virgin under the name of Ville Marie. On the 13th of February, 1644, Louis XVI. granted to it the first civic charter. The 26th of March, 1644, Chomedey de Maisonneuve was named the first Governor of it." The last inscription bears the names of the founders of Montreal. Jerome Jacques Royer de la Dauversiere and Jean Jacques Olier, founder of Saint Sulpice, had each separately the inspiration of establishing this city. They provided for the first expense and work in common. La Dauversiere appears in outside affairs. Olier is the soul of the society whose courage and generosity he excites. Then follows the names of those whom they united around them.

## St. James the Apostle.

St. James the Great was the brother of St. John the Evangelist. They were fishermen called to quit their calling and follow Christ, (their kinsman according to the flesh), who showed upon them many special favors. They were His companions with St. Peter at His Transfiguration on Tabor and in His agony at Gethsemane. On account of the early impetuosity of their zeal, Our Lord styled them Boanerges, or the Sons of Thunder. After faithfully preaching the Gospel for the space of ten years, St. James was beheaded at Jerusalem by Herod Agrippa, about the Feast of Easter, A. D. 42. He was the first of the Apostles to suffer martyrdom. It was on the 25th of July that his relics were translated to Compostella in Spain; and he has become the patron saint of the Spanish nation.—Our Lady of Good Counsel.

A dispatch from Rome states that His Holiness the Pope will grant a special audience next September to French-Canadian pilgrims to Lourdes. The pilgrims leave Montreal by the steamship Vancouver, July 21, in charge of Rev. Canon Bédard.

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