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A FINE TRIBUTE TO A NOBLE MAN.

Yesterday (Friday) was the third anniversary of the death of the lamented John Boyle O'Reilly. As each year passes the worth and character of this noble-souled man are more fully appreciated. His admirers are found in every quarter of the globe; and it is pleasing to note that a large proportion of them are young men. We may hope, with confidence of our hopes being realized, that his life will long be an inspiration to Catholic youth. Recently the following communication was received from one of the late poet's young admirers. It is appropriate at this anniversary of an event which shocked and saddened the people:

EDITOR CATHOLIC JOURNAL.
Through the courtesy of James Jeffrey Roche, of Boston, who has sent me, after a long search, a number of notable poems, I am enabled to send you a copy of a poem written upon the death of the late lamented John Boyle O'Reilly, which I trust you can publish this week on your editorial page.

Septuagint, Boston, Aug. 13, 1894.
Dear? This poet's man of men—
Patriot, Poet, Citizen?
Dead? and ye weep where he lies
Mute, with folded eyes!

Courage? See his tears are done,
Mark him, vainless face the sun!
He hath led you—Still as true,
He is leading you

Folded eyes and folded hands
Typical divine commands
He is hearkening to me, I trust,
Beyond weariness.

'Tis promotion that has come
This upon him—Stricken dumb
By your mourning valourous
God knows what he does.

Rather as your chief aspirer—
Rise and set his toppling lyre,
And sing Freedom, Home and Love
And the rights thereof!

Ever in selfish greed ye sink
Comel catch rapturous breath and think—
Think what sweep of wing hath he,
Loosed in endless liberty.

—JAMES WHITCOMB RILEY.
Is it not magnificent? It could not help but be otherwise, considering the subject and the man who wrote it.
Trusting that I may be favored by seeing it in the JOURNAL,
Yours Very Respectfully,
JOHN HENRY DOYLE.

A DIVIDED HOUSE.

One of those who voted against Mr. Merrill at the recent Asbury Church conference was Mr. S. C. Williams:

Prof. Williams considered Mr. Merrill's attacks upon the Catholic Church illiberal and un-Christian.

Mr. Williams is the teacher of the Yokefellow, an organization of young men connected with Asbury church. A certain few of these Yokefellow met in a sort of snap caucus and asked Mr. Williams to resign. The majority of members stand by Mr. Williams. That gentleman and his friends deserve much credit for the stand they take in behalf of that Christian precept—"Love thy neighbor as thyself." They understand that that precept applies to all men, as well as others. Mr. Williams and his supporters think dif-

CASIMIR PERIER NOT A FREEMASON

The following, which we quote from the European letter of a contemporary, confirms what was said in these columns a few weeks ago to the effect that the new president of France is not a creature of the Lodge.

This week there has been a controversy in the press as to whether the new President of the republic is a Freemason or not. The arguments pro and con were undoubtedly weighty and to those who wish well to the Chief of the State it was a relief to read what appeared to be an official statement on the matter published by the *Soleil*, a Catholic and royalist organ. Here it is: "Various journals have announced that M. Casimir-Perier is a Freemason. This has been denied by M. Casimir-Perier over and over again. We are also able to add that no member of the civil and military households of the President of the republic belongs to the Freemason sect."

RELIGIOUS PAPERS AS ADVERTISING MEDIUMS

There is probably no better authority on the merits of the different classes of newspapers as advertising mediums than *Printers Ink*, a well managed publication issued by the veteran advertising firm of Geo. P. Rowell, and which treats of advertising and all that pertains to it in a thorough manner. Of the value of the religious paper as an advertising medium, it recently said:

In these days, when so many papers demand the attention of the advertiser, it is little wonder that he is often seriously puzzled as to the best and cheapest medium to use. In the last decade few class papers, if any, have made greater strides in public favor than the religious, and as they demand higher rates for advertising space than the secular papers, the question naturally arises, "Are they worth it?" We answer emphatically, yes; and briefly point out a few reasons why. It is not every advertisement their columns are open to, and being restricted not only to quality, but often to quantity, those that do appear have a much better display than either in the local or metropolitan weekly, and with better paper, ink and press work, as a rule, the advertising columns are more attractive and offer the best inducements for using illustrations. On account of the censorship exercised, many advertisements are rejected on account of their fraudulent or indelicate character, more weight is attached to those inserted, and gives to the advertiser a standing of respectability and reliability. The bulk of the reading matter is of such a character that they are just as interesting in two or three weeks as the day they are issued, and not infrequently pass through many families before being destroyed. They receive special and often undivided attention on Sunday, when all have more leisure than on any other day in the week; just the time an attractive advertisement can be carefully noted, although, possibly, many would not care to plead guilty of reading the advertisements on that day. Being essentially home papers, they are read carefully by the women, and women are the greatest readers of advertisements.

Wide awake business men will do well to consider the merits of the religious press.

DIKENS
We notice in a contemporary of recent date an article concerning Charles Dickens, in which that much adored novelist is given a rather severe scoring. He is described as being in reality a vulgar cookney, narrow-minded, and especially during the later years of his life unbearable because of his self conceit. The article, however, is, in our humble opinion, none too severe for the author of "A Child's History of England." The man who could write such prejudiced, spiteful and bigoted stuff as is found found in that work deserves a scoring.

Dickens could be wonderfully pathetic; he had a great imagination; but he was not the man to write history. The historian must be very, very learned. Dickens was not. When he undertook to write history he therefore relied upon his imagination and his prejudices for assistance. The result was one of the worst botched productions known. It shows all the worst qualities of the man; proves that he was indeed narrow-minded, coarse, and as regards some matters, ignorant.

A FITTING END

According to the confession of the servant of Martin Luther, which has recently been resurrected by some one, and is now going the rounds of the Catholic press, the great heresiarch met with a most miserable death. It matters not that Luther was the sensual person that he is said to have been, so far as the value of his doctrines is concerned. They were false, and had he been an angel of light they would have been false just the same; but it is interesting to read of the manner in which death came to him. His servant tells the story thus:

Having wished him a good night, we retired to our own rooms and went to bed, never fearing of dreaming of anything to go wrong. Next morning we went back to our master as usual to help him to get up and dress. On entering his room—oh, shocking to relate—our said master Martin was hanging from his bed and miserably strangled.

At this ghastly sight we were horribly frightened. And without delay we ran to the noble Princes, his guests of the night before, and announced to them the execrable end of Luther.

These, terrified no less than we were, requested us at once, and by a thousand promises and solemn adjurations, to keep the most profound silence for ever and for ever, about this awful event, in order that nothing might be divulged. They then requested us to take down the horrible corpse of Luther and place it into his bed, and tell the people that my master Luther had suddenly died of loofness that, touched by the entreaties of the nobles, and bribed by their magnificent promises, we, like the guards at the Saviour's tomb, were determined to act as they wished had not the invincible power of truth advised us to follow a different course. For human respect, fear, hope of gain, can sometimes hush the truth; but the voice of religion and remorse of conscience, soon or late, prevail over such oppressions.

The deposition of this witness, the most competent of the party, leaves not a shadow of doubt. The miserable "Reformer" and worthy follower of the Archfield ended as did so many other heresiarchs; the son of perdition who had betrayed his order and his Mother the Church, hanged himself like Judas the traitor." (Apoc. 17, 7) Woe to the man who dies under such sad circumstances! But woe still more to those nobles of Germany who, in open revolt with Rome, constituted themselves the abettors of an unfructed and excommunicated monk.

Owing to the lack of interest taken in the "Hierarchy of the United States" which has been advertised in the JOURNAL for the past few months, the publishers have decided to discontinue the publication of it. Of all the "hoopons" there ever made by newspapers this was the most liberal. The offer regarding portraits of the prelates, as will be seen by reference to another, is still open.

THE GOSPELS.

GOSPEL: St. Luke xvii. 11-19.—At that time, "As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town there met Him ten men that were lepers, who stood afar off and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom, when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face, before His feet, giving thanks; and this was a Samaritan. And Jesus answering, said: Were not ten made clean? where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him: Arise, go thy way, for thy faith hath made thee whole."

St. Augustine says that lepers were an image of heretics and also of sinners, and especially of those afflicted with the vice of impurity. In the Old Law it was necessary for lepers to have recourse with the priest to be cleansed from the legal impurity and restored to society. In like manner those who are infected by the vice of impurity have need of the ministry of the confessor to be prepared to participate in the sacraments, and to persevere in their good resolutions.

Weekly Church Calendar.
Sun. Aug. 12—Thirteenth Sunday after Pentecost. St. Clare, Virgin. Epist. 2 Cor. 7, 17-21. G. Matt. xxv. 1-13; Last G. Luke xvii, 11-19.
Mon. 13—Of the Octave of St. Eusebius, Confessor, Vigil of the Assumption, Fast. W. 14—Of the Octave, St. Eusebius, Confessor, Vigil of the Assumption, Fast. W. 15—Assumption of the B. V. M. Holiday of Obligation. L. 16—G. Luke 2, 35-45. W. 17—St. Hymen, Confessor. Epist. 1 Cor. 12, 1-7. G. Luke 12, 1-12. W. 18—Of the Octave of St. Lawrence, Martyr. Epist. 2 Tim. 4, 18. G. Luke 12, 1-12.

CATHOLIC NEWS NOTES.

Short Items of Interest from all Parts of the Catholic World.

Religious Happenings Presented in a Condensed Form.

A Cathedral is being built in honor of St. Vincent de Paul at Tunis, on the very spot where the saint was sold as a slave in 1605.

Twelve Franciscan Fathers labor for the salvation of souls in Alexandria, Egypt. On every Sunday and holidays they deliver sermons to the faithful in six different languages.

The Catholics of Manitoba have obtained leave from the English privy council to appeal to it from the decision of the Canadian supreme court which denied them separate government schools.

The President of Clark University warns Protestant educators that the Catholic University at Washington, during the few years that it has been in existence, has accomplished notable results, and bids fair to outstrip all similar institutions in the country when it attains its full development.

There was a great gathering of Paris Catholics at the Church of the Sacred Heart, Montmartre, on the occasion of the consecration of commerce and industry to the Sacred Heart. A banquet followed the ceremony, and inspiring addresses were delivered by the Abbe Garreau, M. Leon Harmel, and other well-known men.

Rev. J. B. Labossiere, who for the past three years has been an assistant in St. Mary's church, Lynn, Mass., has been transferred by Archbishop Williams to the Immaculate Conception church at Newburyport, and Rev. James A. Barret of the Church of the Immaculate Conception of Salem has been appointed to succeed him.

Of the seventeen thousand five hundred and ten Catholics in the diocese of Natchez, four hundred and thirty-four are Indians. There are two churches and two schools for them. The following is an extract from Right Rev. Bishop Heslip's report: "The Neophyte Mission goes on improving. The poor Indians show the best will possible, and are gradually coming into the fold. Nay, there is a prospect of having at least one of them aspire to the priesthood, to become perhaps an instrument in the hands of God to convert the entire tribe."

The annual transfers of priests of the Milwaukee, Wis., diocese were announced as follows: St. Patrick's church will have an assistant for the first time in its history. Rev. J. F. Ryan, who was ordained in June, has been appointed. These are the other appointments: Rev. J. Pierron to St. Anthony's, Milwaukee; Rev. Philip Dreis to Holy Trinity, Milwaukee; Rev. M. Dwyer, Elkhorn; Rev. M. Downs, Whitewater; Rev. A. Mueller, Random Lake; Rev. T. Cosgrove, Mapleton; Rev. D. O'Donovan, Ocooca; Rev. J. Collins, St. Patrick's, Janesville; Rev. J. F. Schoelen, New Munster; Rev. J. A. Condon, Templeton.

The Catholics of Lenni, Pa., have their desire for a resident pastor gratified. Rev. Edward O'Reilly, assumed the rectorship of St. Francis de Sales Church at that place. The church, which is in course of erection, has been attended from Ivy Mills for nearly three years. Father O'Reilly was first stationed at the Annunciation, Shenandoah, for one year, then at St. Clement's, Potosi, for a few months, then at St. Edward's for two years, and lastly at St. Teresa's for over two years. The best wishes of his former superiors, associates and congregations go with him to his new field of labor.

Rev. T. P. Grace, of Providence, R. I., formerly of St. Patrick's Church in Fall River, Mass., has returned from a European trip. In Rome Father Grace had the pleasure of meeting Bishop Harkins, and also had the privilege of assisting at the Mass celebrated by the Sovereign Pontiff on the memorable occasion when four thousand pilgrims journeyed to the Eternal City in commemoration of the death of the venerated Pope Pius IX. The endurance and vitality of Leo XIII. showed, said Father Grace a remarkable instance of mental and physical power.

Twins brothers, Revs. Peter and Michael Asper, were ordained priests by Bishop Foley recently. The brothers look so much alike that it is hard to tell them apart. The only other known case where twins were ordained occurred in Baltimore a number of years ago, when the O'Quin

brothers, of Peoria, Illinois, were ordained for the Chicago diocese.

Sisters M. Stanislaus and M. De Sales made their solemn profession as Sisters of St. Joseph, at the Mother-Louse, Kalamazoo, Mich.

Misses Helen Cook and Mamie Green received the white habit of the order of the Good Shepherd, recently in the chapel of the order at the corner of Lombard and Mount Streets, Baltimore, Md.

Sister Mary Grace, of the Order of Notre Dame, died recently, of consumption, at the Notre Dame Convent, Roxbury, Mass. She was born in Philadelphia, Pa. Her parents Mr. and Mrs. John P. Carey, live in Baltimore. She had been a member of the Order of Notre Dame about nine years.

THE POPE IN ST. PETER'S.

The scenes that have lately been witnessed in St. Peter, bear witness to what may be called an extraordinary recrudescence of Papal popularity. Imagine 20,000 persons closely packed from early morning till six o'clock in the vast area beneath Michael Angelo's dome, thousands outside in the great space in front (once the race course of Nero, where hundreds of Christians were burned like torches in tubs of oil). Remember that all those thousands in St. Peter's were there by ticket, as the general crowd could not have been admitted with safety. All day long simply nothing went on in St. Peter's. The patient crowd, of which the writer was one, waited.

The Church grew dark—only in the far distance thousands of wax candles and swinging chandeliers shone out over the high altar and faintly illumined the colossal dome. At about 5 o'clock a wild shout was heard from the multitude in the distance outside. It was known that the Pope had left his apartments in the Vatican and was descending by a private passage into St. Peter's. The instant he entered a cry of enthusiasm arose within at the bottom of the dim church, which was taken up by the expectant multitude. Very slowly, borne high aloft by his hands, the old man moved up the middle aisle, seated on his royal throne, robed "in white samite, mystic, wonderful." He wore the red slippers and was shadowed by the tall peacock fans (imperial peculiarities imported from Persia by Calligula and adopted by the Pope after the third century, when the seat of government was removed to Constantinople and the Pope became joint Magistrate of Rome and assumed imperial attributes and temporal power.)

From the moment Leo XIII. entered until he disappeared in the far distance an almost invisible speck at the high altar, and the service commenced, the roar of enthusiasm never ceased rolling like thunder throughout the building, while the wild waving of scarfs and handkerchiefs was like the shattered trembling of a cornfield in a hailstorm. The scene was repeated as the Pope passed back again down the aisle at the close of the service. He rose majestically and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten. Leo XIII.'s personal popularity in part explains a reception which certainly no other potentate in the world could at present command.—The Fortnightly Review.

The Name of the Soldier who Thurst His Sword into the Redeemer's Body.

The name of the soldier who pierced Christ's side with a spear while he was hanging on the cross has been preserved in the legendary lore of the Church as Longinus. This man was one of the soldiers appointed to keep guard at the cross, and it is said that he was converted by the miracle which attended the crucifixion. The legend even goes further, declaring that he was one of the company of watchers set to guard the sepulchre, and that he was the only one who refused to be bribed to say that the body of our Saviour had been stolen by the disciples.

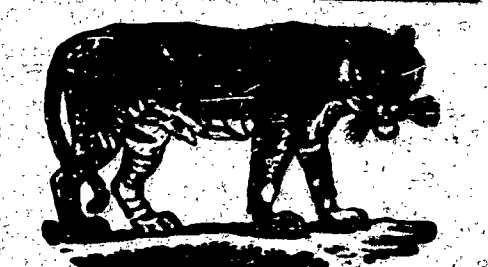
For his fidelity to this great truth Pilate resolved on his destruction. On this account Longinus left the army to devote his entire time to spreading the Gospel, but he did this without first getting permission from the Governor of Judaea or from Rome. He and two fellow-soldiers whom he had converted retired to Cappadocia, where they began to preach the word of God. At the instigation of some of the leading Jews, however, Pilate sent out a detachment of soldiers, who surprised them at a place where they were holding a Christian meeting, and where they had three crosses set up as an illustration of the great tragedy which had occurred but a short while before at Jerusalem. All three were killed and beheaded, and their heads nailed upon the crosses and carried in triumph back to Jerusalem.

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—Most Rev. Michael Augustine Corrigan, Peter.
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—Rt. Rev. Thomas A. Becker, Denis M. Bradley, Francis Sias, Chatur, Alfred A. Guerin, Louis De Grandmont, Anthony Darler, Joseph Dwenger, Edward Engelard, Kilian C. Flasch, John S. Foley, Nicholas A. Gallagher, Richard Gilmore, Leo Haid, O. S. B. Mathew Harkins, James Augustine Healy, Thomas Heslin, John Janssen, John J. Kane, Fredericus Xavier Kater, John J. Keane, William George McCloskey, Lawrence S. McMahon, Camillus Paul Mass, John Moore, Henry P. Northrop, P. T. O'Reilly, Joseph Rademacher, Henry Joseph Richter, James Ryan, John L. Spalding, John Verrie, John A. Watters, Thomas Bosanus, John Baptist Bronde, Maurice F. Burke, Henry Cosgrove, Louis Maria Fink, A. J. De Gloribus, John Hennessy, John Joseph Hennessy, John Joseph Hogan, Agidias Junger, John Loughlin, Patrick A. Ludden, Thomas McGovern, Francis McNairy, Patrick Manogue, Martin Marty, Nicholas C. Malz, Francis Mora, Tobias Mullen, James O'Connor, Michael Joseph O'Farrell, William O'Hara, Richard Phelan, Stephen Vincent Ryan, John B. Salpolette, Lawrence Scanlan, Edgar P. Wadhams, Winand Michael Wigger, Richard Scannel.

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