

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

Published every Saturday at 307 East Main Street, Rochester, N. Y. BY THE CATHOLIC JOURNAL PUBLISHING COMPANY.

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SATURDAY SEPT. 8, 1894.

City News Agents.

The CATHOLIC JOURNAL is sold by the following news-dealers, and can be obtained of them Saturday mornings: L. M. Clark, 234 East Main Street; E. C. Weidman, 126 State Street; W. McConlon, 92 So. St. Paul Street; Mrs. H. Hackett, 374 Plymouth Street; H. Hackett, 100 Frank Street; J. Soehner, 355 Hudson St.; Mrs. K. L. Wilcox, 74 E. Main St.; J. C. Lynch, 359 Plymouth Ave.

BIGOTRY IN THE CONVENTION.

The Constitutional Convention is making a bad record for partisanship and bigotry. On Tuesday by a vote of 71 to 68 it adopted the report of the education committee, section four of which reads:

Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used directly or indirectly in aid or maintenance of other than for examination, inspection of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught. This section shall not apply to schools in institutions subject to the visitation and inspection of State Board of Charities.

Mr. Cassidy's general substitute for this section, provided that money shall only be appropriated to institutions owned or controlled by the State, was rejected. Mr. Cassidy took the sound position that the State should not place itself in the attitude of discriminating against institutions because of religion being taught in them. The objection to granting state funds to such institutions should be based on civil grounds and not on religious.

Mr. Marshall's amendment providing that the prohibition of money should not extend to orphan asylums or institutions where children are committed and education is incidental was also defeated.

The object of the majority seems to be to prevent giving to the children in orphan asylums, etc., the religious instruction for the State bears a portion of the expense of maintaining and clothing their children; it receives full value in return for every dollar so expended; but the religious instruction given in these institutions does not cost the State one cent, and it is shameful to endeavor to shut them out from State aid because of such instruction being given.

President Choate, who aroused the ire of the New York Irishmen at a St. Patrick's day banquet, has been partly excused for his outbreak on that occasion by many who believed that his remarks were intended to be jocular rather than serious. His speech Tuesday against the Cassidy substitute tends to show that his bigotry is nevertheless deliberate. He said:

"I desire to give my reasons for voting in the affirmative. Mr. Cassidy's amendment sounds very well but it is calculated to mislead the unwary, as it has misled several unwary delegates in this convention already. Stripped of all its disguises Mr. Cassidy's amendment is nothing more or less than local option for the rankest sectarianism.

"There are certain schools under public authority in this State to day where sectarianism is directly taught. The entering wedge has been driven that extent and has aroused the attention and alarm of the people of this State, who demand that no such thing should be continued. There are those who believe—I am not one of them—that a great foreign hierarchy is endeavoring to extend its influence and its power over the State. Its supporters are advocates of

Cassidy's amendment. I believe that it will open the door for that power to get possession of public schools in the great cities of the State where they are so powerful."

Observe that Mr. Choate denies he is one of those who believe that "a great foreign hierarchy is attempting to extend the influence of its religion and its power over the institutions of the State" yet in the next breath he charges that "its supporters to a man are advocates of the Cassidy amendment," and he admits that "he believes it will open the door," etc.

DANGERS OF FLIRTING WITH THE A. P. A.

It has often been asked: Why do the great majority of Catholics and particularly Irish Catholics, belong to the Democratic party? One answer has been that it is due to the opposition of that party to the Know-nothings, Native Americans, and organizations of a like character, which aimed to injure Catholics and deprive them of their rights. Of recent years there has been considerable discussion as to the truth of this claim. Catholic Republicans asserting that the Democratic South was a hotbed of Know-nothingism when that movement was rampant. This assertion has been ably controverted by the champions of Democracy, who have brought forward the facts to prove that Democracy was always and everywhere opposed to proscription. Be this as it may, let this fact be now recorded for the benefit of future generations:

The Democracy of numerous states in the west, where the A. P. A. movement is strongest, has come out boldly and openly in opposition to and condemnation of all organizations of the nature of the A. P. A. Not a single Republican convention has yet condemned such organizations.

The Missouri State Convention flatly refused to insert such a condemnation in its platform.

During recent years there has been a by no means insignificant movement of Catholic voters towards the Republican party. When there is no great question of right and wrong between the two parties, it is well to see Catholic voters on both sides; but unless the Republicans make haste to assume a less friendly attitude toward Apatism, their party will not only lose its Catholic adherents, but numerous fair minded men of other denominations, who condemn and despise the methods, aims and principles of proscriptive organizations.

TWENTY-FIVE YEARS A PRIEST.

The celebration of the twenty-fifth anniversary of the ordination of the present Vicar-General of the diocese, Very Rev. James F. O'Hare, D. D., which took place on Wednesday of this week was one of those joyful occasions which brighten the history of a diocese. The best testimony to the worthy character of Father O'Hare is found in the address of his Bishop at the ceremonies on Tuesday. To him, Father O'Hare has ever been a trusted lieutenant and a wise counselor during all these twenty-five years he has ever been a true priest.

General N. B. Banks is dead. He was a man of considerable ability and brilliancy; but throughout his career there clung to him the stigma of his connection with the Know-nothing movement of forty years ago. His life should furnish a lesson for those would-be statesmen who are now coquetting with the A. P. A.

Just as we were going to press we received a communication from a valued contributor which we will publish next week.

Fairport. Miss Alice Doherty, formerly a teacher in this place, has accepted a position as teacher in Fairport Union school. Miss Maggie Dunn visited friends in Oswego last week. The funeral of Patrick Sanders was held from the Church of the Assumption Friday morning. The union schools opened Tuesday, Sept. 4th, with a large attendance.

CATHOLIC SOCIETIES AND SOCIETIES OF CATHOLICS.

Rev. A. Hendricks in the Cat. Leaf.

There are some well-meaning Catholics, and some Catholics tinged with the taint of decay, who profess to see no difference between Societies among Catholics, and Catholic Societies. For their benefit and instruction let us say that the Third Plenary Council of Baltimore, in its Decrees (256, 257, 258) makes plain the distinction and the mind of the Church concerning them.

For the first part, the Fathers of the Council declared that it was a praiseworthy thing to form societies among Catholics, even though it be for such purely temporal purposes as uniting of laborers, instruction, or recreation. To these might be added the many laudable societies formed for assuring Catholics against the pecuniary disasters attendant upon sickness and death. The Council says that such societies are desirable, though their ends are temporal, and material, when they follow the counsels and direction of the Clergy. The Council declares that in every parish such societies should be founded and nourished for the very good reason that without such societies, the Catholic youth carefully guarded from infancy, and educated in Catholic Schools, would be in danger of falling into the depths of immorality by the dangers of forbidden societies. It is evident that such societies among Catholics are desirable and useful only so far and so long as they are willing to subject themselves to the direction and counsels of the Clergy. When the time comes in such a society, that the counsel and direction of the Clergy is no longer sought or desired, such societies not only cease to be useful, but become proper objects of condemnation.

The decrees mentioned go further on to describe and recommend true Catholic Societies which are those which are instituted for some religious purpose and which are conducted entirely under the direction of their own chaplain. (Societies vere Catholicae, quae pro aliquo uno religioso instructione laborant). Instances are given of such societies, especially the Society of St. Vincent De Paul for the care of the poor, the Society for the Propagation of the Faith, the Catholic Union for the promotion of total Abstinence and the Society of the Sacred Heart.

These are Catholic Societies. There are some Catholics in the "Societies among Catholics" who consider it a small matter and one of no great consequence whether they follow the "counsels and direction of the Clergy" or not. Let them understand that this direction marks the boundary line between approbation and condemnation and the quicker such societies are condemned that refuse to obey this direction the less will be the danger of scandal. It is asserted that members of Societies among Catholics, in this city, and elsewhere are Freemasons, and members of other secret organizations condemned by name or implication. The life and vigor of such societies depend, in a large degree upon the confidence which the Clergy can have in their safety. Such societies, as far as we have seen, have in their constitutions and by-laws, provisions that the members shall be practical Catholics. It should not be only the duty, but the pride of such societies to give, at least yearly, such proof as may be considered sufficient of the permanence and stability of their individual members, as it is, by implication, the duty of the Clergy to insist upon such satisfactory proof.

We are informed that the above was occasioned by the discreditable action of a number of members of Branch 12, in refusing to give satisfactory evidence to their spiritual adviser (Father Hendricks) that they had fulfilled their duty as practical Catholics—a duty which the constitution of the C. M. B. A. plainly enjoins upon its members. The gentlemen who thus show their contempt for the Constitution and for their spiritual adviser constitute an element that has for years past, been to put it plainly and honestly, a source of scandal to the Church in this city. They do not represent the progressive position of the C. M. B. A. membership here, or even of their own Branch, which is loyal to the Church at all times, and respectful to her priests. We hope Father Hendrick will not hold the entire organization responsible for the antics of a few, whose eccentric acts have long since ceased to excite surprise.

Lions. Miss Anna Doyle is seriously ill. Miss Lally of Newark, spent Sunday in town. George Dolan, of Rochester, was the guest of Lyons friends on Sunday last. Congratulations are extended to Mr. and Mrs. George Tucker on the birth of a daughter. Miss Katie Mackin and Miss Anna Murphy left Tuesday for Genesee Normal School. Miss Lizzie Rippen, who has been the guest of her sister, Mrs. Thomas Murray, returned to her home in Brooklyn on Sunday last. John Doyle, of Buffalo, spent Sunday in town. Miss Mamie Lane, of Clyde, was Miss Sarah Burk's guest last Sunday. T. Burke, of this village, spent Sunday in Clyde. Subscribe for THE JOURNAL.

READING CIRCLES COM-MENDED.

In his annual pastoral regarding the Seminary and the education of ecclesiastical students, our Rt. Rev. Bishop makes a graceful allusion to the educational work being done among the laity by the various reading circles, literary societies, and the Catholic Summer School.

This recognition of the usefulness of these organizations by the highest ecclesiastical authority in the diocese must surely be encouraging to the members, and should spur them on to renewed efforts in their noble work.

Bishop McQuaid's implied approbation of the reading circle movement accords with the wish expressed a short time ago by Archbishop Corrigan, that there might be a reading circle in every parish.

With such encouragement, the friends of the movement may well feel assured of being successful in any efforts they may make to widen its field of usefulness by extending it to those parishes in which reading circles do not now exist. In this diocese, particularly, where the facilities for obtaining a good education have for some years been ample, and within the reach of many of our Catholic boys and girls, it should be an easy matter to bring together in every parish a number of young people, capable of conducting a reading circle successfully.

Then, by all means, let the good work be extended until this diocese of Rochester becomes as famous for its reading circles as it now is for its parochial schools. There is a wealth of Catholic literature that all our young Catholics should become acquainted with; there are Catholic writers, thinkers, poets, philosophers and scientists whose works are not known as well as their value, merits, and not being known are not appreciated.

In bringing this great mine of Catholic literature to the attention of our young Catholics, the reading circle movement proves itself one well worthy of encouragement.

THE GOSPELS.

GOSPEL: St. Matthew xii. 38-46. —At that time, the Pharisees came night to Jesus: "And one of them, a doctor of the Law, asked Him, tempting Him: Master, which is the great commandment in the Law?" Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. Of these two commandments dependeth the whole Law and the Prophets. And the Pharisees being gathered together, Jesus asked them, saying: "What think you of Christ? Whose sons He? They say to Him, David's. He saith to them: How then doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit on My right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions."

Our Savior says that to love God is the first and greatest commandment. It therefore follows that charity is the greatest of all virtues. Without it all the other virtues are with the tongue of angels. If I possessed all knowledge; if I should distribute all my goods to the poor, if I worked miracles, if I should deliver my body to be burned, and have not charity, I am nothing more than sounding brass or a tinkling symbol."

Weekly Church Calendar. Sun. Sep. 9.—Seventeenth Sunday after Pentecost, Holy Name of Mary. St. Gorgonius, Martyr. Last. Ecclesi. xxiv. 23-31; Gosp. Luke i. 26-38; Last Gosp. Matt. xxii. 35-46. Mon. 10.—St. Nicholas of Tolentino, Confessor. Tues. 11.—Of the Octave of the Nativity, SS. Protus and Hyacinth, Martyrs. Wed. 12.—Of the Octave. Thurs. 13.—Of the Octave. Fri. 14.—Exaltation of the Holy Cross. Sat. 15.—Octave of the Nativity. St. Nicomedes, Martyr.

The Great Fires. Now raging in the West are not liked so well as the comfortable fires around which Rochester families gather during the long cold winter evenings. The best way to be sure of a good fire of the latter class is to have the coal bin filled with Langie's hard white ash coal. It always makes a hot and lasting fire. Can be ordered at the office, our Post Main and East Ave., or the Gasus, n South Clinton St., near Alexander, and on North st. near railroad; also by telephone. Try the Nickel Plate Road when you go west.

THE SEMINARY.

Extracts from the Annual Pastoral of the Rt. Rev. Bishop.

"The blessing of God is especially noticeable in the success of St. Andrew's preparatory seminary. It had forty-five students at the close of the scholastic term, several having withdrawn in the course of the year for want of vocation, loss of health, or other causes. We have been particularly pleased with the excellent disposition and conduct of most of the pupils, and with their progress in study. Their parents and relatives make great sacrifices to keep them at study in the seminary, for which they ought to be deeply grateful. There is reason to think that the number in St. Andrew's will next year approach sixty. The character of new applicants improves year by year. In three years from now St. Bernard's Seminary will be full to overflowing from graduates of St. Andrew's alone.

St. Bernard's Seminary opened with thirty-nine students, of whom three were ordained in the course of the year, and are now engaged in the work of the ministry.

The application to study, especially during the second term, was steady and conscientious. Examination papers show that few failed to do their best. Professors report satisfactory work on the part of most classes were held with regularity. Able professors put their soul in their class work, and inspired their pupils with enthusiasm. These are conditions requisite for success. As the number in each class was small, no pupil was passed over or neglected, and professors were able out of class hours to come in personal contact with students, and see that each one was able to follow the class intelligently.

The result of the first year's class work has been consoling and most encouraging. A few years hence, when the diocese shall have the ministerial services of those young levites, our Catholic people will realize that their sacrifices and always ready good will, were not thrown away or wasted. They will be justified in expecting the realization of their reasonable hopes and prayers.

We have dwelt at length on this subject because these two seminaries are the work of the priests and people of the diocese; they are the outcome of many sacrifices and much generosity; they are in large degree determining what the future of the diocese is to be; they will have to maintain and uphold them, as in the past they have founded and established them. Each young priest coming forth from the walls of St. Bernard's will be an additional recruit to uplift its honor, and bear a share in sustaining it. In our relations to St. Bernard's we are all one, bishop, priests and people.

The mere maintenance of St. Bernard's causes us no anxiety. When its full complement of students is on its rolls, the amount received for their support will be amply sufficient, even at the moderate pension charged. Within three years every room in the seminary will be occupied by students from St. Andrew's alone without receiving subjects from other dioceses. When it becomes generally known what advantages are offered for the health, comfort and convenience of each student—advantages which aid and promote good study—admission to St. Bernard's will be sought to the extent of its capacity to receive.

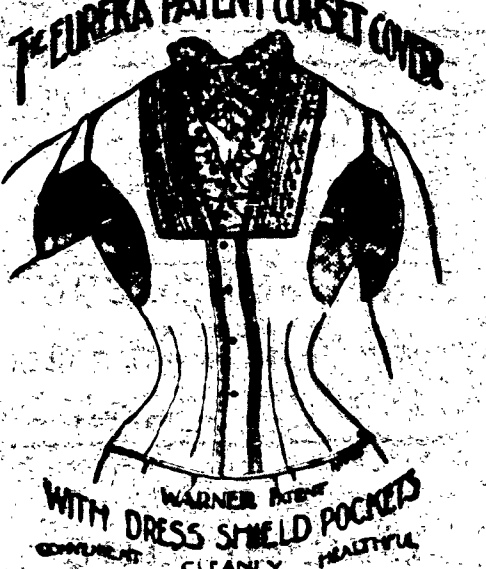
It is the growth and prosperity of St. Bernard's along the lines on which it has been projected from the beginning that chiefly concerns us. Its aim has always been high. In the interests of its students it breaks away from many old time customs. Innovations that are improvements, and helpful for the well being of young men, at a growing period of life, are justifiable. After a year's experience we see no need of retracing our steps, or of undoing the past. The aim in the future must be to widen our scope and broaden the plan of study. The seminary has at present all that it absolutely needs for the theological training of its young men. It will be an unfortunate day for the church in America when its leaders content themselves with the barely sufficient in diocesan seminaries, without adverting to the demands of the laity for higher culture on the part of their clergy in many branches of study. The expectations of the laity are constantly on the rise, and no one can blame them, provided they show a readiness to do their share, and co-operate with their bishop in elevating the standard of education among their priests. In St. Bernard's the foundations have been broadly laid, and upon them a great structure can be raised. To secure the growth and stability of what has already been erected should engage the attention and active interest of all concerned.

A growing and successful seminary, up to the needs of our Catholic people, and to use an often heard phrase, "abroad of the times," must take note of what is passing on around us. Reading Circles, Sum-

mer Scho Is and Literary Societies' interesting themselves in intellectual work on many lines, call for a widening of the circle of clerical studies. The heavy and solid studies of the philosopher and theologian will be graced by those of literature and science. It will serve the clergy and enable him to do his work the better to be in the advanced. It follows from what is indicated above, that many branches of study that usually in our seminary will find their fitting place whenever it becomes possible to increase the number of our professors.

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