

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.
 PUBLISHED EVERY SATURDAY AT
 287 East Main Street, Rochester, N. Y.
 CATHOLIC JOURNAL PUBLISHING COMPANY.

If paper is not received Saturday notify the office
 Report without delay any change of address giving
 both old and new.
 Communications solicited from all Catholics,
 accompanied in every instance by the name of the
 writer. Names of contributors withheld if desired
 unless they are signed by them.
 Pay no money to agents unless they have creditable
 references.
 Resolutions may be made of our staff, either by
 ballot, or by a majority vote. Addressed to E. J. Ryan,
 Business Manager. Money sent in any other
 way is at the risk of the person sending it.
 Discontinuance: The Journal will be sent to
 every subscriber until ordered stopped and all
 arrears are paid up. The only legal method
 of stopping a paper is by paying up all dues.

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

SATURDAY SEPT. 22, 1894.
 City News Agents.

The CATHOLIC JOURNAL is sold by the following
 newsdealers, and can be obtained of them
 every Saturday morning:
 L. Merz, 233 East Main street.
 E. C. Weidman, 186 State street.
 W. Meulion, 99 So. 5th, Paul street.
 Miss Hogan, 574 Plymouth avenue.
 H. Heckel, 100 Frank street.
 J. Soehner, 355 Hudson st.
 Mrs. K. L. Wilcox, 74 E. Main at
 J. C. Lynch, 352 Plymouth ave.

FALLING BACK ON RELIGION

Much comment has been made upon the recent startling utterance of ex-Premier Crisp. After having tried Freemasonry, freignism and delirium as means to bring about a "regenerated" and "United Italy," the crafty ex-Premier seems to see the uselessness of both, and now has recourse to religion. He says:

"Society is passing at the present moment through a grievous crisis. Never more than today did we feel the want of seeing the two authorities, civil and religious, marching with one accord to lead the people in the way of justice and charity. From the darkest abysses have arisen an infamous sect which writes on its flag 'no God, no master.' United today in common recognition of a memorable period, let us form in closely serried ranks to combat this monster, inscribing upon our flag this motto, 'our God, our king, and our country.'"

"Yes, let us raise aloft our flag adorned with this sacred device, displaying it to the people as a sign of salvation, 'In hoc signo vinces.'"

Unhappy man! The best years of his life have been spent in trying to destroy the very power which he now is forced to call upon to save Italy from horrid anarchy and kindred evils.

In connection with the above, the following is of interest:

The *Pall Mall Gazette* prints an article with the object of showing that Premier Crisp is rapidly approaching a reconciliation between the King and the Pope. On last Thursday, the article says, Signor Crisp's private secretary had a long interview with Cardinal Rampolla, the former being the first Italian official who has visited the Vatican since 1870. This visit, the *Gazette* asserts, began a series of negotiations the results of which are shown in the Pope's prompt establishment of an apostolic prefecture in Messowah, immediately following which King Humbert gave his assent to the appointment of Cardinal Sarto, the Pope's nominee, to the office of Patriarch of Venice, concerning which appointment there has been a prolonged disagreement between the Vatican and the Quirinal.

The New York *Sun* considers Crisp's declaration to be very important. In the course of a long article on his remarks the *Sun* says:

If the speech made at Naples on Monday by Prime Minister Crisp is correctly reported, it is rightly described as the weightiest utterance that has been heard from any Italian statesman since the death of Cavour. The words ascribed to the ex-Garibaldian and supposed implacable opponent of the Papacy, imply a conviction that the time has come for a complete change in the relation of the civil power to the Catholic Church in Italy, on the ground that only by the co-operation of all conservative forces can the social revolutionists, of whom the Anarchists simply form the advanced and militant section, be effectually dealt with.

No other inference is possible from the plain and emphatic words used by the Prime Minister who but lately came near losing his life at the hands of an assassin. The situation has become so grave, he said, through the growth of organized anarchism, that it was absolutely necessary for civil and religious authorities to unite and work harmoniously under a flag inscribed, "For God,

king and country." Now, Signor Crisp is not a man to indulge in glittering generalities. He is, before all things a practical politician. If he publicly declares that the co-operation of Church and State is indispensable, it is because he assumes it to be attainable, and this assumption must be based upon a definite plan of united action, and upon a specific concession which he is prepared to offer.

In the union, which Signor Crisp proclaims the need of, he must recognize that the Catholic Church has more to give than has the civil power, and that its co-operation in the struggle to uphold the social system reared upon the principal of individual rights, would be cheaply bought at a great price. For many years the Italian government has tried, without the aid of religion, to cope with the representatives of Socialist and Anarchist ideas, and, by the confession of its official spokesman, it has failed. Its hope of better success hereafter is now acknowledged to lie in a conciliation of the great ethical and religious force, whose importance it has long underrated, and whose influence it has sought in vain to cripple.

MGR. SATOLLI'S LETTER ON FREEMASONRY

The letter written by Mgr. Satolli, in answer to an American Freemason, which the JOURNAL was the first Catholic paper to publish, has since been quoted by a number of Catholic contemporaries, and several have commented at length on the same.

Commenting upon the declaration, the Catholic Review, says: "The aim given to Freemasonry, by Weisshaupt, its legislator, is the destruction of Christianity and the reconstruction of society without kings. The altar and the throne are to be overthrown if it triumphs. Satan is to be worshipped instead of Christ, and humanity is to be vested with sovereign authority, without rulers, so that civil governments shall in some undefined way have suzerainty without chaos. All the members of the craft in the United States may not know its esoteric principles or accept its fundamental purposes, and they may be devoted to its works of benevolence; but the branch in this country is indissolubly joined to the trunk in Europe, receives its orders from the rascal, Adrian Lemmi, and is a factor in that war on religion—the secularization of education, the lack of co-operation of church and state, the spread of divorce, the desecration of Sunday, the increase of blasphemy, the propagation of contempt for authority, etc.—that is the mark of the lodge in Italy, France, Hungary and other countries in which it has seized possession of the civil power. A mask of the beneficence and illumination cannot hide its wicked and dark designs. Freemasonry is essentially inimical to Jesus Christ, and no more than the leopard can it change its spots."

EDUCATION AND CHARITY ARTICLES

The Constitutional Convention has completed its work on the educational article and on that pertaining to charities. On both of these there has been much discussion owing to the efforts of anti-Catholic bigots to shut out State aid from charitable institutions conducted by religious bodies, and to prevent State aid being given in the future to parochial schools. In respect to the latter they were successful, the educational article containing this provision:

Section 4. 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, other than for examination or 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.

With respect to charities, the bigots were beaten, as the following provision, which was finally adopted, leaves the question of State aid to charities just as it has been in the past.

Nothing in this Constitution contained shall prevent the Legislature from making such provision for the education and support of the blind, the deaf and dumb and juvenile delinquents as to it may seem proper,

or prevent any county, city, town or village from providing for the care, support, maintenance and secular education of inmates of orphan asylums, homes for dependent children or correctional institutions, whether under public or private control. Payments by counties, cities, towns and villages to charitable, eleemosynary, correctional and reformatory institutions wholly or partly under private control for care, support and maintenance may be authorized, but shall not be required by the Legislature. No such payments shall be made for any inmate of such institutions who is not received and detained therein pursuant to rules established by the State Board of Charities. Such rules shall be subject to the control of the Legislature by general laws.

The list of convents grows. Here is the announcement of a Protestant minister coming into the fold:

One of the former professors of the theological seminary at Nashotah, Wis., the Rev. Walter Clayton Clapp, has become a Roman Catholic. Mr. Clapp was a clergyman of the Protestant Episcopal denomination. He was received into the Catholic Church on Saturday by the Rev. Father Elliott at the Paulist Church, Fifty-ninth street and Ninth avenue, New York City. Mr. Clapp was graduated from Amherst College in the Class of 1888. He studied medicine for a year and forsook it to prepare for the ministry. For two years he was in the General Theological Seminary of the Episcopal church in New York City and finished his studies elsewhere.

With no desire to indulge in slang, we feel tempted to observe that the anti-A. P. A. plank of the New York Republican platform is out of sight.

PRESS COMMENTS.
 Catholic Review.
 The daughters of a novel-reading mother with "social aspirations" will find life full of terrible perplexities one of the worst of which will be to meet young men suitable for husbands. Life is at best full of bitterness, but for these young women there will seem to be nothing but bitterness. What is needed is well-trained mothers, and then there is not much to fear but that the daughters will encounter no difficulty so great as to end disastrously in the choice that is made of a husband.

Catholic Citizen.
 Patrick Ford, editor of *The Irish World*, sent the speech alleged to have been delivered by Reed, of Maine against the A. P. A. to that gentleman and inquired as to its authenticity. Car Reed replied pronouncing it an invention. "Who made it or for what purpose, I do not know," said Mr. Reid. Nor do we know for what purpose except that it furnishes a suggestion as to what a Republican politician might say under present circumstances.

Catholic Columbian.
 Among all the temptations for which the widening opportunities of modern life give the devil vantage ground there is none, judging from we humbly hope, an opponent's standpoint, that he seems to prefer to the sensational novel. There are certain patent reasons for this. It gives him very little personal trouble in the first place, since it is an engine of destruction that once launched on its way needs no engineer and it not only accomplishes an amount of evil beyond human calculation, but by its perversion of the talent entrusted to the writer by his or her Creator, checks a source of good. In this age of imperious material wants and unnatural competition; living, perforce, in a mental atmosphere that is morally enervating, we venture to say that there is not a living writer of real ability who has not felt the pressure and strength of the temptation that promises, nay, assures, financial success, if the facile pen and quick imagination will but pander to vitiated public taste. The majority—to their eternal honor be it said,—turn from the alluring vision to their honest work, better, purer, more single of purpose for the struggle; but there is a contingency which accepts the diabolical agency with its ample commissions.

By taking advantage of the privilege to vote at school elections, the Catholic women of South Amboy, N. J., recently turned out in such force that they elected six of nine trustees.

The Encyclical 'Praeclara' has been very well received in the East, and, judging from the comments of the press, the Holy Father's appeal to the Eastern dissidents will produce excellent fruit.

In the year 1800 there were only 124,000 Catholics in England and Scotland. In 1840 the number was 400,000; in 1880, 1,420,000, and in 1890 it was 1,624,000.

THE GOSPELS.

GOSPEL. St. Matthew xxii 2-14.
 At that time, Jesus spoke to the chief priests and Pharisees in parables, saying: "The kingdom of Heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: 'Tell them that were invited: Behold, I have prepared my dinner; my oxen and fatlings are killed, and all things are ready: come ye to the marriage.' But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rent laid hands on his servants, and, having treated them contemptuously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: 'The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find call to the marriage.' And his servants, going forth into the highways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him, 'Friend, how camest thou in hither not having a wedding garment?' But he was silent. Then the king said to the waiters: 'Bind his hands and feet, and cast him into the exterior darkness; there shall he weeping and gnashing of teeth. For many are called but few are chosen.'"

We are to learn three things from this Gospel. First, not to despise divine grace, second, to be sure that we have the nuptial garment, which is sanctifying grace, and lastly, that it is not enough to be in the Church and to bear the name of Christian in order to be saved, as it was not sufficient for that man to be seated at the nuptial banquet, from which he was ignominiously banished.

Weekly Church Calendar.
 Sun. Sept 23.—Nineteenth day after Pentecost. Epist. Ephes. iv. 23-26. Gosp. Matt. xxii. 1-14.
 Monday 24.—Our Lady of Kannon.
 Tuesday 25.—Feast of St. Stephen.
 Wednesday 26.—St. Crispin and Crispian.
 Thursday 27.—St. Cosmas and Damian.
 Friday 28.—St. Wendelanus Martyr.
 Saturday 29.—St. Michael, Archangel.

Mother Euphemia, O.S.D. prioress of the Convent of the Sacred Heart in Kingwillamstown, South Africa, writes that her Order has now one hundred and fifty-nine Sisters at work in that region. "At present," she says, "we have branch houses at East London, thirty-six miles away, and Teal Valley, about six miles from here; at Protchebstream, in the Transvaal; Machelousie, in Bechuanaland; Fort Victoria in Matabeland; Fort Salisbury, in Mashonaland; and we founded also Oakford in Natal. All except the latter convent are dependent on the mother house here. Next month a new branch is to be opened in Graft-Reinet in the Midland province in the Karoo, a regular Dutch town. Here the work will, in all probability, be very uphill, as the Dutch are very much opposed to anything savouring of Catholicity." They take the children of Europeans, Kaffirs, Hottentots, etc., and teach them religion, the rudiments of book learning, and trades. They need no money and money to carry on the good work already established by them, and to undertake others that are appealing to them for foundations. Here is a chance for the charitable. Those who have funds to contribute may send their aims to the reverend mother; young women willing and able to teach in that arduous mission may apply to her for admission to the convent.

"The French Government, ever ready to reward merit, has just shown its appreciation of a brave deed performed by an American child," says the *Republique Francaise*, Paris. "The medal of the Legion of Honor has been presented to a little girl, ten years old, named Jennie Carey, residing with her parents at Muckford, Indianapolis, for saving a Chicago bound train last summer. While walking along the track the child discovered that the trestle-bridge across a deep ravine was on fire, and utterly impassable. She thereupon took off her red flannel petticoat and ran down the track to meet the World's Fair Express, which she knew was nearly due. As soon as it came in sight she waved her petticoat as a danger-signal, which induced the driver to stop the train, which had no less than seven hundred passengers on board. Among them were several Frenchmen. Upon their return to France, they brought the child's presence of mind to the notice of President Carnot, with the result that she has received the decoration." The *Republique Francaise* should not have overlooked the fact that little Annie Carey is rather more of an Irish than an American maiden.—Irish Ex.

SIBLEY, LINDSAY & CURR.

Upholstery Department.

Facts and figures come from the Upholstery Department for Opening Days. Facts which are interesting; figures which are convincing.

Curtains and curtain materials were never purchased for less than they are offered for here to-day, and everything is new.

Ecru muslin with colored dots, never sold under 20c, for 12 1-2c a yard.

White Tamboured muslin with embroidered edged and figured centers, regular 22c and 25c grades, for 15c and 18c.

Fisher curtain nets, 54 inches wide, usually sold at 65c for 45c a yard.

Tamboured muslin curtains, full width, 3 1-2 yards long, worth \$2.50, for \$1.90 a pair.

Tamboured muslin sash curtains, with handsome open work border, 3 yards long, \$1.35 a pair.

Irish Point Curtains.

50 inches wide, 3 1/2 yards long.
 \$4 curtains for \$2.85 a pair.
 \$5 curtains for \$3.50 and \$3.95 a pair.
 \$7.50 curtains for \$5.50 a pair.
 \$11 curtains for \$8.50 a pair.

Scotch lace curtains with ruffled edge, 3 1-2 yards long, worth \$4, for \$3.

Those who appreciate beautiful color combinations and odd figurings will more than admire the new figured China silks, Japanese crepes and Persian Corah silks for sofa pillows, drapes, etc.

Sibley, Lindsay & Curr.

A Hospital Scene in War Time.

A young soldier, a Catholic, and a Scotchman, lay on his deathbed, far from home and family and country, but surrounded by all the loving devotion of the Sisters. He knew that his end was at hand and had been prepared by all of the sacred rites of the Church for his journey into the great unknown. He was slowly expiring from a fatal wound and was unable to move. In a feeble voice he asked the Sister to bring him a package of letters that he had read over and over again, and which he always kept in view. They were given him and he read them over again for the last time. After that he selected several from the package and placing them close to his heart said slowly but distinctly: "Sister, leave them here until I am dead. That will not be long. Then send them to my father and mother in Scotland. Tell them that I thought of them until the last. Get the money that is coming to me. Give some of it for Masses for my soul and forward the remainder to my parents. Now I am ready to die. Good-by." With a faint smile he closed his eyes and in a short time the spirit had fled from his youthful body. The instructions were carried out to the letter, as were the last wishes of all the dying soldiers whenever it was possible and practicable. One of the most important tasks of the Sisters was to write to the near relatives of the deceased, giving accounts of their last moments and imparting entrusted messages from the dead.



It's All In The Sleeve.
 Your fur garment may be of the best, but unless it has the new regulation sleeve it is at best number. We make a specialty of putting in new sleeves and altering furs, just as good as new.

New Ideas In Neck Boas.
 In our ready-made department we show the latest productions in Capes, Jackets, Coats, in all the popular furs.
 Some beautiful Neck Boas—or Scarfs—came into our store. "Stone Marcus," (a rich heavy fur) and "Russian Sable." Take the elevator or walk up one flight in the Beckley Building, South Clinton st., rooms 115-118.

V. GRAESER, Practical Furrier,

FARM FOR SALE.
 About 40 acres, nearly three acres of chestnut timber. This farm is situated about four miles east of Geneva, and three miles west of Waterloo. A good orchard, barn and house. Would exchange for city property or sell and give 20 years time. For particulars enquire at 23 Glasgow street, Rochester, N. Y.

Some years ago the Most Rev. Dr. Lynch, Archbishop of Toronto, in thanksgiving for a signal cure obtained through the intercession of Our Lady of Knock, presented to Archbishop Cavanagh, of Knock, a beautiful banner in which was inscribed in letters of gold, on ground of emerald green satin, "Toronto is grateful." Visitors to the famous shrine are now gladdened and encouraged by the sight of yet another emblem of an Archbishop's faith and devotion. Dr. Murphy, of Hobart, Tasmania, a venerable octogenarian prelate left his far distant diocese for Knock suffering from impaired vision that baffled the skill of the most celebrated opticians. After his visit to Our Lady's shrine in the West, the eyes that then knew but darkness, saw the light, independent of optician's aid, and the wonderful change the Archbishop naturally attributes to the intercession of Our Lady of Knock. As a token of his gratitude he has, within the past few weeks, sent a beautiful painting in oil, more than nine feet in length, and over seven feet in width, reproducing from the most authenticated sources the original apparition. This continuity of testimony to the mercy of Our Lady of Knock emanating from such sources is certainly remarkable.

The halls of the Catholic University, near the Soldier's home, are practically deserted. Only two of the professors, Rev. Dr. McMahon and Dr. Daniel Quinn, are now there.