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It is not necessary to quote from Father Zahn to prove that even the ideas of the cultured Greeks concerning the origin and formation of the world were illogical and absurd. We will, however, quote two paragraphs treating of the Mosaic theory—the one held by Christians—of the origin of the world:

"Contrast we now the cosmogonical fancies and speculations of even the most eminent exponents of ancient Hindu and Greek thought with a system of cosmogony which dates back as far—if not farther than—any of those of which I have spoken. 'In the beginning,' said Moses, 'God created heaven and earth. How simple and yet how sublime! By a feat of omnipotence, by a mere act of his will—but with a thought as the Hindu taught—God created the world and all that is in it from nothing.'"

SOME ABSURD PAGAN BELIEFS

A native Hindu, clothed in the brilliant costume of his people, advocated the peculiar tenets of his faith from the pulpit of a Protestant church in this city last Sunday. He told his auditors—he professes to believe that God should be adored—that his religion teaches the worship of all souls, and is therefore calculated to spread brotherly love among mankind.

The study of the old Eastern religions—Buddhism, Brahmanism, etc., has, during recent years, become a favorite occupation for many non-Catholic Americans. Some have shown an extravagant admiration for the doctrines of these ancient creeds, and even gone so far as to assert that their precepts are more sublime, their ideals more lofty, than those of Christianity. The absurdity of these claims may be shown by enlarging upon a remark made from the pulpit of one of the Presbyterian churches of this city Sunday evening last by a missionary, who had spent some years in one of the Asiatic countries, where Buddhism is the prevailing religion.

Speaking of their ideas of the formation of the earth, he said: "Their books state as a fact that the earth is an immense level tract of land which rests upon the back of a great fish swimming in the water beneath. When this monstrous fish is well fed and cared for all goes well on the earth, so the theory goes; but when he is provoked to anger he becomes so uneasy that earthquakes result from his boisterous floundering."

Their writings contain many contradictory statements and peculiar ideas of the religion which is to supplant Buddhism. This sounds absurd enough, but it is outdone by the queer beliefs which Father Zahn alludes to in his recently published work, "Bible, Science and Faith."

He tells us how the Sandwich Islanders believed that all was originally a vast ocean. "An immense bird deposited on the waters an egg from which arose the islands of Hawaii. The Polynesians and many people of the Old World have this idea of a world-egg. The Hindus believe that Brahma, the progenitor of all the worlds, was born from a golden egg. In this egg the Supreme power remained for a divine year. Each one of the 360 days of this divine year was equal to 12,000,000 of our years. After this long period—4,320,000,000 years—the cosmic egg broke and from its fragments were formed the heavens and the earth, etc."

One might suppose that the above could scarcely be exceeded for absurdity. But we will quote Father Zahn again and prove that it can be and is outdone: "The earth, according to the Shastras, is a circular plain resembling a water-lily. Its circumference is 4,000,000 miles. It is borne upon the backs of eight huge elephants; the elephants stand upon the back of an immense tortoise and the tortoise upon a thousand-headed serpent. Whenever the serpent be-

comes drowsy and nods an earthquake is produced."

Is it not absurd to believe that religious which teach such rubbish as is contained in the first mentioned theories can merit comparison for a moment with that which furnishes us the only rational and reasonable idea of the origin of the world?

MUCH-ABUSED PIETY.

There is no trait of character so frequently sneered at, by Catholic and non-Catholic alike, no virtue whose true character is so little understood by the unbelieving world as that of piety. To some, the word is synonymous with hypocrisy; to their minds it conveys the idea of persons who use religion as a means of attracting attention toward themselves; or again, the pious person is regarded as one of somewhat weakened intellect—a harmless, brainless innocent being, unsuited for the stern world in which we live. This idea frequently finds expression in the contemptuous expressions: "Oul he (or she) is too pious." "He's becoming pious." These and similar sneers at the virtues of piety come not infrequently from Catholic lips.

We speak of the virtues of piety; eye, and correctly, for true, genuine piety really implies the possession of many of the virtues and a constant striving for the acquirement of them all.

Piety is not what scoffers and worlding would have us believe. It is not hypocrisy, weakness or effeminacy. Rightly understood it is a desire on the part of those who practice it to draw nearer, even in this world, to their God; to make themselves acceptable to Him by devoting all the time they can to His service and by practicing those devotions which the Church recommends for the obtaining of His grace and favor. Naturally, one of the greatest helps to the soul thus seeking closer communion with its Maker, is the frequent reception of the Sacraments—that of Penance, which cleanses and purifies the soul, and that of the Holy Eucharist, which sustains and strengthens it. It is the practice of piety that has made saints out of sinners; added glorious names to the long list of the Church's illustrious sons and daughters; it was piety that kept almost spotless the whole lives of many other saints and virgins and martyrs.

Piety sweetens the life of him who practices it; makes him gentle, charitable, lovable. It fills the mind with beautiful hopes and thoughts and drives out that which is foul, despairing and revolting. Turn to the works of the gifted and pious sons and daughters of the Church and observe the effects of piety on their writings. You will find evidences of it in the learned, deep, logical works of St. Augustine; in almost every line of Father Faber you detect the piety of the author; polished, masterful, brilliant we judge Cardinal Newman to have been from his writings, and pious above all.

Adelaide Anne Procter's graceful poems are tinged with her Catholic piety; and Gerald Griffin's works prove the gentleness and piety of the author.

Sneer not at true piety. Rather strive to draw nearer to God thyself.

David B. Hill, Daniel Lockwood and Judge Gaynor are the nominees of the Democracy.

PROSCRIPTION VS. RELIGIOUS LIBERTY

The State conventions of the two great political parties have been held, the platforms adopted, the candidates selected. Catholic citizens have been most deeply interested in the treatment of the religious liberty question. It was hoped that both parties would come out boldly and openly against the organization which would curtail the privileges we so dearly cherish; to which we are as fully entitled as any other class of American citizens. One great party yielding to the spirit of bigotry which animates many of its members, refused to take issue against the proscription of Catholic Americans.

That party, shame to say it, is the once grand old Republican, which claims to have been instrumental in freeing the slaves of the South. The noble attitude of the Democracy shames it by comparison. That party, true to its record in the past, takes the battle on behalf of religious freedom. In its platform it declares:

"We denounce as contrary to the spirit of our institutions any display of religious intolerance in political discussions. We deplore any attempt to proscribe candidates for office on the ground of religious belief or secret organizations or otherwise. The Democratic party, which has always stood for political and religious freedom, does not hesitate to condemn all efforts to create a distinction among citizens because of differences in faith as unworthy of an enlightened age, and abhorrent to the instincts of American freemen."

Nor is this all. Its idolized leader—unanimously chosen to be its standard bearer in the coming great struggle—uttered these truly and manly words, which will redound to his credit as long as American institutions stand:

"The Democratic party in this State stands as it has ever stood, for that religious liberty which is guaranteed to all by our Constitution, and I arraign the Republican party for its covert sympathy with and encouragement of that proscriptive spirit which attempts to set up a religious test as a qualification for official preferment in this land of freedom, and which is propagated by a certain secret political organization which deserves execration at the hands of every fair-minded man, but which the Republican State Convention last week distinctly refused, though earnestly urged, to condemn."

"Our duty is plain and I believe we shall perform it, if by perchance adherence to the right bridge disaster, we shall bravely accept our fate and take our place in private station by the side of our proscribed fellow citizens until reason, justice, and true religious freedom shall again resume their sway, as surely they will."

The issue is made, the parties must abide by the consequences of the attitude they have seen fit to assume. That issue is religious liberty vs. proscription.

Elsewhere we present a number of clippings from the Catholic papers of the country, proving how unanimously they are upbraiding the Republican party for its cowardly attitude towards Apatism.

ALWAYS A FRIEND OF THE VICTOR

Since the Japanese army whipped the Chinese at Ping Yang and three fine warships, belonging to the latter nation, were sent to the bottom of the sea by the plucky Japanese, England has suddenly discovered that she dearly loves the Japs., and sympathizes with them in the present fight. The London Times, of Sept. 23, says that "England and Japan are likely to be found standing side by side on some important points should the powers intervene in the present dispute;" and Harold Frederick, in his letter to the New York Times, declares:

"The popular sympathy here, as well as in Paris, is undoubtedly with Japan. * * * To the Englishman the parallel is obvious between this island and the people, who, with wonderful patience, courage and work, have organized an army and navy of the modern kind, equipped them with the best and newest weapons, and secured, if the reports be true, success for their carefully-thought-out plans."

This profession of friendship for the victor is an old game of England. It will be remembered that at the commencement of the trouble between the two countries, England was believed to be a partisan of China. The sinking of these ironclads makes a difference. So was she a sympathizer with the Confederacy until the armies of the South were scattered, and its English built vessels sunk or chased into English harbors. Since then the love displayed by the "mother-country" for

dear America has been really touching THAT UNHOLY ALLIANCE.

But the A. P. A. difficulty is not one to be got over easily. If anything can defeat the Republicans next November, this A. P. A. issue will defeat them. The leading men of the party are quite aware of the magnitude of the danger, and in secret they bitterly curse these narrow-minded fanatics, though they have not as yet quite decided that it is safe to enrage them in public.—The New World, Chicago.

The convention has been held; the candidates have been named; the platform has been adopted. But no word of repudiation of bigotry or intolerance was officially uttered. Absolute silence was maintained by the convention upon the vital question whether citizens were to be disfranchised because of their religious belief. An appeal made in good faith by a recognized leader in the Catholic contingent in the party was contemptuously ignored.

The A. P. A. has got the Republican party of New York in its iron grip.—The Republic, Boston.

The Republican State Convention felt the effects of the A. P. A. If rumor be well founded the influence of the infamous conspiracy forced the setting aside of a gentleman who would otherwise have been the candidate of the Republicans for lieutenant-governor. The objection made to his candidature was that though he is not himself a Catholic, his wife is!—The Catholic Review, Brooklyn.

Will the Republican leaders look into the future, and face it manfully? Will they sell their souls for a temporary advantage and fasten upon the fair form of their magnificent organization the ineffaceable stigma of bigotry? Will they have it written in history that they tolerated the cruel, shameless and unjustifiable persecution of ten millions of their countrymen, when they had absolute power to prevent it?

Or will they with fidelity to their professed principles to their glorious traditions, to their imperishable history, cut the gordian knot that ties them to infamy of A. P. A. Aism? The North-Western Catholic, Sioux City.

As a further indication that the Republican party is the party of the bigots, the political complexion of the vote is worth examining. Of the 58 votes in favor of the A. P. A. project all but three were cast by Republicans. Of the 158 blacklisted members 147 are Democrats, six are Republicans and five Populists. The A. P. A. blacklist will prove to be in reality a roll of honor.—The Republic, Boston.

THE GOSPELS.

GOSPEL: St. John iv. 46-53.—At that time: "There was a certain ruler whose son was sick at Capernaum: He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders you believe not. The ruler said to Him: Lord, come down before my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down his servants met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house."

From this Gospel we are to learn how useful trials and afflictions are to lead us to God. Secondly, we are to admire the goodness of God in bearing with our imperfections when we pray to Him.

Weekly Church Calendar.
Sun. Sept. 30.—Twelfth day after Pentecost. St. Jerome, Confessor and Doctor of the Church. Epist. 2 Tim. iv. 1-8; Gosp. Matt. v. 13-19; Last Gosp. John iv. 46-53.
Monday Oct. 1.—St. Remy, Bishop and Confessor.
Tuesday, 2.—The Guardian Angels.
Wednesday 3.—Feria.
Thursday 4.—St. Francis of Assisi, Con.
Friday 5.—SS. Placidus and Companions, Martyrs.
Saturday 6.—St. Bruno, Confessor.

SIBLEY, LINDSAY & CURR.

From Auction Rooms to Counters.

It took just one week to transfer these silks from the New York Auction Rooms to retail counters.

There were over 170 pieces of new Black and Colored Silks unpacked from cases and brought to retail floors Thursday morning.

Some of these silks are marked here to-day at no advance over the cost to land them in this country. There has been money lost somewhere.

Such an assortment of the Finest Silks at Auction Prices, at this season of the year, cannot fail to bring every possible purchaser of a silk dress to our counters.

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All silk Satin Duchesses, from 67c up.	
19-1-2 inch Black Peau de Soies,	.73
22 inch Black Peau de Soies,	1.21
19-1-2 inch Black Failles,	.69
22 inch Black Failles,	1.16

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Colored Silks.

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- Changeable Figured Taffetas.
- Changeable Figured Satins.
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- Twelve different designs in Changeable Figured Taffetas.
- Changeable Figured Satins and Striped Taffetas, in prices ranging from 49 cents up.
- Two special numbers in Changeable Figured Satins, made to retail at \$1 a yard, for 69 cents.

HOW WE WALK.

The Muscles Used and the Mechanical Work That They Do.

The chief muscles concerned in walking are those in the calf and back of leg, which, by pulling up the heel, also pull up the bones of the foot connected with it, and then the whole body, the weight of which is passed on through the bones of the leg. When walking, the trunk is thrown forward so that it would fall down prostrate were not the right foot planted in time to support it. The calf muscles are helped in this action by those on the front of the trunk and legs, which contract and pull the body forward, and the trunk, slanting forward when the heel is raised by the calf muscles, the whole body will be raised and pushed forward and upward. This advancement of each leg is effected partly by muscular action, the muscles used being (1) those on the front of the thigh, bending it forward on the pelvis; (2) the hamstring muscles, which slightly bend the leg on the thigh; (3) the muscles on the front of the leg, which raise the front of the foot and toes, preventing the latter, in swinging forward, from hitching in the ground.

When one foot has reached the ground, the action of the other has not ceased. There is another point in walking. The body is constantly supported and balanced on each leg alternately and therefore on only one at once. Hence there must be some means for throwing the center of gravity over the line of support formed by the bones of each leg, as it supports the weight of the body. This is done in various ways, and hence the difference in the walk of different people. There may be slight rotation at the hip joint, bringing the center of gravity of the body over the foot of this side. This "rocking" motion of the trunk and thigh is accompanied by a movement of the whole trunk and leg over the foot planted on the ground and is accompanied by a compensating outward movement at the hip. The body rises and swings alternately from one side to the other as its center of gravity comes alternately over one or the other leg, and the curvature of the spinal bones is altered with the varying position of the weight.—London Hospital.

But are his feet covered in loam? The dewdrops from his flanks he shook: Like a crest leader, proud and high, Toward his beamed frontlet to the sky? A moment gazed down the dale, A moment snuffed the tainted gale, A moment listened to the cry, That thickened as the chase drew nigh. Then as the headmost foe appeared, With one brave bound the coope he cleared, And stretching forward free and far, Sought the wild heaths of Udder-Yar. The poet began his picture with an incident that only a poet would have thought worthy of words, but what a picture the few words make!

The stag at eve had drunk his fill, Where dawned the moon on Moona's rill, And deep his midnight lair had made In lone Glenartney's hazel shade. —Forest and Stream.

"There Are Others." But none can compare with the celebrated Younan's New York Hat. For sale only by Meng & Shafer, Leaders in men's fashionable headwear.

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