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WHAT SILLY RUMOR: Brief reference was made in these columns last week to the ridiculous rumor circulated recently to the effect that Bishop McQuaid, owing to age, was to be supplanted in the active work of the diocese by a co-adjutor.

The writer in the Republic says: A wish that was evidently father to the thought inspired that announcement which appeared in the daily papers the other day, to the effect that the Holy See was so displeased at Bishop McQuaid's late criticisms of Archbishop Ireland's political interview in New York just before the November election of last year, it was going to rebuke the Rochester prelate therefore, and so it was hinted also possibly supplant him in his episcopal by another prelate.

There are not lacking people who believe that, if the source of the recent announcement made with regard to the Rochester prelate were traced, it would be found that New York, not Rome, was the place of its origin. The allegation that Bishop McQuaid is too old to govern his diocese properly was simply laughed at by all acquainted with that energetic and wide-awake prelate; the assertion that he is querulous comes with poor grace from individuals who have wearied the public by their unwarranted, biased and constant complaining of him and his administration of his diocese and the statement that Archbishop Ireland's partisan views in no way concerned him is sheer nonsense.

The Syracuse Catholic Sun alludes pleasantly to a prominent priest of the Rochester diocese. Now will our bright contemporary turn to its issue of January 20, 1893, and learn its own opinion of "prominent priests."

The fact that the announcement which appeared in the daily papers the other day about Bishop McQuaid abounded in such absurdities as these is plain proof of its bogus character. The Holy See does not bungle matters in such a stupid fashion; neither does it announce its intentions in such matters beforehand, through the daily press. The individuals who concocted this canard showed, but poor judgment when they published it in the manner they did, and probably nobody smiled more over it than the venerable bishop of Rochester himself. He would not, be the strong, influential character that he is were he to be free from attacks of anonymous opponents, and the very fact that such attacks continue to be directed against him is abundant evidence that he still maintains all his mental vitality and a dictude for the welfare of his church and faith.

A WEEK MAN: The resignation of Casimer-Perier of the presidency of France, to which he was elected last June, affords an excellent opportunity for moralizing on a difference in character among men—a difference which is of great importance, and which guides their actions this way or that according to the dictates of their conscience on one side and a craving for popular approval on the other.

Casimer-Perier is reported to have said that he tried to please all classes, and was bitterly criticised by all. If this be true it shows wherein lies the weakness of the retiring President. There are many like him who are awayed too much by the criticisms or praise of the multitude.

A stronger man, representing the other type to which we refer, would have looked not to the populace for approval or disapproval. He would have shaped his course according to the promptings of his conscience, and once convinced in his own mind that he was doing his duty, blame or praise would have made no impression upon him. It is true men of the latter class are not so well appreciated in their day as are the seekers after popular sympathy, who go always with the tide, who endorse what the multitude praises and condemns what the multitude dislikes.

FATHER LEE: The death of Rev. Patrick Lee, the venerable pastor of Clifton Springs, removes another of the older priests who were pioneers in this diocese. There are not many survivors of the priests, who were ordained by Bishop Timon or who were already laboring in what is now the diocese of Rochester when our Rt. Rev. Bishop was appointed to the see. The overwhelming majority have been ordained by Bishop McQuaid or received into the diocese by him.

These good old pioneer priests, now so few in number, had many difficulties to overcome; had to endure many hardships. They will be honored in the future as they have been beloved in the past. When, as in the case of Father Lee, one is called to receive the rewards for his sacrifices and labors, the sorrow of a fatherless flock is the best tribute that can be paid to his virtues. The sorrow of Father Lee's parishoners at the death of their good old friend is an apt illustration.

We condemn as heartily as anyone the silly resolution introduced by Alderman Kelly in the Common Council about Sunday closing, but we do not condemn that style of editorialism which appeared in the Herald of last Monday. The leader for that morning was as choice a sample of ingrained, personal journalism as we have noticed. Mr. How's article is a caution about allowing others to base their opinions on that editorial page, such articles as that of last Monday are poor substitutes for the good and justified criticisms that have been made in the Herald since he became connected with it.

We have little sympathy with those who favor the opening of saloons for half a day on Sunday. If it is not servile work such as the second commandment forbids, for the saloon keeper to open his doors and transact business, then it is not breaking that precept if the banker open his bank, the carpenter his shop, or the merchant his store. It is true the moderate use of liquor is not a sin; but those who cannot live one day without it should take the total abstinence pledge.

Melchite, the name of the eastern Christians recently returned to the Roman Catholic Church, means royalist. It dates from the fifth century, when the Emperor Marcellian ordered the decrees of the council of Chalcedon to be observed; the Christians who obeyed were nicknamed Melchites or royalists. They followed first the liturgy of Saint James, then that of Constantinople. In 1724 the Church divided into two sections, one joining the Greek Orthodox Church, the other remaining in union with Rome. Since the invasion of the Mussulmans the services have been conducted in Arabic.—Ex

THE CATHOLIC PRESS

THE PUBLIC SCHOOLS: The public schools in this city are not all in a satisfactory condition, if the Times can be trusted. Referring to a report lately made on them, it says: "What are the facts thus sifted? They are, first, that a considerable number of the schools are crowded far beyond what health of body or mind can stand, and are still inadequate to the requirements of the neighbors in which they are situated. Second, that many of the primary school buildings are in a state of absolute ruin for their use—badly lighted, with bad plumbing, damp, dirty, without proper furniture, and in many ways no more suitable for the children packed in them than the worst slum tenements are for their homes. Now the one excuse given for all this evil is the want of money. There is force in that, but not sufficient. It is very probable that New York does not spend enough money on its schools, as a whole, but it is more than probable, it is entirely certain, that much of it is wastefully expended; that much that ought to be expended on primary schools is poured out for the so-called 'higher' schools, and that all of it is under a confused, inefficient, inadequate management. The whole system needs a thorough overhauling—buildings, books and teachers—by some competent authority, with no 'politics' in its investigation or conclusions but with disinterested zeal for the welfare of the metropolis.

DENNY'S DAUGHTER: Denny's daughter stood a minute in the field I was to pass. All as quiet as her shadow laid before along the grass. In her hand a switch of hazel from the nut tree's crooked root. An old maid's crown of clover crumpled under one bare foot.

For the look of her, The look of her, Comes back on me to-day, With the eyes of her, The eyes of her, That took me on the way, Though I see poor Denny's daughter white an stiff upon her bed, Yet I be to think there's sunlight fallin some where on her head, She'll be singin Ave Mary where the flowers never wilt; She, the girl my own hands covered with the narrow daisy quilt. For the love of her, The love of her, That would not be my wife, An the loss of her, The loss of her, Has left me lone for life. —Mora O'Neill in Blackwood's Magazine.

Dabster Misunderstood: Figg—What kind of a writer is Dabster? Is he possessed of descriptive powers? Fogg—Unfortunately, yes. Figg—Unfortunately? Fogg—Yes. In his recent sketch of a western girl he spoke of her commercial traveler manner and her generous understanding. The Chicago people allowed that the "commercial traveler" manner was a compliment of which anybody except in the effete east might well be proud, but they suspected that the other characterization was a cheap fling at the size of women's shoes, and after that his writings were a drag in the western market.—Boston Transcript.

THE GOSPELS.

GOSPEL St. John II 1-11.—At that time there was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and His disciples to the marriage. And the wine failed, the Mother of Jesus said to Him: They have no wine. And Jesus saith to her: Woman, what is it to Me and to thee? My hour is not yet come. His Mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and His disciples believed in Him.

If the Blessed Virgin felt such compassion for that poor couple in a temporal matter, how much may we not hope from her when the object is spiritual and in favor of our souls.

Weekly Calendar: Sunday, Jan. 20.—Second Sunday after Epiphany. Feast of the Holy Name of Jesus. Last Gospel: John I 1-11. Monday 21.—St. Agnes Virgin and Martyr. Tuesday 22.—St. Vincent and Anastasia, Martyrs. Wednesday 23.—Epiphany of the R. V. M. St. Joseph, St. Emerentiana, Virgin and Martyr. Thursday 24.—St. Timothy, Bishop and Martyr. Friday 25.—Conversion of St. Paul. Saturday 26.—St. Polycarp, Bishop and Martyr.

KID GLOVES.

Interesting Facts About the Skins Which Cover or Adorn the Hands: Hand-stated boys and I am forming a curious partnership in the making of a pair of kid gloves. They work together in preparing the skins for the hands of the fashionable woman who rushes to the stores every time a new shade of glove is announced. Thousands of dozens of hunk eggs are used in curing the hides, and thousands of boys are employed to work the skins in clear water by treading on them for several hours. When a woman buys a pair of gloves, she speaks of her purchase as "kids." If the clerk who sold her the "kids" gloves knew the secrets of the glove-making business, he might surprise his fair customer by telling her that those beautiful, soft, smooth fitting "kid" gloves came from the shoulders and belly of a 3 weeks-old colt whose neck was cut on the plains of Russia, and whose tail and legs were shipped with huge bundles of other colts' hides to France, where they were made up into "kid" gloves, or he might with equal regard to the truth tell her that those gloves from the other compartment once dived from tree to tree in South America on the back of a ring-tailed monkey. And if he made the rounds of the store and could distinguish one skin from another he could point out "kid" gloves made from the skins of kangaroos from Australia; lambs or sheep from Ohio or Spain or England; calves from India, muskrats from anywhere, mink from China and other parts of Asia; rats, cats and Newfoundland puppies.

But the little Russian colt, the four-footed baby from the plains where the Cossacks live, the colt from the steppes of Siberia, where horses are raised by the thousand, supply the skins which are the favorites at present with the glove-makers. Experts say that the colt-skin makes a better, stronger, finer glove than real kid skin, and as the colt is a little fellow only 3 weeks old when he is killed by a small amount of skin can be made into gloves, so that the price is about as high.

But, after all, the real kid, the lively infant of the goats which live in France, Switzerland, Spain and Italy, furnishes the best, finest and most expensive gloves, and nearly 10,000,000 kids are sacrificed every year in order that women and men may cramp their hands in wrinkleless, delicate hued gloves.—Chicago Record.

OUR ROMAN LETTER.

Death of Father Francesco Dinza, the Eminent Director of the Vatican Observatory.

More Trouble About Government Taxes.

ROME, ITALY.

His Eminence Cardinal Sanfelice, Archbishop of Naples, full of admiration for the vast designs embodied in the recent letter of His Holiness, the Orientalum Dignitate Poesiarum, has written a noble letter to Leo XIII, and has forwarded to Rome the sum of 20,000 lire towards realization of the vast plans of the Sovereign Pontiff. From his letter I take the following:

"For all these reasons I feel myself urged by a vehement desire to cooperate, as far as is in my power with the great work begun by you—a work which is, perhaps, in the designs of God destined to bless with the gift of faith the end of the age which is now drawing to a close, and to transmit to the age which is dawning an augury of a better life. But since I can do nothing else, I, for the first, raise my voice, and with all the enthusiasm of which my heart is capable, I applaud your holy and noble initiative, and for its realization I lay at your feet this my small offering of 20,000 lire."

"I am confident that my poor voice, heard by many of my brethren in the Episcopate, will soon become a voice of authority with many whom it will draw to work for the union of our separated brethren in the East, and that my small offering will be like the little fountain-head seen in a dream by Mardocheus, which increased till it became a river full of abundant waters.

"Anyhow, I am sure that your Holiness will look upon my goodwill, and will reward it with the most copious and loving blessing." Father Francesco Dinza, Director of the Vatican Observatory, peacefully passed away after a brief illness. His death has left a vacancy which it will be no easy matter to fill. He was born at Naples in 1834. Entering the Congregation of the Barnabites, he was ordained priest 1858. He soon acquired a name on account of the astronomical and meteorological articles which he wrote to many scientific journals. In 1880, while directing the astronomical observatory of Moncalieri, which he himself had founded, he suffered a stroke of apoplexy, which deprived him of the use of his right arm. He was, however, still able to continue his studies.

In 1860 he founded the Monthly Meteorological Bulletin, of which he was always the director. He likewise founded the Alpino-Appennine Correspondence, which afterwards had ramifications through the whole of Italy. In 1860 he was asked to be the Director of the Italian observatory at Florence, but he refused. In 1872 he began a series of magnetic explorations throughout Italy. In 1878 he was sent by government to the International meteorological Congress at Paris. In 1881 he founded the Meteorological Society, of which he was elected President. From 1882 to 1885 he was called to instruct the children of the Duke of Aosta, in mathematics, physics and natural history. In 1884 he was sent as representative of the Pope to the Congress of the Scientific Associations of France assembled at Rouen. In the years '80, '81, '83 and '88 he was President of the Congresses held at Turin, at Naples, at Florence and at Venice. In 1888 he suggested to the Holy Father the restoration of the Vatican Observatory. The Sovereign Pontiff assented and ordered the necessary works to be begun. In July, 1889, he went to Paris to represent the Pope at the International Astronomical Congress. In 1890 he was appointed by Leo XIII Director of the new Specola Vaticana, to the advancement of which he generously devoted all his energies. His various writings are so numerous that it were quite impossible even to give a list of them here. The same may justly be said of the honors and insignia conferred upon him by various governments and it is admitted by all that his name will long live in the list of those who have rendered true and faithful service to science.

Many Italian provincial journals have received news from Rome that His Holiness is indisposed and obliged by his physicians to take greater care of himself. The news is false. On the Feast of the Immaculate Conception and on the days following, His Holiness who continues to enjoy good health, admitted many Catholics of various countries to assist at Mass in his private chapel. The number of the persons thus received was great. On the Feast of the Immaculate Conception, the Holy Father, after the celebration of his own Mass, assisted at the Mass of one of his secret Chaplains, remain-

ing on his knees all the time at the altar.

The trustworthy Observatore Cattolico of Milan publishes the following short but instructive notice: "The reception given at Rome to M. Zola was ordered by the Masonic Lodge. The notices which led to this decision were three. The services rendered to humanity by Zola by means of pornography, the services rendered to science by impiety, and because of Zola's rejection of the Vatican.

On the Feast of the Immaculate Conception the usual collection of Peter's pence was made in Rome. It is said that the sum collected was larger than was expected, and that its increase is due to the desire of the contributors to aid the Holy Father to meet the heavy expenses which his extensive plans necessarily entail.

M. Zola is visiting the other large cities of Italy outside of Rome. He has aroused but little interest, and has been waited on by few persons. A banquet is being given to him by some journalists of Milan. Turin, the city of the Blessed Sacrament, has had the misfortune of being a witness of the representation within its walls of the blasphemous play of Bovio. The first audience was composed of the students of the University and other Government institutes of education. They applauded loudly and bestowed special approbation on Judas and upon his anti-clerical sayings. The second night of the representation was of a very different character, the theatre was all but empty. Services of reparation are being carried out in the various churches of the city.

On account of the new proposal of the Minister of Public Education for an increase of University tax, a body of five hundred students of the University of Turin, made a demonstration which filled the inhabitants with no little terror. They rushed madly through the streets, filling the air with loud cries of "Down with Baccelli." They surrounded the university but could not effect an entry, as all the gates had been closed. The day after the demonstration was rained, and grew in numbers and intensity. The students entered the courtyard and made so great a noise with shouts, groans and whistling, that the professors were obliged to discontinue their lectures. Some of the students of the University, who had not joined in the demonstration, but were attending the lectures, came down into the yard to protest against the disturbance. Very soon a free fight began, and several of the combatants retired the worse for the engagement. Then the demonstration, to the number of over a thousand, repaired to the Institute Industriale Valentino to ask its members to join in their protest. While they were in front of the Institute and were filling the air with cries of "Down with the taxes," they were surrounded by the troops and were forced to disperse. It is feared that the example of the students of Turin may be followed by those of Rome.

News reaches Rome from Grotto-mare that the manufacture of matches of the districts has been temporarily closed as a protest against the new tax upon matches proposed by Sonnino. The greatest agitation reigns in the district. The women who are thus thrown out of work surround the municipality and clamour for bread and work. One hundred families are on the streets.

Despatches from Milan in like manner announce that the well known factories of De Medici of Milan and Dellacha of Moncaliere have, for the time, been closed. The cause of this protest is said to be not only the excessive gravity of this new tax, but also the exacting manner in which the government intends to enforce its payment. Several other factories have since been closed.

PATRICK RYAN.

Our Military Schools: The Representatives in Congress have the right to appoint cadets in the Military Academy and the Naval Academy, and this right they exercise in turn. An applicant must be appointed by the Congressman in whose district he lives, and must be between the ages of 17 and 21 for the Military Academy, and between 15 and 20 for the Naval Academy. Having been appointed by his Congressman, he has to pass an examination in the ordinary English branches and a very severe physical examination. He must be physically perfect.

Men with Heavy Insurance: The most heavily insured man in this country is John Wanamaker, the Philadelphia merchant and ex-postmaster general, who carries insurance policies on his life amounting to over \$1,500,000. The next largest is Ham C. Dison, of Philadelphia, who has \$800,000. Theodore Havemeyer, of New York City, has policies amounting to \$800,000, and so has James P. Gates, of Milwaukee, and Chauncey M. Depew, of New York.

An Elephant Collector: In some Hindoo temples in South India the collection is taken up by an elephant that goes round with a baker.