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CHRISTIAN EDUCATION.

During the first year of Mgr. Sattoli's residence in this country the impression got abroad that the Apostolic Delegate entertained very liberal views on the subject of Christian education—that he did not consider it so very necessary to the making of good citizens that religious instruction should be imparted to children in conjunction with secular education. The first definite statement of the Delegate on this subject showed that the impression alluded to was an erroneous one. In an address at Philadelphia he declared that he would be false to his early training and to his firmest convictions did he become a defender of purely secular training. In an address made at New York recently Mgr. Sattoli again expressed his belief in the necessity and value of Christian education. He said: "If the Catholic schools of this country differ from the public schools simply in that besides what is taught in the latter they give the youth a sound moral training and instruct them in the Catholic religion, who will dare to complain of that or call it a defect? Surely the State desires that its youth should not only be instructed in that which it ought to know, but should also be educated in that which it ought to perform, and the State is worthy of all praise in doing all it can to bring about such a result."
"But youth and general mankind have greater and higher needs, which cannot be satisfied without a moral and religious education, which cannot be had without the aid of those institutions which care especially for moral and religious training. It brief, just as instruction separated from moral education turns out in vain and often disastrously, so a moral education without the spirit of religion is a work which makes a man exteriorly moral, but not altogether and thoroughly honest."

"I would conclude these reflections by remarking, first, that for these reasons the instruction and education of the young are a work of the highest importance; second, that the young should be educated both in mind and heart, according to the constitution of the State, according to the great principles of morality, and according to a true religious spirit; third, that all good men should cooperate in this great work, so that the American people from generation to generation may remain always safe in its political and social institutions, sincerely honest and faithfully religious. One who cannot see or would venture to deny the justice of these considerations would merit no attention from reasonable and well-thinking men."

"I have been most happy to accept this recognition, and it has given pleasure to the superiors of the institution to offer it to me, since in my unworthiness I have the honor of representing the Holy Father as his delegate. In the midst of the cares of his spiritual government, which extends itself to all the nations of the earth, of the safety and profit of the institutions proper to every one of them, he has no dearer object nor greater joy than in promoting in every possible way the education of the young. That is the work which he has most warmly recommended to the Bishops, and to participate in that work is the greatest and surest title to his esteem."

These words ought to set at rest forever any doubts as to the attitude of the Apostolic Delegate toward the parochial schools.

AN ALLEGED REPROOF.

According to a dispatch published in the daily press this week, the Holy Father is displeased at the recent criticism of Archbishop Ireland by Bishop McQuaid, and has administered a reproof to our ordinary by writing a personal letter to him deploring the criticism. The dispatch states that the authorities at Rome have made a thorough investigation of the whole matter and find that the action of the Archbishop of St. Paul called for no such criticism—that he is upheld in his conduct. It seems strange that if such a thorough investigation of the matter was made it has been settled so quickly and strange, moreover, that Bishop McQuaid was not called upon to defend his action and present his reasons for making the criticism.

It may be possible that the Holy Father has written to Bishop McQuaid deploring the differences existing between himself and Archbishop Ireland, and advising him, in a fatherly way, to avoid making such public criticisms of his brother Bishops. The Holy Father has a paternal feeling for all his spiritual children—lay and clerical—and his avowed policy is one of reconciliation. He would undoubtedly prefer to see greater harmony existing among the members of the hierarchy in this country; and it surely grieves him to learn that one Bishop has criticised another or that necessity for such criticism exists. But that he has, as the dispatch alluded to, "upheld" the course of Archbishop Ireland in interfering with the political affairs of another state, we very strongly doubt; and in no event do we believe he has administered a reproof to our Bishop that is in any way humiliating to the latter. It is not reasonable to suppose that the Holy Father would humiliate a prelate who is now recognized as the greatest figure in the American Hierarchy—a prelate whose personal character is so pure, so exalted, and so far beyond reproach as has been that of Bishop McQuaid during the more than three score years and ten that he has lived—a prelate whose labors on behalf of Christian education have made his name famous on both sides of the Atlantic—and a prelate whose wise and careful management of the portion of the Lord's vineyard committed to his care has produced such magnificent fruits.

We believe the dispatch, like many issued regarding ecclesiastical affairs in this country, has been colored by these same cable manufacturers. If, however, the reproof of Bishop McQuaid means that in the future criticisms of Bishops are to be severely dealt with, we welcome it. It will not be the friends of Bishop McQuaid who will suffer most from such a policy.

BISHOP McQUAID AND THE LAITY.

A significant incident showing the place which Bishop McQuaid holds in the affections of the laity of the diocese took place at a banquet given by Branch 189, C. M. B. A., in this city last Tuesday evening. Grand Vice-Pres., E. J. Ernst was present and read a history of the organization. In the course of his reading he referred to many of those who had labored for and encouraged the organization. The mention of each name was received with approval by the banqueters; but when the name of Bishop McQuaid was mentioned the listeners gave vent to their enthusiasm in cheer after cheer and by hearty and long continued applause.

The new president of France, M. Felix Faure, is like his predecessor, M. Casimir Perier, a Catholic. Let us hope he will display more firmness of character than the latter.

In the words of Leo XIII., "A Catholic paper is a perpetual mission in every parish"—that is some Catholic papers.—Rochester Catholic Journal.

The modifying clause is well put. It is very possible the Holy Father would not apply his words to some journals of the boiler-plate variety.

Should any of the alleged jokes of the Philadelphia Catholic Times fall under the eye of the Holy Father he

would condemn the whole American Catholic press.

Says the Dublin Irish Catholic:—The announcement of the appointment by the Holy See of the Rev. Monsignor Clancy as Auxiliary Bishop of Elphin will be received with widespread satisfaction. The new appointment is one of the most kindly learned and earnest of the priests of Ireland.

Father Clancy visited his brother in Canada during last summer.

The London Directory for 1895, just published in Great Britain, states that the number of Cardinals in Rome for the year ending during the current year is six deaths, reducing the number to 32, there being 8 vacant positions. In England there are now 15 Roman Catholic dioceses, with 17 bishops, including 2 coadjutors. The total number of patriarchs, primates, archbishops and bishops, including those who are retired from their offices and other causes and including archbishops and bishops of titular sees, in the middle of the present year was 1240. The lists of the secular and regular clergy in Great Britain show a total of 23 bishops and archbishops, with 2977 priests, serving 1163 chapels, churches and missionary stations, the last named item being an advance of 19 on last year. There are 43 Catholic peers of Great Britain and Ireland, 52 Catholic baronets and 16 privy councillors, including those who are members of the privy council in Ireland only.

THE GOSPELS.

GOSPEL: St. Matthew viii, 1-13.—At that time: "When Jesus was come down from the mountain, great multitudes followed Him. And behold a leper came and adored Him, saying: Lord, if thou wilt, Thou canst make me clean. And Jesus stretching forth His hand touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capernaum there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer said: Lord, I am not worthy that Thou shouldst enter my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed so be it done to thee. And the servant was healed at the same hour."

This leper healed by our Savior was an image of man corrupted by sin and by means of penance cured by the powerful grace of Jesus Christ.

Weekly Calendar.
Sun. Jan. 27—Third Sunday after Epiphany. St. John Crisostom, Bishop, Confessor and Doctor of the Church. Last Gosp. Matt. viii, 1-13.
Mon. 28—St. Agnes, virgin.
Tue. 29—St. Francis of Sales, Bishop, Confessor and Doctor of the Church.
Wed. 30—St. Martina, Virgin and Martyr.
Thurs. 31—St. Peter Nolasco, Confessor.
Fri. Feb. 1—St. Ignatius, Bishop and Martyr.
Sat. 2—Purification of the B. V. M. Candlemas Day.

Refined Cruelty in France.
The humanitarian lady who will not wear birds in her bonnet or eat flesh meat or permit down pillows to soften her lot in life should turn her attention to a refined cruelty that is at the moment a vogue in certain districts in France. For the manufacture of a certain superfine cloth called sibilene rabbits are plucked alive, and the long fur thus obtained is woven into the afore-said texture. A particular breed of rabbits is only suitable, and these hapless creatures are carefully tended after the plucking process until their fur grows again. The thing is inexorably cruel, and no woman would surely encourage the sale or manufacture of such cloth if her heart, not to say sensibility, is in the right place.—Chicago Post.

A Poison Bottle.
A new style of bottle for poisons that is described by The Lanocet has the neck on one side and is of such a shape that it will not stand up. Lying on a table, the word poison and the label would always be in view, and by reason of its peculiar form it would not be mistaken for the ordinary bottle.

Dossens of cows' heads in terra cotta, bronze, gold and silver were found at Mycenae. They are believed to be the symbol of the goddess of the city.

Poomoke, the designation of a Maryland stream, means "broken by islands."

OUR ROMAN LETTER.

Intense Excitement Created in Italy Over the Exposures of the ex-Minister Giolitti.

A Warm Letter From the Pope to Italy's Great Poet.

ROME, ITALY.

Grand and touching in their simplicity were the funeral services performed in the Church of S. S. Biagio e Carlo al Catinari for the repose of the soul of the lamented Father Dezza, Director of the Vatican Observatory. The Mass was celebrated by Father Barnabite, Superior General of the Barnabites, of whose Congregation the deceased was a member. Cardinal Mocenni performed the absolutions. The simple wooden coffin, enclosed in another of zinc stood upon an unpretending bier, surmounted by a beretta and stole and surrounded by three large candles. Cardinal Graniello was present. Cardinal Aloisi-Masella, who is slightly indisposed could not attend, but excused himself in a touching letter. Present also were the Ambassador of Spain and the Minister of Colombia, together with many persons of note among whom were Mgr. Pifferr, Sacrista to His Holiness, Commendatore Pucinella, Maestro di Casa of the Apostolic Palace, the Commanders of the Apostolic Swiss and Palatine Guards, the personnel of the Vatican Observatory, headed by Father Luis, the Count of Castellinar, representing the Grand Master of the Order of S. Maurice and Lazarene—the Commendatore Malveno, representing the Alpine Club, Dr. Airoldi representing the Alpine Section of Fossano, Professor Tognuolo representing Professor Cigliuti, President of the Lyceum of the Collegia Romano, and representatives from the Observatories of Turin, Tortona, Rovereto, &c. At the foot of the bier were some floral wreaths sent by Directors of various scholastic institutes in Rome. The music was rendered by a chosen choir under the direction of the Maestro Capocci. After the Mass de Requie the remains of Father Dezza were carried amid a modest cortege to the Campo Verano and deposited in the tomb of the Barnabites. R. I. P.

The renowned Dantista, Mgr. Giacomo Polletto, who has just published his "Commentary on the Divina Commedia," has been honored by Leo XIII. with a Brief which shows what a love the Holy Father has for Italy's greatest poet. It runs as follows:—

"To Our Beloved Son, Giacomo Polletto, Our Domestic Prelate—Leo XIII., Pope.
"Beloved Son, Health and Apostolic Blessing.—The expending of your labor upon illustrating the divine poem of our Alighieri was without doubt to render yourself well deserving of religion and culture. The reason of this is clear, for in that grand monument of our literature is to be found a large stock of wisdom in things both divine and human, much of which has not yet been set forth in clear light, and whose fruits are for all peoples and for all times. Many years ago We recognized the importance of these studies and We thought it would be an act becoming Our office and advantageous to the common good if we were to extend Our favor to them. It is a pleasure to Us to know that We have both done and are doing something to attain this end. At the present time, among those whose genius and industry are by Us held in great esteem, it pleases Us to confer upon you, beloved son, an especial attestation of praise. Both by teaching and by printed works you show yourself fully worthy of that confidence which We reposed in you by entrusting to you the special chair of such studies which We founded. This is clearly proved by your commentary on that poem dedicated to Us, and which we recently received. With this, your laborious work, you may well be content with the sure conviction that as far as was in your power you have increased the glory of Alighieri, and have furnished the students of him with many aids of select and varied learning. Rejoice in the appreciation and favor of men well versed in such lore; rejoice in Our good-will, which, by your zeal for work, you draw upon you ever more and more. Continue with zeal to second Our aims, and to answer Our expectations, strive ever to cause the mind and doctrine of the great poet to shine in their true light. This will in no small measure tend to make men render to Christian principles and institutions that praise and respect which is due to them. In times of such decadence no medicine will be able to afford the necessary aid unless recourse be had to Christian wisdom, which ever lines in perennial vigour to renew among nations safety and true civilization."

"May God, beloved son, help you with His gifts, and guide you onward, and of this wish receive a pledge in

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E. A. MARSH, Receiver

The Apostolic Blessing, which upon you and yours with fatherly love We bestow.

"Given at St. Peter's, Rome, &c. Leo XIII., Pope."

The first period of the Feasts for the Sixth Centenary of the Miraculous Translation of the Holy House to Loreto has been brought to an end by the conclusion of a Solemn Octave in the Church of Santa Maria di Loreto at the Trajan Forum. Attached to this church is the Guild of Bakers, which has earned the praise of all by the solemnity which it lent to the ceremonies, and by the acts of charity which it has done to the poor in honor of Our Lady. It has distributed no fewer than 2,800 tickets to the poor, each one for a pound of meat, to be had at the economic kitchens of the Circolo di San Pietro.

Another example of truly munificent Christian charity is afforded by the Society of St. Vincent de Paul, whose registers attest that the sum spent on alms given to the poor during the present year amounts to 11,282,460 lire. These are examples of what the Opera Pia of Rome need to do and would again do if the administration of their funds were left to the care of honest men. Well indeed might King Humbert say in his late speech that the Italians have every reason to be grateful for the providence of their fathers on behalf of the poor. Though he omitted to add that these provident fathers were true Catholics and not Masons. He enlisted the sympathy of all when he announced that measures were to be brought before the Chamber to prevent the maladministration of the appropriated funds of the Opera Pia and to provide "that the patrimony of the public charity should be used only for the relief of those less favored by fortune." Would that the measure had been passed before the present propagation.

In answer to many questions on the point the Observatore Catholic of Milan has the following:—"It has been announced by many journals that the Sacred Congregation of Rites, has decided to approve of the use of bicycles by the clergy. This notice is absolutely imaginary, since no decision, properly so-called, has been made upon the subject. As far as we have been able to learn there have merely been examined two letters presented by the Cardinal Archbishop of Milan and the Bishop of Cremona, and so far the Sacred Congregation of Rites has only studied various cases of the use of velocipedes in general and its toler-

ation in our urgent cases especially for priests living in the country. Once for all, therefore, we must wait for the taking of the decision.

The documents in possession of the Minister Giolitti in connection with the Banca Romana scandal have at length been published, and public excitement has reached its height. Rome has been reinforced with troops drawn from various provincial towns, and the number of police house agents and soldiers guarding the Chamber, already very great, doubled. Everyone looked toward to when the report was to be disseminated to the Chamber. The Radicals and the Left were on their metal, and were determined to crush Crispi. But a new surprise awaited them, and while it thwarted their plans increased their disgust. Crispi had gone to King Humbert and had asked him to prorogue the Session. The King obeyed, and late at night the Official Gazette published the Decree Royal of Prorogation. This step of Crispi was not well received. All were of opinion that a Minister accused of embezzling the public patrimony ought to clear himself of the charge or to send in his resignation.

The famous or infamous Lemmi felt bound to write a letter to free himself from the charge of having embezzled so much of the public money. He declares that he writes the letter not because it is necessary to do so for the sake of those who know his personal character and probity, but in order to prevent outsiders having a mistaken idea on the point. The Messaggero says that the only way to put an end to the crisis would be for Crispi to face Giolitti and let the country see who is the rogue.

PATRICK RYAN.

A Vermont farmer who kept close account of everything he expended, and also the cost of what he grew, found that he could produce butter at thirteen and one-half cents per pound. It is just such a calculation as every farmer ought to make with regard to his dairy. Then he could know whether he was making his farming pay. It will also show him the weak places in his management and enable him to remedy them. There is altogether too much routine work in farming. It is this that stands in the way of progress. The farmer who gets into a rut, and therefore cannot change, is reasonably certain to go under the mill; if he continues in the business long enough. It requires active thinking to enable a farmer to change the character of his farming so as to adapt it to changed conditions, but it is the necessity which all farmers in these days must be prepared to meet.