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LENTEN THOUGHTS.

We are on the threshold of that season which the Church sets apart as a time for us to withdraw from many of the pleasures of the world, and give particular attention to our spiritual welfare. We are bidden to practice self-denial in other respects, and especially with regard to the amount and quality of our food. The season of self-denial commemorates the forty days' fast of our Divine Savior in the desert. With such a precedent before us we know that to comply with the precept of the Church which directs us to fast and abstain will be to advance our spiritual and temporal welfare. Spiritually, surely, since the practice of self-denial is one of the greatest means of bringing our grosser material nature into subjection to the pure spiritual. We have the words of Jesus Himself that if we would follow Him we must deny ourselves, must take up our cross and follow Him.

Temporarily we advance our welfare by fasting and abstaining from amusement because we thereby learn to practice self-control; to master the appetites and the cravings for pleasures which, if unrestricted, would prove injurious to our health, and conducive to an early death. Some of the longest lived men on record have been the saints who lived on the plainest of food, and who partook of but a small allowance of that each day.

Indeed, even apart from the religious side of it, it is easy to prove that the practice of self-denial and abstinence is one from which proceed the best results to the body and mind.

Self-denial conduces to nobility of character. If we would have usefulness, pure men, true men, we must teach the men of the future the virtue of self-denial. What man of recent times was more universally beloved than John Boyle O'Reilly. If we look for the secret of the nobility of his character we must study his writings. We find evidence in them of the great appreciation he held of the virtues of sacrifice. "Not love but sacrifice," he says in one poem, when speaking of what makes men happy. His magnificent poem, "Macarius the Monk" is in itself a Lenten sermon. We can place nothing more appropriate for this holy season before our readers:

MACARIUS THE MONK.

In the old days while yet the Church was young,
And men believed that praise of God was song.

In building self as well as singing psalms,
There lived a monk, Macarius by name,
A holy man, to whom the faithful came
With hungry hearts to hear the wondrous words.

In sight of rushing springs and sheltering
His seat within the desert; from the marsh
He drank the brackish water, and his food
Was dates and roots,—and all his rule was harsh.

For pumpeed flesh in those days warred with
The good,
From those who came in scores a few there
Who feared the devil more than fast and prayer.

And these remained and took the hermit's
Vow,
A community there grew to be, and now
A happy, happy, lived in larger care.

And as they grew, and as their plous rigors grew,
And as they grew, and as their plous rigors grew,
And as they grew, and as their plous rigors grew,

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And as they grew, and as their plous rigors grew,

He taught them silence—words disturb the
soul.
He warned of joys, and bade them pray for
sorrow.
He prepared to day for death to-morrow.
To know that human life alone was given
To prove the souls of those who merit
heaven;
He bade the twelve in all things beas brothers,
And die to self, to live and work for others.
"For so," he said, "we save our love and
labors.
And each one gives his own and takes his
neighbor's."

Thus long he taught and while they silent
heard,
He prayed for faithful soul to hold the Word
On day beside the marsh they labored
long—
For worldly work makes sweeter sorrow
And when the cruel sun made hot the soil
And Afriqgnate the sweltering face and
hand
Tormenting stung, a passing traveler stood
And watched the workers by the creek
A flood.
Macarius, high with heat and sweat was
The traveler saw, and to his eyes
A saint
A bunch of luscious grapes, they threw
Most sweet and fresh and fair they were
A view.
A generous cluster, Macarius, longed for
Macarius, longed for the fruit of
mine.

He said, and spoke, "I, who daily
teach,
Feel now the fruit of a tree as I pray."
He gave the grapes to the nearest one,
And with a smile went patient on.
A voice at once greet a flowing brim,
The tempting fruit made moist the mouth of
him.
Who took the gift, but in the yearning eye
Rose brighter light to one whose lip was
dry.

He gave the grapes, and bent him to his
spade,
And he who took unknown to any other,
The sweeter refreshment handed to a brother.
And so, from each to each, till round was
made
The circuit wholly—when the grapes at
last,
Untouched and tempting, to Macarius
passed.
"Now God be thanked!" he cried and ceased
his toil.
"The seed was good, but better was the
soil
My brothers, join with me to bless the day."
But, ere they knelt, he threw the grapes
away.

WHY NOT CONSOLIDATE?

Under the above heading the *Cath-*
olic Columbian comments upon an im-

portant matter alluded to in these
columns last week—the proposed
consolidation of our various Catholic

fraternal, charitable and religious so-

cieties into one powerful organization.
The *Columbian* is heartily in favor of
the project, and thus enumerates
some of the advantages of such con-

solidation.

The great advantages that would
accrue from such consolidation must
be apparent to all. The obstacles
that stand in the way of such union
are not by any means insuperable,
and a way to overcome them would
readily be found once the task was
undertaken in good earnest. The
outcome would be, not the absorption
of any one society by another, but
the coalescence of all for greater
efficacy and better work; and the
good features of each could easily be
perpetuated in the larger national
organization that would result from
such coalescence.

Divided as they are at present into
different organizations, our Catholic
societies fail to accomplish, or ac-

complish only imperfectly, many
things which united they could make
splendid successes. Why should we
not have an American Catholic Asso-

ciation in the fullest sense of the
term; one that shall take in the
North and the South, the East and
the West, be broad enough to include
all Catholics in the land and, by do-

ing away with rivalries that always
exist wherever there is division of
forces, secure united efforts for high
aims and nobler work?

It need not be necessary, in our
opinion, for any organizations now ex-

isting to surrender their distinctive
features in order to bring about such
consolidation. All could retain their
particular characteristics and methods
of business, and continue to labor in
the same field they now occupy. We
could classify the various societies
into sections. For instance, in one
section we would have the great frat-

ernal insurance associations, such as
the U. M. B. A., the O. B. L., O. R. B.
A., Catholic Knights of America, and
others of like character. In another
would come the A. O. H., the exclu-

sively German societies, the exclu-

sively French, etc. The reading cir-

cles would form another section, the
charitable societies another, and so
on. Any work that would properly
belong to a society of a certain char-

acter could be referred to the proper
section by the main organization; but
socially and religiously all the soci-

eties would be as one. The members
of all could come together at enter-

tainments, in religious works, etc.
Our Catholic population could be
wedded together so firmly that all
works pertaining to the good of the
Church or her communicants would
be performed systematically.

Since the above was written we
have received the communication
from "K" which appears elsewhere.
The inability of the reading circles
to raise funds for a Catholic library
proves what? That the project can
only be successfully carried out by
the consolidation of our Catholic
Societies. Let us try it in Rochester.

A GOOD OLD AGE.

The veteran founder of the *Pilot* is
at eighty and hearty, though he has
reached his eighty first year. In a
sketch published by Rev. Wm. D.
Kelly, that able writer says of him:

Up to his advanced age, Mr. Don-

ahoe is still hale and hearty, and
every day finds him at his desk in
the *Pilot* establishment, attending to
its management, and various details
of his business. His form is still
erect, his step sprightly, his eye un-

dimmed, and his mental faculties are
apparently as vigorous as ever. He
is a familiar figure in Boston's busi-

ness district, and in fine weather it
is no uncommon thing for him to
walk from his residence to his office
in the morning—a good mile of dis-

tance—and to return about at the
close of business hours. Neither is
it rare to find him in the evening at-

tending a lecture, a meeting or other
gathering held for the furtherance of
some worthy object. He is not given
to public speaking, and often when
asked to do so, he responds by re-

fusing, in an excellent tenor voice,
his favorite song, "The Star Spangled
Banner," his singing of which never
fails to please and enthrall an audi-

ence. His home, at the South end of
the city, is an unpretentious, but
very comfortable dwelling, adorned
with a number of fine paintings upon
whose possession Mr. Donahoe prides
himself greatly, and concerning
which he has a wealth of interesting
information that he delights to impart
to his visitors. He is especially fond
of recalling old times and the famous
men with whom he has been brought
into contact during his long and
eventful life. If ever a man has learned
the art of growing old gracefully,
he has acquired that knowledge and
illustrates it beautifully to the world
wherein he daily moves and is hon-

ored. Each new anniversary of his
birth brings him multiplying proofs
of the esteem and affection in which
he is held by his countrymen, espe-

cially by those who share his faith and
Irish ancestry, if not his Irish birth;
and who remember how many valu-

able services he has rendered Church
and State in this his adopted land.

The *Catholic Citizen* publishes
these interesting statistics which,
prove the *Journal* was right, when,
some years ago, it expressed the op-

inion that amalgamation of our mixed
population would in time be brought
about by inter-marriage.

The law of natural selection will
tend to settle and allay racial jeal-

ousies in the United States. Our
foreign elements will intermarry.
According to the Census of 1890
there were 46,131 people in the
United States who had one parent
born in Ireland and the other in Ger-

many; there were 64,000 with one
parent born in Ireland and the other
in Scotland, and over 137,000 with
one parent born in Ireland and the
other in England. Singular as it
may seem, there were 2,956 persons
in this country with one parent born
in Ireland and the other Sweden;
1,812 persons with one parent born
in Ireland and the other in Denmark;
1,739 with one born in Ireland and
the other in Norway. Italy and Ire-

land are also coming together; 1,869
Americans have one parent born in
Ireland and the other in Italy; 4,754
have one parent born in Ireland and
the other of French-Canadian birth;
and 9,789 persons have one parent
born in Ireland and the other in
France.

The German element in making in-

ternational marriages prefer the Irish
first, the French next and the English
third—the number of such marriages
being 46,131, 43,292, 36,912, respec-

tively. The English prefer the Irish
first, the Canadians second and the
Scotch third. The Scotch prefer the
Irish first, the Canadians second and
the Germans third. The Canadians
prefer the Irish first, the English
second and the Scotch third.

The Irish seem to be the first choice
of those who go outside of their own
nationality for a wife or husband.

The statistics would be still more in-

teresting if the sex of the Irish pa-

rent was given in each instance. Are
the Irish girls so much more cap-

tivating than those of other national-

ities that they are sought after as
wives by Frenchmen, Germans, Eng-

lishmen and Americans.

Bishop McQuaid's critics, who are
circulating stories to the effect that
he has been reprimanded, seem desir-

ous of making him the Li Hung
Chang of the American Hierarchy.

During the past week a "History of
the Reformation" has been presented
as a sort of theatrical production at
one of the public halls of the city.
Given under the auspices of a Lu-
theran society, it presents, of course,
the Protestant side of the great six-
teenth century revolt from the Church.
There is another side. The position
taken by the Church during that pe-

riod has been sustained by the events
that have since transpired. The sect
which still holds in its entirety the
doctrines of Luther, is insignificant in
numbers. The great majority of the
descendants of those whom he led
away from the True Church have wan-

dered farther than even the "reform-
er" could have guessed. Protestant-

ism has split into so many sects that
it is doubtful if any living man can
name them all. Meanwhile the
Church which Luther essayed to re-

form is the greatest power on earth
for good today, and the most power-

ful.

A writer in the *Catholic Citizen*
who is a member of the Knights of
Pythias, and calls himself a Catholic,

says he was told by a priest that he
might join that society. Inasmuch
as it is asserted that this society, as
well as the Old Fellows and the
Knights of Temperance were origi-

nally condemned in 1850, and the re-

cent ruling that Catholics cannot be
long to them was but a confirmation
of the former decree, which had never
been altered, it would seem as though
the priest who granted such permis-

sion did not understand his business,
or held the decrees of the church in
contempt. Equally culpable with
those who now refuse to leave these
societies are the priests and bishops
who granted their people permission
to join organizations which the
Church had already condemned.

That the birthday of the great
Washington, the Father of His Coun-

try, is still observed by the people
who reap the benefit of his labors is a
pleasing evidence that patriotism and
gratitude still exists. Truly he was
a noble character, whose memory may
well be honored. He is held in grate-

ful appreciation by the Catholics of
America for his many kindly words
to a number of his countrymen of
that faith.

THE GOSPELS.

GOSPEL: St. Luke xviii. 81-43.

—At that time: "Jesus took unto
Him the twelve, and said to them:
Behold we go up to Jerusalem, and
all things shall be accomplished
which were written by the prophets
concerning the son of man. For He
shall be delivered to the Gentiles,
and shall be mocked, and scourged,
and spit upon. And after they have
scourged Him, they will put Him to
death, and the third day He shall rise
again. And they understood none of
these things, and this word was hid
from them, and they understood not
the things that were said. Now it
came to pass when He drew nigh to
Jericho, a certain blind man sat by
the wayside, begging. And when he
heard the multitude passing by, he
asked what this meant. And they
told him that Jesus of Nazareth was
passing by. And he cried out, say-

ing: Jesus, Son of David, have mercy
on me. And they that went before
rebuked him, that he should hold his
peace. But he cried out much more:
Son of David, have mercy on me. And
Jesus standing commanded him to
be brought unto Him. And when he
was come near, He asked him, say-

ing: What wilt thou that I do
to thee? But he said: Lord, that I
may see. And Jesus said to him:
Receive thy sight: thy faith hath
made thee whole. And immediately
he saw, and followed Him, glorifying
God. And all the people, when they
saw it, gave praise to God."

The blind man according to St. Gregory,
was a figure of two things. In general,
he represented the whole human race; in
particular, he was a figure of those Christians
who, blinded by the things of this world,
do not see the value of heavenly things.

Weekly Church Calendar.

Sun. Feb. 24—Quinquagesima Sunday.
Epist. 1. Cor. xiii. 1-13. Gosp. Luke
xviii. 31-43.

Mon. 25—St. Matthias, Apostle. (Feb. 24.)
Tues. 26—Feria.

Wed. 27—Ash Wednesday. Beginning of
Lent.

Thurs. 28—Feria.

Fri. March 1—Most Holy Passion of our
Lord.

Sat. 2—Feria.

While Thinking

About where you will buy your
coal, don't forget Louis Edelman, who
deals in the best brands of Pittston
and Soranton, soft and smithering coal,
40 North Avenue and railroad.

OUR ROMAN LETTER.

The False Report that the Catholics
Would Take Part in the
General Elections.

Mgr. Jousseff's Reception by
the Sultan.

ROME, ITALY.

For some time past many endeav-

ors have been made to induce the
Catholics of Italy to go to the polls.
Reconciliation between the Quirinal
and the Vatican has often of late
been the subject of conversation in
many circles. Some little Catholic
journals have recently appeared and
have in a subdued and almost im-

perceptible manner endeavored to
direct the minds of their readers to
co-operate towards the desired
reconciliation. Reports have also
gone abroad to the effect that the
Holy Father is himself in love with
the idea, and that he is seriously
thinking about letting the Catholics
take part in the General Elections
which seem approaching. It has also
been said by some English Catholic
journals that Leo XIII. has in fact
been discussing the advisability of
this new measure with some of the
Bishops of Italy. A new paper,
called *Il Giornale*, an organ of Crispi-

ni's Party, which has just appeared,
declares that there is a tendency to
authorize the Catholics of Italy to go
to the urns in the eventuality of new
General Elections.

Unfortunately for the welfare of
Italy there is no truth in these re-

ports. Such a reconciliation is, no
doubt, desired by the Quirinal and
by the Monarchical Party, for it is
generally admitted by both that
unless the Conservative forces of the
country are called into action there
will be a dreadful catastrophe. But
surely if such is their desire they
ought to take such measures as would
allow the Catholics of Italy to enter
Parliament and infuse new life and
vigor into the institutions of the
country. It is clearly for them to
remove the obstacles which deprive
them of the co-operation of this new
and untried force. The greatest of
these obstacles lies in the fact that
Catholic Deputies would have to
enter the national Parliament, which
has been unjustly set up in the city
of the Popes, and would thus have to
help in prolonging a situation which
is absolutely incompatible with the
dignity and sovereign independence
to which the Pope has a right both
for himself and for the sake of all
Catholics, not only those of Italy but
those of the whole world. He who
wishes to attain to an end ought also
to adopt the means necessary for the
acquisition of such an end; and it is
unworthy of a man to lament the
impossibility of arriving at a desired
end if he has not the moral courage
to make use of the means which
would infallibly lead him to it. In
the presence, therefore, of these
reports, the official Catholic Press of
Italy can but declare that no change
has taken place in the policy of the
Holy Father, and that the non expedit
will be maintained as long as lasts
the situation which made it necessary
to impose it. The fact that the non
expedit is still in force is recognised
by even many of the Liberal jour-

nals. The *Italia* has acknowledged
in a dispassionate examination of the
situation that "the Holy See has no
intention to modify the conduct or
abolish the non expedit." The *Italia*
thus concludes:—"If in the camp of
the Opposition or in that of the Gov-

ernment some have been dreaming
of obtaining the support of the Pope,
and of the Catholics at the General
Elections, when next they take place,
let them dismiss this illusion. The
Vatican will not take part in the
actual struggle, and it must be ac-

knowledgeed, that this, its conduct,
is the most worthy, the most correct,
and the most clever. It could be
understood that the Vatican would
abolish the non expedit and allow
the Catholics access to the urns,
if some day the country were called
to pronounce itself upon a question
of general interest which might be
bound up with the future of the
Church or of the Papacy. But such
is not the case in the present con-

flict, which bears a character dis-

tinctly personal, and whose solution
leaves the Holy See perfectly indi-

fferent. To speak exactly, indifferent
is not the right term, since nothing
that concerns the welfare of Italy
can be a matter of indifference to Leo
XIII. Anyhow the Vatican has
nothing to gain by the triumph of
one party rather than the other, and
it does not appear why the Catholics
should enlist under the banner of
Cavalotti rather than under that of
the actual minister or vice versa."

According to the best Catholic
journals the *Italia* has grasped the
situation, and its words have by
them been endorsed and recom-

mended.

Mgr. Jousseff, the Melchite Patri-

arch, has just sent to Rome an
account of the audience granted him
by the Sultan upon his return from
Rome. The Sultan, hearing of his
coming, sent some of the dignitaries
of his Court to meet him at the
second station before Stamboul.

Upon his arrival at Constantinople
he was received by the representa-

tives of the Grand Vizier, and of the
Minister of Foreign Affairs. He
proceeded to the palace to announce
his arrival. The Sultan at once
placed at his disposal a suite of
rooms in the first hotel of the Metrop-

olis. When the Sultan received the
Patriarch and his suite the interview
was cordial and affectionate. When
the Patriarch had given the Sultan
an account of the Conference recent-

ly held at the Vatican regarding the
affairs of the Eastern Churches the
latter showed himself very deferen-

tial to the Roman Pontiff and
expressed himself as favourably in-

clined towards the realization of his
plans.

The Commission of Cardinals for
the affairs of the Eastern Churches
has again resumed its business after
the Christmas festivities. It is said
upon good authority that the Com-

mission is at present engaged upon
the erection of an extensive Oriental
Seminary at Constantinople, and
that for this end the Sacred Congre-

gation of Propaganda Fide has, by
means of the Apostolic Delegate,
Mgr. Bonetti, sought the authoriza-

tion of the Sultan. The same Com-

mission of Cardinals has also entered
upon its programme the project of
extending to the Churches of Rou-

manian and Routhenian Rite the
same benefits as have been conferred
upon the Eastern Churches by the
recent Apostolic Constitution.

The pleasing news has reached
Rome, that in conformity with the
wishes of Leo XIII. for the promo-

tion of Catholic interests, in Portu-

guese India, the Provincial Council
of Goa, the Metropolis of the Colony,
and the Patriarchal See of the East
Indies has recently been opened. It
will be remembered that some little
time ago, the Holy Father arranged
the preliminaries for this Council and
drew up a programme of many of
the subjects which were to be dis-

cussed in its sessions. The wishes,
then, of His Holiness have been fully
realized by the opening of the Coun-

cil of Goa, which took place upon the
3rd of last December. The immediate
preparations for the Council were
arranged by the Apostolic Delegate
in the East Indies, Mgr. Ladislaus
Zolewski. The Holy Father was
informed by telegram of the opening
of the Council and of the sentiments
of devotion to the Holy See amid
which its sittings had been inaugu-

rated, and by the Cardinal Secretary
of State. He forwarded a despatch
to the Patriarch, Mgr. Valente,
which ran thus: "The Holy Father,
who is most satisfied with the open-

ing of the Council of Goa, blesses
with His love all its labors."

PATRICK RYAN.

Bandits are becoming extraordinarily
enterprising. Time was when they
were content to "hold up" individuals
and take what they could get. Then
they began "holding up" people by the
stagecoach, and when that became tame
they took a trainload at a time, forcing
every one to give up his or her valu-</