

The Catholic Journal

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

If paper is not received Saturday notify the office before 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 author. Names of contributors withheld if desired. They are not returned unless they have credentials signed by us up to date.
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Discontinuance.—This 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 JUNE 1, 1895.

City News Agents.
The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained of them Saturday mornings:
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To whom it may Concern.
Notice is hereby given that Thomas H. Donovan is no longer connected with the Catholic Journal Publishing Company.

DYSPEPTIC

The "Post-Express" evidently has dyspepsia. Last week we said that it would be as logical for the stockholders of the "Post-Express" printing company to call for the retirement of the editor of the P. E. as for the stockholders of the "Union" company to retire the editor of that paper, in response to the demands of the editor of the P. E. The "Post-Express" thereupon waxed wroth and called the Journal "the other organ of Catholic bigotry." We were not aware that there was any organ of Catholic bigotry in Rochester. We challenge the P. E. or any other paper to point out a single utterance of the Journal in which a tinge of bigotry can be found. We have no use for shams, or cranks, or bigots, and spare no chance to hit them wherever and whenever they show their head; but we are not bigoted, unless a loyalty to our faith is bigotry. We are open to conviction. We do not hesitate to apologize when we have made a mistake. We are not the mouth-piece of a faction or a clique that is always looking for a chance to stab some one in the back. We keep our personal feelings in the background. We have no ill-feeling toward the "Post-Express" or its editor, and if he will turn to the Journal of May 18th he will find that we said the controversy was to be dropped, and should be stopped by both editors. If that be bigotry so be it. If a paper may not express an opinion without being accused of "bigotry" we had all better suspend publication and leave the P. E. in all its glory. In conclusion: We are peaceable by nature; but if a fight is forced upon us we do not run away.

Since the above was put in type the Post-Express has made this statement:
The CATHOLIC JOURNAL demands the retirement of the editor of the Post-Express on religious grounds. Five years ago a religious newspaper might have taken issue with the editor of a secular newspaper, on any one of a score of causes; but it would not have demanded his retirement because of his disobedience to a particular church.

The Post-Express willfully lies. The Journal never called for the retirement of the editor of the P. E. on religious or other grounds. It does not care a fig whether the P. E. editor stays in the business or not. The Journal simply suggested that it would be as logical for the editor of the P. E. to be retired as that the editor of the "Union" should be retired, on the former's demand.

The Post-Express is not honest. Why did it not print the whole of the editorial in the Journal of last week instead of a garbled extract? Deliberate misrepresentation and wilful lying is not controversy. The editor of the P. E. is either crazy or a willful liar.

IT MUST BE MET

There is one political question in that interests all Catholics, no matter what political party they have voted with in the past. It is a question, too, that Catholics should see is brought to the attention of the political leaders of both parties. Catholics should begin to organize now, not as a Catholic party, but as a force within the party they affiliate with, and see to it that delegates are elected to the state conventions who will pledge themselves to the adoption of a plank in the platform denouncing the A. P. A. or as it is to be known in the future, the I. P. A. The new initials stand for "International Protective Association" and were adopted at the Milwaukee convention two weeks ago. This new name was chosen so that the Protestant Protective Association and the A. P. A. might unite. The I. P. A. is composed in the main of Canadian Orangemen.

This new name is sufficient cause for and the state conventions of both parties to pronounce against it, for if Orangemen are admitted they are not American citizens. If a man continues to belong to an Orange lodge he cannot be an American citizen and he perjures himself when he subscribes to the oath of allegiance as he knows he dare not take up arms against England should a war break out between the two countries.

Now let Catholics start in and serve notice on the party leaders that delegates must be chosen to the state convention who will vote for such a plank in the platform as we have outlined. If the party leaders show a disposition to act otherwise, put another ticket in nomination at the caucuses. It is more than likely such a move will bring the leaders to their senses.

If either party in state convention refuses to sit down emphatically on bigots and bigotry, then it is the duty of Catholics to vote the other ticket, just for the sake of the wholesome lesson it will teach the politicians.

This article is written with absolutely non-partisan motives and is in the interest of no party or clique. This is an issue that, on our opinion must be met this fall and, on our opinion, this is the easiest and most effective way to meet it. A blow struck now will be worth ten struck two months hence. New York State can and should give this three-letter, moral assassination society its death blow and a good time to give it is the fall of 1895. It will be harder to strike it in 1896.

The retirement of Thomas F. Byrnes as head of the New York police force is no ordinary event. He is, without doubt, the best known officer in the United States, if not in the world. Byrnes' name was known by European criminals who did not know whether New York was on the Atlantic or the Pacific ocean. He was a terror to crooks and wrong doers. It is true that many persons have alleged that Byrnes was in league with certain criminals, and in return for immunity granted them they lent their aid to locate and capture certain other criminals. In other words he set a thief to catch a thief. To be sure Dr. Parkhurst never liked Byrnes, but that is nothing to his discredit. These charges have often been made but so far have not been proven, and if there existed any proof, it is likely the Lexow committee would have brought it to light. Taken all in all, the greatest police officer of the United States is now a private citizen.

The Syracuse Sun quotes a paragraph about imprimaturs for Catholic papers and parrot-like refers it to the Journal, just why we do not know. The Journal never asked for an imprimatur, consequently it was never refused one. It does not believe in asking bishops for imprimaturs, the giving of which renders the bishop responsible for all that appears in the paper. It may place the bishop and the paper in an embarrassing position some day.

What did we tell you about the Catholic division in the Decoration Day parade?

RESPONSIBLE FOR MURDER

The A. P. A. is responsible for the shooting of Dominick Kearns by Egbert Chatfield last Sunday. There is no doubt of this. Chatfield is said, by those who knew him, to be a hot-headed boy, but with nothing of a vicious disposition. What was more probable than that his mind was influenced by the blood-thirsty speeches of his older companions in the A. P. A. to such an extent that he thought it an act of heroism to murder a Catholic.

While investigating the death of Kearns, the grand jury should also investigate the A. P. A., and if it can be shown that this organization is formed for the purpose of boycotting Catholics, and of inciting religious war, its leading spirits should be indicted for conspiracy. This is the only way to crush this un-American gang of bigots composed in the main of north of Ireland and Canadian Orangemen. In the name of all decent, law-abiding citizens, Protestants as well as Catholics, we call upon District Attorney Forsyth to do his full duty.

The death of Secretary of State Walter Q. Gresham removes from public life one of the best known men of the day. In one sphere or another he has been a conspicuous figure in public life for years, and had he not made the fatal mistake of accepting a cabinet position under a democratic administration when but a few months before he had been prominently mentioned as the presidential candidate of another party, no public man in latter years would have gone down into history with a more flawless career. Nevertheless, he was a true American and a statesman, and his death is a public loss.

The New York dailies are hard up for news again, and have manufactured a yarn to the effect that Pope Leo XIII is dying, and that he has summoned the Cardinals to Rome to select his last will and testament, and also to select his successor. This is so improbable a story as hardly to merit the serious treatment the "True Witness" of Montreal gives it.

The "Catholic Review" is logical when it says:
"Mr. Charles Dudley Warner says in Harper's Magazine. 'The ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. Why not, then, advocate the system of public denominational schools, in which the children could be trained in religious and moral practices?'"

The San Francisco "Monitor" says truly that "the distribution of forged documents has been one of the most efficacious means employed by the A. P. A. to arouse anti-Catholic prejudice, and it is also sound when it says: "It is not a compliment to American intelligence that these documents have been so successful in their mission."

"The editor of this paper has never forced his own personality on the public, but just now it has been brought to the front by a conspiracy of crazy Catholic bigots. If they have the power to ostracize him in this community, he will shake the dust of the place from his feet with the greatest of pleasure."—Post-Express.

Conspiracy! Nothing! That is a phantasm of the man's own conjuring. Granting, however, that he is right, we call upon him for the names of the conspirators. What the public wants are facts not frothy ravings of a disordered mind.

The Boston "Republic" is responsible for the following, which we commend to our peppery contemporary, the Syracuse "Sun":
"Father Cronin, of the Union and Times and Father Malone of the Colorado Catholic have severely condemned the language employed by Father Phelan of the Western Watchman, criticising the Christian Endeavor and Epworth League societies. When Dr. Lambert adds his condemnation the old quartette will have dwindled to a trinity with the St. Louis editor 'socking all by himself.'"

It is a significant fact that the tax levy of this city for the nine months from April 1, 1894, to January 1, 1895, is \$1,690,000, or only about \$40,000 less than it was for the full year from April 1, 1894, to April 1, 1895. This may be the reason so many Aldermen want to get out of the Common Council.

TO OUR FRIENDS

We are sure that all our subscribers would like to see the circulation of the Journal doubled. It can be brought about very easily if our subscribers co-operate with us. If each one would induce just one other to take the Journal, our circulation would be doubled at one bound. Will each one make an effort to do this? With increased circulation we will be able to still further improve the paper, and thus return to each subscriber a substantial return for his trouble.

Will you help us this much?
It is a great pity the editor of the Syracuse "Sun" was interrupted in his vocation. If he continued and followed the same lines he is now pursuing, he would soon have been able to qualify as a clerical editor.

If Gov. Morton visits Mt. Morris he cannot fail to be convinced of the great benefits that would be derived from a storage reservoir.

The collection for the support of the Holy Father will be taken up in all the Catholic churches of the diocese of Rochester to-morrow. Catholics should give liberally to this collection.

Catholic papers cannot be run on wind. Consequently, if you have not paid your subscription to the Journal, do so at once. It is not necessary to wait for the collector; but if you do, be sure and be ready to pay when he calls.

Stockholders of daily newspapers should prohibit religious discussion in their papers, as they cannot help depreciating the commercial value of the newspaper property.

The editor of the "Post-Express" evidently does not believe in the old adage, "What is sauce for the goose is sauce for the gander." He is infallible and must not be disputed. He makes a grimace at a dose of his own medicine. It does not set well upon his stomach. The editor of the "Express" should take a vacation. It may cure his dyspepsia.

THE GOSPELS

GOSPEL: St. John xiv. 23-31 — At that time, Jesus said to His disciples: "If any love Me, he will keep My word, and My Father will love him, and We will come to him, and will make our abode with him, and that loveth Me, not keepeth not My words. And the words which you have heard is not Mine: but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; My peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away and come back again to you. If you love Me, you would indeed be glad, because I go to the Father: for the Father is greater than I, and now I have told you before it came to pass; that when it shall come to pass you may believe. I will not now speak many things with you; for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father: and as the Father hath given Me commandment, so do I. Arise, let us go hence."

What does Jesus mean by the first words of this Gospel?
He tells those who sincerely love Him that they will show this love for Him by faithfully observing His precepts, and that in return for their love the Eternal Father will love them and, together with Himself and the Holy Ghost, will come to them, not only with His grace to preserve them in righteousness, to urge them to be perfect, to protect them and to enrich them with His blessings, but also to abide with them, to unite them to Himself, to make them a living temple of His divine majesty. Alas, our mind is too weak to understand the greatness of such a favor and of such a reward!

Weekly Church Calendar.
Sun. 2.—Pentecost or Whit Sunday. Less. Acts ii. 1-11; Gosp. John xiv. 23-31.
Mon. 3.—Whit-Monday.
Tues. 4.—Whit Tuesday.
Wed. 5.—Of the Octave. St. Boniface, Apostle of Germany. Ember Day. Fast.
Thurs. 6.—Of the Octave. St. Norbert, Bishop and Confessor.
Fri. 7.—Of the Octave. Ember Day. Fast.
Sat. 8.—Of the Octave. Ember Day. Fast.
In Shower or Storm.
Carry our \$1.50 umbrella and keep dry. Likly's, No. 96 State street.

OUR ROMAN LETTER.

Address of the Students of Maynooth College to the Holy Father.

Centenary of the Death of Tasso.

ROME, ITALY.

The Address which the Professorial Staff and the Students of St. Patrick's College, Maynooth, upon the first centenary of its foundation, make to the Holy Father, has arrived in Rome. It may fairly be said that, though many Addresses often reached Rome from all parts of the world, few have ever been of such artistic merit and beauty as that which our Seminary at present lays at the feet of Leo XIII. In richness of design and perfection of detail the present Address will find a place even among the most prized documents of the kind that were forwarded to Rome at the time when Leo XIII. was celebrating his Sacerdotal Jubilee.

The Address takes the form of an imposing volume of large dimensions. It is sumptuously bound in white leather richly ornamented with gold impressions. In the middle of its cover are the arms of Leo XIII. on a gold plate delicately chiselled. The corresponding place upon the last cover is occupied by the arms of the College of Maynooth. The first page, that of dedication, is one of great beauty. It contains the words:—SS. D. N. LEONIS XIII. P. M. COLLEGIUM MANUTIANUM CENTESIMUM ANNUM CELEBRANS, AMOREM ADORENTIUM HUMILLIME DESERT, — in illuminated letters of the early Celtic style. Then follows the Address, which fills the rest of the book. Each page is surrounded by a broad margin. The middle of the page is occupied by the Address, which is of elegant Latin composition and written in Irish characters. The sides of the Address are ornamented with delicate tracery and variegated flora. The heads of the pages are illustrated by chromographic miniatures, of subdued but mellow tints, representing the College, the College Chapel, both interior and exterior, the Library, the Rock of Cashel, the ruins of Holy Cross, and other sacred spots of the Island of saints. The work, therefore, is an artistic prize worthy alike of Leo XIII., of Maynooth, and of the City of Dublin in which its design was conceived and executed. The gift is to be laid at the feet of His Holiness in a few days' time by the Very Rev. Mgr. Kelly, the Rector of the Irish College, Roma.

The third centenary of the death of Tasso was kept in a worthy manner at St. Onofrio, upon the Janiculum. At 5 a. m., His Eminence Cardinal Vincenzo Vannutelli arrived. After a short visit to the Blessed Sacrament, he entered the Chapel of St. Jerome, richly adorned for the occasion, in which is the magnificent tomb of Tasso, before which were burning many tapers. The Cardinal celebrated Mass, the music being rendered by the Capella di S. Maria Anima, under the direction of the Abate Muller. After the Mass the Cardinal performed the absolutions over the tomb of the poet, while the choir rendered the Libera me of Anerio Romano. The members of the Arcadia then placed a splendid but simple wreath of bronze upon the tomb. It bore the inscription: A Torovato Tasso! Arcadia—Nel III. Centenario. The church was frequented by large crowds of pilgrims during the whole day, many of whom brought crowns and handsome bouquets of flowers. The service of honor was done by the Firemen and Municipal Guards in full uniform.

The rooms of Tasso were also much frequented. At 11 a. m. the Royal Pair of Savoy, the Ministers Baccelli and Mocenni, the Prefect, the Syndic and representatives of numerous scientific and literary societies assisted at the opening of an Expositione Tassese. This Exposition was inaugurated by Professor Chiarini, who discoursed upon the various works of Tasso, whom he styled the last poet of the old literature. His speech was remarkable on account of the attempts he made to press Tasso into the service of United Italy as understood by the patriots of to-day. He declared that on the day when King Humbert and Queen Margherita laid the first stone of the monument to Garibaldi upon the Janiculum the bones of Tasso must have been filled with joy in their tomb, since in all his works the poet showed himself ever fond of the patria! Select concerts were given by various bands during the day upon the piazzale adjoining the church and

convent. Before departing Queen Margherita visited the neighbouring hospital of the Bambin Gesù and bestowed well-merited praise upon the good nuns who there devote themselves to the care of poor children.

The Tassian Exposition, consisting of the autographs of the works of Tasso, many pictures of him, photographs of the various spots in which he passed his days, and many relics of furniture once used by him, gave complete satisfaction to all present, and earned the thanks of all for the Commendatore Biagi, who had been entrusted with its arrangement.

In the afternoon, however, things began to grow troubled and confused. The Exposition was suddenly closed, to the great regret of many who flocked to visit it. A notice was affixed to the doors to the effect that the Exposition was to remain closed on account of the commemoration of Tasso then being made at the Capitol. Nor was this enough. Two hours before the Ave Maria, when the visitors were especially numerous, all access was barred and the church doors were closed. The popular commemoration, which was to have been made in the afternoon upon the piazzale by various associations was forbidden by order of the Questura. This was to have been a Catholic gathering. The associations, therefore, met at the Romanina in the evening and were addressed by the Commendatore Pacelli. At the capitol the medals were distributed to the successful candidates in the gara Tassese. During the day's marble inscription in honour of Tasso was unveiled with due celebrations at the Palazzo Gallizia in which the poet for some time stayed. In the evening an entertainment of a classic kind was given to a select audience at the Arcadia, among whom were Cardinals, Archbishops, and many distinguished personages. It was this meeting and the church celebrations of the morning, and not the pompous utterance of the disbelieving Masons, which did honor to Tasso, who distinctly claims no part with him.

In presence of the important position acquired by Japan in the late war, the Sacred Congregation of Propaganda is studying and preparing new plans for the propagation of Catholic belief both in Japan and in those countries to which her influence extends. It is the intention of Leo XIII. to establish many new Vicariates, especially among the Japanese. PATRICK RYAN

EXHORTIN' DOWN IN GEORGIA.

Colored Preachers Description of the Trip to the Land of Promise.
Straying into a darky church in the "low country" of Georgia, says a writer in the New York Tribune, I happened upon a real "exhortin'", which is a very different affair from an every-day "meetin'." A toothless, white-haired old preacher had reached the red-hot stage of "his discourses" singing and saying "he was shouting out a protest against 'de trials ob de present life, breadin', and picturing with lusty roars the contrasting joys 'ob de ebberlastin'." He had his text—which seemed to have nothing in common with his remarks—in full view the waste places, ringing it in whenever he caught one thought and before he started on the devious paths of another. He seemed to use it on the same principle that a stuttering man sweats for whistles, to launch himself successively upon a sentence.
"An' blow ye de trumpet all aroun' about de camp! What is yez niggahe good fo', anyhow, down in de vale ob tears? Ye ain't no 'count in de pe-dideration ob de white fo'ks, unless it's de votin' time in de city! An', badder, takin' in de sistern, don't ye know dat down on de yearth ye ain't got no hold no whar longside ob de white fo'ks! Ye' hysed a po' ole niggahe now, an' ye' know hysed de turf he's a tellin' yan, an' ye' ye' better done come dis day to de Lawd. When ye go to make a little jant on de railroad train, ye can't go in de white fo'ks' waitin'-room in de cyarshed, an' ye' can't go in de white fo'ks' cyar on de train, ye' done gotteder go in de place fo' de black fo'ks. In de schools ye' can't run up agin dem white fo'ks, ye' mus' allers stay wid de culled peoples—(an' a heap sly better company dey is, too). Ye' can't oban go to de white fo'ks' church to hear de word of de Lawd ob us all, unless ye' set in de sphenal seats fo' de culled fo'ks—(voice very loud and sing-song here)—"but when we git a ready-for-to-be-up—dem a wings—bross-de-Lawd!—an' to cross ober—dat Ribber Jordan—an' go thur—them a peary gates—into Ganason up there—we won't find no black fo'ks' waitin'-room! De gospel train'll take us right into de presence of de great white frons. An' de black man shall be dere, and de yaller man shall be dere an'—an' de red man an'—an' de blue man! an' blow ye de trumpet all 'roun' 'bout de camp!"

The esteemed London Chronicle says an alliance between Japan and China would be all wrong and cannot be allowed. There is nothing further to be said. This settles the matter. J. Bull has spoken.
New York announces that her forthcoming cat show will be "conducted along new lines." Felines, probably.