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J. Schner, 355 Hudson st.
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J. C. Lynch, 325 Plymouth Avenue.
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THE NATIVITY.

To-morrow the church celebrates
the Nativity of the Blessed Virgin Mary. "With joy and sweetnes let us celebrate the Nativity of the Blessed Virgin Mary, that she may intercede for us with the Lord Jesus Christ" are the words with which the Church in Her divine office invites us to celebrate the birthday of our Blessed Lady.

We all of us love our parents. Then we should all love Mary because she is our mother in the truest sense of the word. When she became the mother of the Redeemer, who was to cleanse all mankind from the stain of sin our first parents brought upon all their descendants, she became the mother of all Christians. What prayer comes more natural in hours of danger than "Mary, blessed Mother, pray for me." When bowed down by sorrow for the faults of loved ones, what consolation it is to command them to the care of the Blessed Mother. When those dear to our heart are absent from us and we know not where they are or what dangers are near them, what peace comes when we ask the Virgin Mother to guard them and to intercede for them with Her Son that he will keep them near to Himself and not allow them to stray into forbidden paths.

Mary will not desert us in time of need, as will our earthly friends. Mary will not despise us if poor and forsaken by all mankind. Her heart is full with love for suffering humanity and her love knows no bounds. She is the "refuge of sinners", "comforter of the afflicted", "Mother most merciful", "Morning star" and "help of the weak". Protestants may sneer at Catholics, who love and venerate Mary, as idolaters; but they do not realize what they say. They know not her love, neither do they realize that in sneering at the Mother of God, they sneer at her Son. Jesus loved and venerated his mother, why should not we?

Then let us be true children of Mary. Let us not grieve her loving heart by being impure, by staying away from Mass, by neglecting to approach the tribunal of Penance, by slandering our neighbors, by backbiting, by consorting with evil companions. Let us try to govern our actions that Mary will be pleased and her Divine Son's heart be not heavy at our sins.

"Mary Mother of Jesus" pray for us.

The proposition to run funeral trains of electric cars is again revived. This is not a new idea and makes its appearance at spasmodic intervals. The undertakers are divided as to practicability, the liverymen are strongly opposed and, taken all together, the time does not seem ripe for such an innovation in Rochester.

Monsignor Settimi, papal delegate to the U. S. Government, Dr. Dumont and others of the University have passed through here en route to Buffalo.

ST. BERNARD'S SEMINARY.

St. Bernard's seminary is now open for the 1895-6 term. As the years go on the Catholics of the diocese of Rochester will appreciate St. Bernard's more and more. They will see the advantage of priests educated at home and under their eyes. They will realize that at St. Bernard's the young aspirants for the priesthood enjoy the pursuit of life, the best of sanitary arrangements and educational facilities unexcelled by any similar institution in the United States. It is true that St. Bernard's is not hallowed by antiquity nor is it crowded with students but it is more the worse off for the absence of either. Old institutions gradually fall into beaten ruts. Newer institutions are more up to the requirements of modern days. In institutions crowded with students the professors have not the time to give each individual student the care and attention that is desirable and necessary. In a smaller institution exactly the opposite conditions prevail. Each student can be given the attention his particular needs require and the result in his progress is steady and natural.

When the Catholics of this diocese begin to see their sons educated in their own midst, officiating at the altar and these priests tell them of the advantages students at St. Bernard's have over those in other institutions, they will feel a still greater interest in St. Bernard's and feel it part of their duty to support it.

Such an institution as St. Bernard's cannot be conducted without money. Wealthy Catholics should remember this and should contribute of their means toward its maintenance. It is for their good. From that college on the Boulevard will come the priests who are to minister to their spiritual welfare and the spiritual welfare of their children's children. Where could their money be better spent than in helping to educate priests? And it may be remarked in conclusion that it is not necessary to wait until death to contribute to the seminary. The benefic will be as great and as thankfully acknowledged if the donation is made when you are still on this earth.

GOOD GOVERNMENT CLUBS.

A new force has come to the front in municipal affairs and it bids fair to revolutionize time honored methods. If those who are pledged to follow its mandates are true to their promises, municipal government in Rochester and municipal elections will be taken out of the realm of partisan politics and officials placed in office pledged to non-partisanship in patronage and to an administration of the public business on the same lines as private business is conducted.

The leaders of the new movement have preserved the greatest secrecy in regard to who are connected with it and also as the method of operation. Enough is known, however, to warrant the statement that the "Good Government clubs" as the new movement styles itself is modeled after the Good Government clubs in New York. There will be a subordinate club in each ward and these clubs will be governed by an executive committee of 55, composed of two members at large. This committee of 55 has full power to endorse the candidates of either of the old parties or to nominate candidates of its own. The ward clubs have the same power.

The result of this movement will be watched with interest. If its leaders are nominated for office, by the old parties or by the club it will be proof positive that the "good government" club movement was pure buncombe, intended to force its leaders into public office, and that good government was only a secondary consideration. If, on the contrary, the clubs hold aloof and only exert their influence to secure the nomination and election of first class officials, they will revolutionize municipal politics and make themselves a vital force for good in the municipality. Time will tell which will be the result.

SHOULD BE CHANGED

There is one practice in vogue in New York and elsewhere that should be greatly modified if not wholly discontinued. We refer to the practice of practically imprisoning witnesses in criminal trials unless they can furnish security for their appearance at the trial.

It often happens that a stranger in New York City is robbed of his valuables. If he complains to the police and the robber is caught, the authorities want to be sure that the stranger will be on hand to testify at the trial, so the latter is straightway clapped into prison and languishes there, perhaps, several months unless he can find some one who will furnish bonds for his appearance when wanted. To be sure, the place where he is confined is not called a prison. It is styled the "House of Detention" but it is none the less a prison. These confined there are deprived of their liberty and are boarded at the public expense. Most of these witnesses are persons of criminal antecedents or proclivities, if not actually accomplices with the criminal held for trial. Suppose a virtuous young woman comes from a neighboring city to New York, where she has no friends and is robbed. She complains to the police and the robber is caught. The authorities ask the young lady where she lives and on learning, inform her she must furnish bonds to appear at the trial and testify against the prisoner. She tearfully replies that she knows no one in the metropolis. She is thereupon told that she must be locked up in the House of Detention. In vain she protests that she has done no wrong and that she will be soon bailed when wanted, she is told that Justice demands her incarceration. Imagine the young woman's shame and despair at being compelled to consort with persons with whom she would never be brought in contact if left to her own devices. Do you wonder that the poor girl, in a few days, is worn out and when an agent of the prisoner's appears and offers to procure bail for her if she will not return to press the charge, is but too glad to accept such a proposition and thus Justice is really foiled.

This is a hard question to deal with. It is important that criminals should be punished but it would be far better that a dozen hardened criminals go scot-free than that one innocent person should be wrongfully deprived of liberty and perhaps ruined morally.

Every day the Police Court reports are filled with details of petty cases that should never be aired in court. Two children have a few words; an unwise mother interferes in behalf of her offspring; the other mother is enraged, and forthwith procures a warrant for the other woman's arrest. The heads of both families are forced to go to court. The children are called as witnesses. Their young minds are polluted with the stories told by the hardened criminals, while waiting for their own case to come up. The offending woman is perhaps fined, and from that day a coldness exists between the two families that often develops into positive hatred, and the first visit to Police Court is often followed by others, until both families become hardened, and regard a visit to the Police Court as an ordinary event in daily life. Neighborhood troubles should not be taken into court until all peaceable means of settlement have been exhausted. If there were more Christian charity there would be fewer families familiar with the interior of the Police Courts.

Persons arrested on a criminal charge should not be shown leniency because of their standing in society or because of their connections. By this we mean that such a party should not be allowed to go scot-free because he comes of a good family, nor because he is a "man with a pull" by reason of his ability to control causes or divert a few votes to this or that party. It is an open secret that the courts show too much partiality to both classes of criminals. This is wrong. If a man is guilty, he should be punished the more because he has such connections. It is the educated criminal who is the more culpable, because he knows better.

While Thinking About where you will buy your coal, don't forget Louis Edelman, who deals in the best brands of Pittston and Scranton, soft and smiting coal to North Avenue and railroad.

THE GOSPELS

GOSPEL: St Matthew vi. 24-33
At that time Jesus said to His

disciples: "No man can serve two masters. For either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and yet your Heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labor not, neither do they spin. But I say to you that even Solomon in all his glory was arrayed before none of these. And if the grass of the field, which is to-day, and tomorrow is cast into the oven, God doth so ethie, how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you."

What was the object of these words of Christ?

The object was to reprove the extreme anxiety and attachment for the riches of this world, and besides to exhort us to place our trust in divine Providence.

Weekly Church Calendar.

Sunday Sept. 8.—Fourteenth Sunday after Pentecost. Nativity of the B. V. M. St. Adrian, Martyr. Less. Prov. viii. 22-33; Gosp. Matt. i. 16; Last Gosp. Matt. vi. 24-33.

Monday 9.—Of the Octave of the Nativity St. George, Martyr.

Tuesday 10.—St. Nicholas of Tolentino, Confessor.

Wednesday 11.—Of the Octave. SS. Protus and Hyacinth, Martyrs.

Thursday 12.—Of the Octave.

Friday 13.—Of the Octave.

Saturday 14.—Exaltation of the Holy Cross.

Mr. W. C. Langdon, who arrived at Atlanta Thursday, will be in charge of the exhibit of the United States Mint at the Cotton States and International Exposition. The most popular feature will be a steel press striking of souvenirs, bearing on one side a likeness of Henry Grady, and on the other side a cotton plant. The exhibit of the Treasury Department under Mr. Charles S. Kemper, will be very complete.

Vogt Vocalizer.

I have used the Vogt Vocalizer for almost a year, and my parents and relatives think I have improved wonderfully since using it. It is certainly a great invention. Persons wishing to improve their voice in singing should by all means have one. Any one wishing more information may call at my home, or address Miss Mario Hart, 2403 Mt. Hope Ave., Rochester, N. Y.

Important Notice!

New grocery store opened to-day at 185 Lyell Avenue. Goods all fresh and first-class, prices the lowest in the city. We invite comparison of our goods, store and prices.

D. J. McLean,

185 Lyell Avenue.

What, Coal Down Again?

Yes, into your cellar, if you only leave us the order. Do not wait until the snow flies to put in your winter's coal, but leave the order now with one who sells the celebrated Lehigh Coal. We refer to J. M. Reddington, 99 West Main Street, who gives clean coal and full weight. Try a ton.

Low Rates West.

Home-Seekers' Excursions via Nickel Plate Road, Sept. 9th and 23d.

For all information, call on agents

or address F. J. Moore,

General Agent,

23 Exchange Street, Buffalo, N. Y.

Take advantage of the Home-Seekers' Excursions on the Nickel Plate Road, Sept. 9th and 23d. Write

F. J. Moore,

23 Exchange Street, Buffalo,

for information.

Keep your husband in a good humor by buying U. S. Baking Co.'s Columbia Bread. It will be sure to please him. Ask your grocer for it. Every loaf stamped Columbia.

While Thinking

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

FATHER DAMIEN.

The following lines by Mr. W. C. Brann, appeared in the Galveston News at the time of Father Damien's death.)

By a cool spring, on a mossy bed,
A weary bather reclined his head;

Fair Mingo gave his temples pressed.

Then spoke the bard: Oh Memory

great.

Whose spirit's the tomb of every state,

Tell me, I prithee, what mortal's name?

Is most deserving of lasting fame?

Who since the birth of old Father Time

Has displayed the courage most

sublime?

Was it some heroic son of old,

Some centurion, slayer or leader bold?

Was it Achilles, whose matchless sword

Orcame great Ilion's haughty lord?

Was it Leonidas' Spartan hand?

Who died on the threshold of their land?

Or some ready son of Roman sire,

Who braved a world for his rented fire?

Some Knight of King Arthur's Table Round,

Whose glorious deeds are far renowned?

Or the sailors of the Birkenhead,

Who went with cheers to their watery bed?

Was it one who fought for liberty

At Columbia's great Thermopylae?

Where like Ate ranging fierce and fell?

In that stormy sea of blazing hell,

Till overpowered with many a wound

Hains to death on the bloody ground.

And his tawny foes still quake and dread

Like hounds surrounding a lion dead?

Did courage reach its uttermost bound,

When armed in opposing ranks were found

The sons of men who for eight long years

Upheld our banner through blood and tears?

The goddess: Wouldst know the bravest deed?

That ever caused Pity's heart to bleed?

Was not in strife, where the world doth reel,

Near the cannon's thunder and crash of steel;

Where just for blood and the thrilling cheer?