

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

PUBLISHED EVERY SATURDAY AT
337 East Main Street, Rochester, N. Y.
BY THE
CATHOLIC JOURNAL PUBLISHING COMPANY.

If paper is not received Saturday notify the office. Report 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 will be published if desired.
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SUBSCRIPTION RATES:
Per Year, in Advance, \$1.00
Entered as second class mail matter.
SATURDAY, DEC. 28, 1895.

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The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained from them Saturday mornings:
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WOMAN AND EDUCATION.

One of the gems in Bishop Spalding's new book "Means and Ends of Education," mention of which was made in these columns, is the chapter on "Woman and Education." It is one of the most exquisite bits of prose we have ever read; it betrays the refined, lovable mind of the scholarly Bishop of Peoria. By this we mean that the Bishop has the true, poetical mind, that he fully appreciates the subtlety and depth of love in the abstract. He sketches the character of woman so well, and shows how woman is, all in all, superior to her sterner brother, and that this world would be cold and cheerless without woman's warm heart, her cheery sympathy, her strong and undying love, and her refined and gentle influences. Bishop Spalding holds and makes a well-nigh unanswerable argument in support of his contention that woman can hold her own with men in most branches of education, while that in the realm of literature she is superior.

Bishop Spalding discusses the question whether women should vote, but does not express a decided opinion. He does point out the seething maelstrom of political corruption they would have to encounter if they enter the field of practical politics; he dismisses the insinuation that women would descend to the level of the men if they entered politics with an emphatic negative, but doubts whether women would enjoy the experience. It is plain, however, that Bishop Spalding believes in educated women, and that he believes that there are more fitting spheres for her intellectual talents, when developed, than in the bustle and turmoil of politics.

A few of the Bishop's exquisite sentiments follow:

There is not a religion, a philosophy, a science, an art for man and another for woman. Consequently there is not, in its essential elements, at least, an education for man and another for woman.

What is the best education for woman? That which will best help her to become a perfect, human being, wise, loving and strong.

Chastity is woman's great virtue; truthfulness, which is the highest form of courage; manly; yet men and women are equally bound to be chaste and truthful.

Her greater fondness for jewelry and showy adornments proves her to be more barbarous, her greater restraint and chastity prove her to be more civilized than man.

The apothegm, man is born to do, woman to endure, no longer commends itself to our judgment. Both are born to do and endure; and in educating girls, we now understand that it is business to strengthen them, and to stimulate them to self-activity.

It is amusing to notice how the modern press, so long an adulator of woman, now scores her in the same terms because he desires to have peace with Salisbury.

Miss Dwyer is a true American; she has no objection to the Sabbath.

THE NEW YEAR.

The year just drawing to a close has been a momentous one in many ways. The war scare that has been hovering over the world has reached a point where war or an inglorious backdown on the part of several great nations must necessarily ensue. The strained relations between Great Britain and the United States, if not relaxed soon, may lead to a conflict at arms that will re-cast the maps of Europe, Asia and America. It is the wish of all Christians that there will be no war, but our nation's honor must be upheld.

In the ecclesiastical world the deaths of Cardinal Persico, and the elevation of Monsignor Satolli, the Papal delegate in the United States to the Cardinals are the events that have most interest to Catholics.

In the political world the sweeping Republican successes at the State elections, and the substantial victory of sound money as against a wildcat currency are events of passing interest. The vital point of interest to the great mass of the people and the politicians as well, is the independence in voting, and the outspoken demand for honest municipal government by the great majority of the voters.

We who live in the city of Rochester have had no reason to complain of 1895. No great pestilence has visited us; no great financial calamity has shattered our banking or commercial houses; the religious bigots have not been permitted to obtain control of affairs.

Ere the next issue of the JOURNAL reaches our readers 1895 will have passed into the dim past. Its record of good deeds and misdeeds, its light and gloom, its joys and sorrows, its love and grief will have been irrecoverably sealed. The New Year will be upon us. What will it bring forth? Only Him who knows all things can tell.

The JOURNAL wishes all its readers a Happy New Year, and may God's choicest blessings be their portion for 1896.

THE MONROE DOCTRINE.

So much has been said and written in the Venezuelan controversy about the "Monroe doctrine," that it may be well to state just what it is. It was announced to Congress by President James Monroe in his annual message to Congress on December 2nd, 1823. The Congress of Verona of 1823 had led to an armed interference by France, under sanction of the "Holy Alliance" composed of Austria, Russia and Prussia, in the internal affairs of Spain. It was thought that the allied powers would attempt to reduce to subjection all the Central and South American States that had revolted from Spanish misrule, and had set up independent governments. Mr. Canning, British minister of foreign affairs urged President Monroe to take some steps to prevent this. The President consulted with ex-president Thomas Jefferson, who wrote as follows: "Our first maxim should be never to entangle ourselves in the bores of Europe; our second, never to allow Europe to meddle with our Atlantic affairs." He also advised that, except as to the ineffective effects of Spain to subdue her revolted colonies, we should "oppose with all our means the forcible interposition of any other power as auxiliary, stipendiary, or under any other form or pretext, and most especially their transfer to any other power by conquest, cession, or acquisition in any other way."

President Monroe then delivered his famous message. The following extracts are the salient sentences:

In the wars of the European powers, in matters relating to themselves, we have never taken any part, nor does it comport with our policy to do so. * * * With the existing colonies or dependencies of any European power, we have not interfered and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view any intervention for the purpose of oppressing them, or controlling in any other manner their destiny by any other power, in any other light than as the manifestation

of an unfriendly disposition toward the United States.

It would seem as though the Monroe doctrine was broad enough to justify President Cleveland in telling Great Britain, if the commission finds that she has been laying claim to territory comprised in British Guiana when it was acquired by treaty from Holland in 1814, that she must submit the claims to arbitration, or relinquish them entirely.

Great Britain was heartily in favor of the Monroe doctrine in 1823. Strict application of it now does not suit her purpose. On the contrary she holds it as an absurd proposition never accepted as a principle of international law.

THE VENEZUELAN CONTROVERSY.

Last week we commented briefly on President Cleveland's message to Congress on the Venezuela question. Careful perusal of the message coupled with the correspondence that passed between Secretary Olney and Lord Salisbury during the last few months, inclines us to the opinion that the president could not have acted in a different manner. On July 20th Mr. Olney transmitted to Ambassador Bayard an exhaustive message on the Venezuelan controversy, in which he reviewed the history of the dispute, and declared it his belief that the Monroe doctrine has been violated by Great Britain in attempting to enlarge the boundaries of British Guiana. He also intimated pretty plainly that he was of the opinion that England was playing her old trick of bullying a weaker nation into yielding a portion of her territory to a stronger power, and said bluntly that the United States could not and would not allow Great Britain to possess herself of the disputed territory unless it could be proven that she was entitled to it. Mr. Olney pointed out that British Guiana had pushed its western boundary further and further year by year, whether Venezuela consented or not. It was also a matter of history that Venezuela had protested each time that the boundary was changed, but the protests had been ignored.

Lord Salisbury's reply was pointedly insolent. He said Great Britain was willing to arbitrate the territory in dispute, provided Venezuela would agree to concede part of the territory in dispute to England but under no circumstances would she arbitrate unless these concessions were made. As the territory England demands as a matter of right is part that Venezuela claims has been taken from her by force, it is hard to interpret Salisbury's declaration in any other sense than an absolute refusal to arbitrate.

Further on he declares that the Monroe doctrine has never been accepted as a principle of international law. Even if it were, he holds that it should not apply in this case. Indirectly, Great Britain's premier maintains that the Monroe doctrine is a good thing when applied to other disputes than those in which England is interested, but in the latter cases it is not to be thought of.

The president's suggestion that a commission be appointed to ascertain the exact boundary line and report to Congress, is the only equitable solution of the problem. If the Commissioners find that England is not right in her contentions, and that the territory in dispute is really debatable ground, then the United States can take no other course as a self-respecting nation than insist that the matter be referred to a Board of Arbitration. If Great Britain refuses these conditions, then harsher measures must be adopted. War is not a pleasant alternative, but the nation's honor and dignity, and the autonomy of the Western Hemisphere must be preserved. England must not be allowed to play her bull-dozing tactics on the American continent.

It is plain on which side Catholic Ireland will be arrayed in the event of a war with England.

Stock speculators must not be allowed to trail our flag in dishonor.

OUR CALIFORNIA CRITIC.

The nameless individual who does not like the JOURNAL and disputes its right to discuss any and all questions, continues his monologue in last week's San Francisco "Monitor" to the extent of two columns of "matter," in which there is a large amount of slang but little argument or fact. The nameless "Expert" says he is not the only scribe in his diocese authorized to write on ecclesiastical questions, and that he is permitted to read all Catholic publications. Is this intended for a slur at the diocese of Rochester? If so, it missed its mark. We see all so-called Catholic publications in this JOURNAL office, but we pay little attention to the publications edited by such arrogant individuals as the "Expert." Catholic editors are permitted to write what they please in the diocese of Rochester, provided they do not put forth what is dangerous to faith or morals. It would be well for the Catholics of the United States if all the Catholic papers were on the same footing that they are in the diocese of Rochester.

The "Expert" is not suited with the JOURNAL's grammatical knowledge. We might say that we have been writing for newspapers, all of them with as high standard of English as the "Monitor," but we will simply say that when the "Expert" quotes correctly the sentence to which he takes exception, we will reply to his criticism. In the last installment of his monologue, he quotes the sentence referred to four times, and each time it is quoted differently.

The "Expert" is in common with persons of his ilk says bluntly that the State has a right to educate. We say as bluntly that it has not, and that the right belongs to the parent. In this view we are backed by Blackstone and Kent, the Constitution of the United States, Judge Taft, of Ohio; the late Gerrit Smith, Herbert Spencer, the late David Stone, editor of the New York "Journal of Commerce," and many others. We might include Bishop McQuaid in the list, but, for some reason best known to the "Expert" he does not seem to care to controvert the Bishop's views on the school question.

The "Expert" affects to believe that the question of religion does not enter into a discussion of educational matters. How does he account for the fact that the early founders of the Republic counted religion a factor in their educational system? How does he stand on this proposition condemned in the Syllabus: "Catholics may approve of a plan of education withdrawn from Catholic faith and the authority of the Church, and which concerns itself only with natural sciences, and the worldly ends of social life, solely, or at least primarily." If he does not believe that religion has a place in the schools, will he avow his belief in secularism? Will the "Expert" kindly explain just what he understands by the word "education?"

Furniture Movers.

Furniture moved, packed and stored by Sam Gottry & Co. Orders taken at Erie Office, 12 Exchange street, or house, 8 Thompson street. Telephone 1058 or 643.

Our readers who have been looking for Hood's Calendar for 1896 will be glad to know that it is out and may be obtained from the druggists or by sending 5 cents in stamps to C. I. Hood & Co., Lowell, Mass. The new calendar is certainly a triumph of art. It represents a lovely head in beautiful brown tints, surrounded by a gold frame, embossed and decidedly "up to date." It makes a useful ornament for the home and a pleasant reminder of Hood's Sarsaparilla.

Reduced Rates for Holidays.

The Nickel Plate Road will sell tickets to all points on its line, and many of its connections, at greatly reduced rates, for the Holiday season. For all information call on or address F. J. Moore, General Agent, 23 Exchange street, Buffalo, N. Y.

THE GOSPELS.

GOSPEL. St. Luke II. 33-40.—"And His father and mother were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, a daughter of Phanneel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years: who departed not from the temple, by fasting and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord, and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city of Nazareth. And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him."

What are we told in particular in to-day's Gospel?
We are told of the predictions of Simeon and Anna, made when the Child Jesus was presented in the temple in compliance with the law which required this presentation of every first-born.

Weekly Church Calendar.

Sunday 29—Sunday in the Octave of Christmas. Epist. Gal. II. 2-7. Gosp. Luke II. 33-40.
Monday 30—St. Thomas of Canterbury, Bishop and Martyr. (Dec. 29.)
Tuesday 31—St. Silvester, Pope and Confessor.
Wednesday 1—Circumcision of our Lord. Holyday of Obligation. Epist. Tit. II. 11-15; Gosp. Luke II. 31.
Thursday 2—Octave of St. Stephen.
Friday 3—Octave of St. John.
Saturday 4—Octave of the Holy Innocents.

Their Annual Report.

By the annual report of the St. Patrick's Cathedral Ladies' Aid Society it is shown that during the year just closed the society has aided 300 families. The materials furnished included 809 yards of dress goods, 215 1/4 yards of gingham and forty yards of outing flannel, made into dresses, aprons and skirts and distributed, also 184 yards of flannel, 511 yards of calico, 226 yards of cotton, 184 1/2 yards of flannel, 200 yards of sheeting, 410 pairs of stockings, and 300 suits of underwear, thirty-nine comfortable, seven shawls and five outfits for babies were distributed to the worthy poor. The receipts for the year were \$468.50 and the disbursements \$335.64. The society has \$132.76 on hand.

Saved by the Cross.

The New York Herald tells how a young woman who had always held a high position as a teacher became afflicted with a disease of the eye which deprived her of her occupation. She became despondent, and when a celebrated oculist told her she had hardly one chance in a thousand to recover her sight she lost her courage. She was staying with some friends who occupied the sixth story of a fashionable apartment house, and she made up her mind to end her sufferings by throwing herself from the window.

At midnight, when the house was quiet, she threw up the window. With her foot on the sill she stopped to gather herself up. Suddenly the illuminated cross of St. Augustine's Chapel, in the Bowery, which had been hidden by a cloud, stood in front of her high in the heavens. She hesitated, drew back and stood by the open window.

"I felt at that moment," she said, afterward, "that I was saved and should see again."

So she was, and now her life is made up of good deeds.

A court in Texas is struggling with a case in which the mother and two sisters of one Allen Taylor, deceased, lay claim to an insurance of \$1,500 on his life in favor of a young lady to whom he was engaged to be married. It is claimed that the designated beneficiary was not related to the deceased, and so had no insurable interest in him. The same question has been decided in several States in favor of the validity of such insurance, and there does not seem to be any good reason why a different decision should be given in Texas or anywhere else.

The tax yields of Illinois compare.

4,672 acres.

J. W. Maser's Before Inventory.

Before taking inventory we will make a special reduction on shoes and slippers of all descriptions. If you were not fortunate to get shoes or slippers amongst your presents, now is your opportunity.

J. W. Maser.
104 East Main street.

MASTERY.

Let us consider for a few minutes this subject of blasphemy; this miserable offence to which you could perhaps bear witness every day, and almost every hour in the day. To blaspheme is to insult God; it is to rebel in words against him. It is possible to blaspheme against God both directly and indirectly. Directly by reviling God himself, and our Lord Jesus Christ; and indirectly, by reviling religion, and the things of God. All this, alas! is the order of the day, in our workshops and our houses, in our streets and in our public places!

God may be blasphemed in many ways. One way is by attacking his adorable perfections; by saying, for instance, that there is no God, or rather, that God is cruel, unjust; he requires more from men than from others; he cares nothing about men; there is no such thing as Providence; all of which clearly attacks the existence, justice, goodness, and wisdom of God. Another way is by uttering any kind of imprecations against God, or by cursing him in any possible way. It is, again, a direct blasphemy against God to deny the divinity of our Lord Jesus Christ; to say of him that he is a man like other men, that he is only a great philosopher, that did not rise again, that he is not really present in the Blessed Sacrament, and other similar assertions.

All these, when considered in connection with the practice which prompts such words, and the scandal which is given to all who hear them, may easily constitute a very grievous sin.

To blaspheme in this manner is to use the language of hell, and to serve as an organ to the devil, the prince of blasphemers, the great teacher of all who rebel against God.

And let no one say that, when they thus speak the name of God, they do not intend to outrage, or to wish him evil; that it is not against him that they cry out; but against men, against animals, against work, etc., that these are only mere words without any meaning, mere outbursts of temper. In order to be guilty of blasphemy, it is not at all necessary to have a fixed intention to outrage God, and to attack him; it is quite sufficient to utter blasphemous words of which the meaning is always understood, and which are perfectly well known to be sinful. Besides, this detestable habit perpetuates itself, and passes from mouth to mouth from fathers to their children, from masters to their apprentices, from comrade to comrade, and sometimes even to women and young girls. Is it possible to imagine a greater evil?

And then, who does not know that these frightful words are injurious to God? Who does not know that they offend God grievously? And where is the blasphemer who omits to accuse himself of them, in confession, as of a grievous sin, when, returning to better feelings, he seeks reconciliation with his Father and his God.

An indirect blasphemy is committed against God by reviling religion, and speaking of holy things with scorn, hatred, or derision; by saying, for instance, (and this even without really thinking so), that religion is only an invention of the priests; that it is worth nothing; that confession is only good for women and children; that there is no occasion to confess to a priest, but that it is enough to confess to God; that the Protestant religion is as good and better than the Catholic religion, etc. It is also blasphemy against religion to speak scoffingly of the laws of the Church, of the Pope, of the Bishops, of priests; of the holy ceremonies of religion, of her ancient customs, and to treat them as superstitious; to pretend that the Gospel contains absurd or impossible things; all such remarks outrage the majesty of the one true God, since they outrage the Christian religion, which is his noblest work; since they outrage those sacred truths which he has himself revealed to the world—his, our God, who can neither be nor err!

According to Prof. A. H. Sayce, the searches of the last few years confirm a previously entertained idea that Syria and Palestine were under Babylonian domination long before the days of Abraham, and certainly a century before the exodus. Excavations carried on three years ago by Prof. Flinders Petrie have unearthed fragments of the dictionaries used by the scribes in the Egyptian foreign office. Among the tablets recently discovered are fragments of Babylonian stories which had served as reading lessons to the Egyptian or Canaanite student in the Egyptian language and mode of representing it for the reader. One of these fragments contains an attempt to account for the origin of sin in the world.