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THE ELECTION.

William McKinley, jr., is the choice
of the majority of the states in the
Union for president for four years
from March 4, 1897. The voters
have signified their preference; let
there be an end to mudslinging and
partisan recrimination. The contest
is over; let us have peace, and let all
the citizens of this great Republic hold
up the hands of the next executive and
not belittle him or the policy that the
majority of the American people have
signified by their ballots should pre-
vail.

The vote of last Tuesday demon-
strates that the majority of the states
are opposed to the Chicago platform,
particularly the plank relating to the
United States Supreme Court and
that denouncing Federal interference
or interposition whenever the state or
local government is unable to enforce
law and order and repress riot. This
is not the wording of the plank, but
it means just this, and the two planks
referred to are the ones that defeated
Bryan.

Had they been glossed over or left
out Bryan would have been elected on
the silver issue, for in our opinion the
majority of the people in the United
States favor the financial plank of the
Chicago platform. The vote of last
Tuesday, so far as we are able to de-
termine, shows that to be true.

The campaign of 1896 was one of
the bitterest in the history of the
United States. When McKinley was
nominated at St. Louis in June it
seemed that no power on earth could
stop his election. The western people
gained control of the Chicago conven-
tion in July and forced the silver ques-
tion into the platform squarely and
unequivocally. With Bryan's fer-
vid oratory casting a hypnotic spell
over the delegates, the "Boy Orator"
was made the nominee. His famous
speech was flashed over the wires from
the Atlantic to the Pacific. It set
the people wild, and they hastened to
pay mental homage at his shrine.

They hailed him as a second Lincoln,
a Conkling, a Blaine, a Jackson, a
Washington, a Jefferson. Had the
election been held in August Bryan
would have carried from thirty to
thirty-eight states. But then came
the reaction. The Bryan forces were
disorganized; they lacked leadership
and they lacked money; they were
naught in the shape of an unarmed, un-
organized mob marching to fight a
brigade of regular soldiers. The op-
position was led by the shrewdest poli-
ticians in the country who were boun-
tifully supplied with money and who
had the advantage of championing the
cause favored by the great money
power. To the regular opposition was
added a large portion of the old line
democrats who were in open revolt
and at Indianapolis nominated an in-
dependent ticket without hope of elect-
ing it, solely with the purpose of de-
feating Bryan. After the Indianapo-
lis convention Bryan's chances waned.
The odds were too great. Still he
made a gallant fight, practically sin-
gled out. About the first of Octo-
ber the tide turned again in his favor
and had the campaign two weeks

longer to run, he would have achieved
a sweeping victory. The time was too
short, though, and he was defeated.
The opponents of Bryan must be
temperate in their victory if they
would enjoy its fruits. To continue to
taunt and sneer at him and those who
believe in his cause will result in elect-
ing Bryan or the still more radical
"Tom" Watson president in 1900.

PARTLY RIGHT

During the last two weeks of the
campaign the New York "Journal"
made a great deal of capital out of
the following expression from Bishop
Worthington of the Protestant Episco-
pal church:
The farmers' sons—a great many
of them—who have absolutely no abil-
ity to rise, get a taste of education
and follow it up. They will never
amount to anything—that is, many
of them—and they become dissatis-
fied to follow in the wake of
life that God intended they should
and drift into the cities. It is the
over-education of those who are not
qualified to receive it, that fills our
cities, while the farms lie idle.

The "Journal" favored Bryan's
election. The bishop opposed it, and
in an interview with a reporter of a
New York daily used the expression
we have quoted as furnishing a partial
explanation why so many farms are
mortgaged and so many farmers in
straits circumstances.

Said at any other time and used in
any other connection, the remarks
would not have attracted so much at-
tention. The standing of the gentle-
man—he is the Episcopal bishop of
Nebraska—caused his interview to be
at once picked up by the partisan or-
gana. And the Bryan papers accused
the speaker of belittling the farmers
and of favoring that their education be
limited. We have no idea that Dr.
Worthington intended the
paragraph we have quoted in
any such sense. He merely was giv-
ing one reason why so many farmers
are financially embarrassed, and we
think he is perfectly right. His mis-
take was made in attempting to create
political capital out of present condi-
tions.

No one who is not a fool would ar-
gue in favor of limited education to
the children of the rich and to those
who can afford to maintain their off-
spring in affluence. This a free coun-
try, and any parent who has the
means has the right to send his chil-
dren to whatever school he chooses. If
he elects to "over-educate" his boy, no
one is injured except himself and the
boy. If he makes a mistake and tries
to fit a boy for a lawyer who should
be a farmer; or for a doctor when he is
better adapted for a civil engineer; or
for an accountant when his bent is
toward machinery. No one is in-
jured save the boy, and, sometimes,
the parent.

Granting all this, however, Dr.
Worthington is quite right in his opin-
ion in the abstract. Too many farm-
ers' sons and daughters, toadying to
the mawkish sentimentality that
looks down on those who toil at man-
ual labor and sneers at the farmer
as a "country bumpkin," think
themselves too good for life in the
rural districts and, after imbibing a
smattering of elementary education,
hie themselves to the city, where they
fondly expect they will make a great
str. In most instances they are sadly
mistaken, and their advent in the
metropolis does not cause even a ripple
on the surface. The only influ-
ence they exert is by reason of under-
valuing their services, to lower the
wages of their co-workers. They
amount to nothing, as a rule, and
and simply swell the overcrowded
urban districts.

In the meantime the father and
mother at home are anxiously await-
ing the day when their children will
be able to repay the money spent for
their education, to raise which the
farm was mortgaged. The money is
slow in coming, if, indeed, it ever
comes. The parents age; they are un-
able to work or superintend affairs as
of yore; the place falls into neglect;
the crops are not up to the average;
hired labor comes high, and the end
of the year finds the interest on the
mortgage unpaid, let alone the princi-
pal. When you do not go ahead you
go back, and the result is that the
mortgage is increased, and eventually
the farm is sold under foreclosure sale.
If the son and daughter had stayed

at home and been content with rural
life things would have been different.
They could have shared in the work;
they could have superintended mat-
ters; there would have been less of
hired labor and the place might have
been saved. They would have been
far more independent; far healthier
and their absence from the city would
have tended to keep higher the wages
of their fellows there.

This is a suppositions picture,
but is it not true to life?

Says the "Union and Advertiser":
"A young man in California, a mem-
ber of the Crocker family, will receive
\$490,000 in five years providing he
remains sober during that time, the
money being left in trust on that con-
dition. However, as he has just in-
herited \$4,000,000 he may not think
it worth while to turn the cold shoul-
der on Bacchus for the sake of a few
paltry hundred thousand dollars. Our
contemporary is somewhat mixed.
Young Crocker has already received the
\$490,000, having demonstrated to the
satisfaction of the California courts
that he has abstained from intoxicating
liquors for the past five years. He
says he will continue a total ab-
stainer."

Says the "Catholic Standard and
Times": "It is announced from Lon-
don that at the time of his death the
late Archbishop of Canterbury was
engaged upon an examination of the
Papal bull on Anglican orders, and
that he had come to the conclusion
that the objections put forth by the
Holy See are historically worthless.
Singular as it may seem, this is pre-
cisely the verdict passed by the press
of two continents on the life of the
late Anglican primate of England."

Some of the daily papers in record-
ing the death of John Mary Jaquet,
at Galveston, said that he was the old-
est priest in the United States. This
is not so. There are older priests still
living. He was born in 1817 and or-
dained in 1844; whereas Rt. Rev.
Mgr. Cantwell, V. G., Philadelphia,
was born in 1813 and ordained in
1841. Rev. Peter Havermans of
Troy, is still older.

Sir Edward Clarke, formerly solici-
tor-general in Lord Salisbury's cabi-
net, has provoked lively discussion by
a recent speech in which he urged
that England should herself propo-
se that the Venezuelan dispute be settled
by arbitration, adding significantly
that the American commission now
investigating the matter could not but
decide against Great Britain on the
latter's own evidence. We are in-
clined to the opinion that Sir Edward
is right. But how it must gail Salis-
bury to hear such sentiments so boldly
expressed.

After THE JOURNAL had gone to
press last Saturday William J. Bryan
issued a statement in which he denied
that he belonged to or sympathized
with the A. P. A. or any kindred or-
ganization of bigots. We cheerfully
give a place in our columns to this
welcome piece of news.

Those men who fired on the detec-
tives last Friday were dangerous crim-
inals. Amateurs in evil doing do not
shoot. Professional crooks do. Roeb-
ester has reason to feel proud of her
police force, though. It is not made
up of cowards.

It is too bad that either of the great
political parties found it necessary to
press into service the arch-infidel In-
gersoll. Well-nigh forgotten, the po-
litical campaign of 1898 was "worked"
to give him a much needed advertise-
ment gratis.

The "Post Express" is silent as to
the JOURNAL's query as to whether
it would favor the adoption of the so-
called "Larrier Compromise" in New
York state as applied to the school
question.

They say Emperor William of Ger-
many is writing a drama. Is that the
underlying reason for Bismarck's ex-
cessive talkativeness?

The late Cardinal Hohenlohe was a
brother of the German Chancellor
Hohenlohe, and a prince of the Ger-
man empire.

It is to be hoped that we have seen
the last of the American flag being
used as a political advertisement. The
Stars and Stripes float for every
American, no matter what his party.

Here is a sample of the New York
Herald's alleged wit: "What with di-
vores, stopping runaways and enter-
ing convents, the stage folk have
barely time enough to entertain us."

Robert A. Maxwell has many
friends hereabouts who would be glad
to hear of his promotion to be postmas-
ter-general.

Senator Edward Murphy, jr. is re-
ported as convalescent. This is good
news to the senator's many friends.

Let us hope the "political parsons"
are now satisfied that pulpits will no
longer be polluted with political lan-
guages.

THE GOSPELS

GOSPEL: St. Matthew xiii—27-
31.—Another parable he proposed to
them, saying: The kingdom of heaven
is likened to a man that sowed good
seed in his field. But while men were
asleep, his enemy came, and over-
sowed cockle among the wheat; and
went his way. And when the blade
was sprung up and brought forth
fruit, there also appeared the cockle.
Then the servants of the master of the
house came, and said to him: Master,
didst thou not sow good seed in thy
field? From whence then hath it
cockle? And he said to them: An
enemy hath done this. And the ser-
vants said to him: Wilt thou that we
go and gather it up? And he said:
No; lest, while ye gather up the cockle,
ye root up the wheat also together
with it. Let both grow until the har-
vest; and in the time of the harvest,
I will say to the reaper: Gather up
first the cockle, and bind it into bun-
dles to burn, but gather the wheat
into my barn.

Weekly Church Calendar.

Sunday, November 8—Twenty-fourth Sun-
day after Pentecost—Octave of All
Saints. The Four Coronat. Martyrs.
Lect. and Gospel as usual Sunday. Last
Gosp. Matt. xiii 24-31.
Monday, 9—Dedication of St. John Lat-
eran. St. Theodore Martyr.
Tuesday 10—St. Andrew Apostle, Con-
fessor.
Wednesday, 11—St. Martin, Bishop and
Confessor.
Thursday 12—St. Martin, Pope and Mar-
tyr.
Friday 13—St. Dnaeus, Confessor.
Saturday, 14—St. Stanislaus Koska, Con-
fessor.

Made a Healthy Man.

"I regard Hood's Sarsaparilla as
the best blood purifier that can be ob-
tained. It has done a great deal in
our family. It has proved beneficial
for the liver and bowels, and has built
up my whole system and put it in good
condition. I am now a healthy man."
—Geo. Barnes, Sweden, N. Y.

Hood's Pills cure all liver ills.

It seems almost like Murder to Sell
Clothing at 30 Cents on the Dollar, But
It's the Gospel Truth, which You
Can Prove to Your Own
Satisfaction.

By coming at once to the genuine fire
sale at 46 and 48 State street, next
door to Oaks & Calhoun's and the
tidal wave of people who go there and
buy their armful of bundles, and then
go home and send in their friends and
neighbors, show that the goods are
selling for a mere song. Five thou-
sand dollars worth sold last Saturday.
Fifty-five thousand yet remains. Come
at once if you want your share.

A few of the red hot bargains are:
Men's heavy chinchilla reefers and
vests \$3.35, absolutely worth \$9.00.
Men's fine black kersey overcoats
\$4.60, positively worth \$12.00. Men's
fine all-wool clay black worsted suits
\$7.40, positively worth \$22. Child's
complete te suits \$1.30, actually worth
\$3.50. Boys' chinchilla overcoats
\$3.25, positively worth \$9.00. Child's
frieze ulsters \$2.90, actually worth
\$9.00, and tens of thousands of other
unapproachable bargains at 46 and 48
State street. Open evenings until
9:30 o'clock.

Our Men's Gloves at \$1.50

Are the product of American indus-
try, but we guarantee them to be
equal to any imported glove in the
market. Try on a pair, just to see
how they look. Likly's, Main and
State.

Buy Delaware and Hudson Coal

If you want small coal bills. Mills,
paugh & Green, 136 Powers block,
Yard, Clarissa street bridge. C. S.
Kellogg, manager.

Passengers for Salt River

Or any other place can buy their bag-
gage at Likly's, Main or State.

CATHOLICS LOYAL.

"AMERICAN CITIZENSHIP FROM A
CATHOLIC STANDPOINT."

Archbishop Gross Delivered an Address on
this Subject at St. Bridget's Church.

Archbishop William H. Gross, the
elegant prelate of Oregon City, spoke
to an audience that completely filled
St. Bridget's church last Sunday even-
ing. Among those noticed in the con-
gregation were Rev. Dr. Max Lands-
berg, pastor of Berth Kolesch temple,
Hon. William E. Werner, justice of
the Supreme court, Prof. S. A. Latti-
more of the University of Rochester,
Mayor George E. Warner, Senator
Connelius R. Parsons, Sheriff John W.
Hamman, ex-Mayor William Carroll,
Chief Engineer Emil Kuchling, Clerk
Thomas J. Neville of the Executive
Board, and ex-Judge Thomas Raines
and Superintendent Briggs of the State
Industrial school. Many other promi-
nent literary, business and profes-
sional men were scattered through the
audience.

The archbishop is a witty and elo-
quent speaker, and commanded the
closest attention by the able way in
which he handled his subject.

"When we go around this world,"
said he, "we notice that there are dif-
ferent forms of civil government. There
are republics and kingdoms and empires,
and a great variety of them. The
object of these governments is to look
after the temporal welfare of the
people. When civil governments are
content with caring for the welfare of
the people they do very much to pro-
mote the happiness of mankind.

"But man does not live for this
world only; he must die; he must
leave this world. The animal may be
satisfied with this world, but man can-
not be. All the glory of a Napoleon
or of an Alexander cannot satisfy his
desire to fill up the mighty space in
his heart. Human government cannot
tell what a man must do to reach
the other world; it is designed for this
world alone. Therefore from the be-
ginning there has been a temporal
government and a spiritual govern-
ment."

"The Catholic church teaches that
we should obey the laws of the land;
that a man should turn to his country
as he would turn to his mother. A
man may wander away from his
mother. The ocean may be between
him and his cradle land, but can he
ever forget her? Never. So we
speak of our country as our mother
country, so when enemies rise against
it, men willingly pour out their blood
in its defense. The Catholic church
teaches that the government has a
right to expect that. A man must
have the interests of his country at
heart. The man who will go and sell his
vote is doing an act of treachery; a
man who will thus endanger his coun-
try is committing a sin against con-
science, that is the teaching of the
Catholic church.

"The church does not believe in
the divine right of kings to rule, the
doctrine asserted by James I. of Eng-
land. When our enemies say that,
they are mistaken. The Catholic
church says that government comes
from God through the people. It is
for the people to say what form of
government they will have. It is not
the mission of the Catholic church to
teach politics or scientific principles,
but the principles the Master taught.
Sir Thomas Moore, the grandest chan-
cellor that England ever had, said
that God never intended that either
king or queen should be supreme in
spiritual affairs, and refused to take
the oath which excluded Catholics
from office. When Prince Bismarck
in the height of his power could
accomplish this by the aid of the
Catholic church he appealed to Leo
XIII., the present pope, for his assis-
tance. The pope wrote back that he
had no such authority. The pope has
no authority to command me to vote
for any measure I do not choose to in
temporal affairs. When the authority
of the church is intruded upon by
civil authority, as it has been many
times, it is time to say stand back;
hands off; this is the ark of the Lord.

"If a Catholic priest should teach
politics, Catholics would know that he
was degrading his high position. The
Catholic priest is a citizen and is
obliged to vote according to his con-
victions. There are some things
which, while not exactly sinful, are
what we call not quite appropriate.
One, for instance, would not like to
see a lady going through the streets
whistling, although it could not ex-
actly be said to be sinful; so it would
be considered degrading for a Catholic
priest to take the political stump and
stand as a leader for this political
party or that. The Third Council of
Baltimore has put its foot upon that
sort of thing. You will therefore
understand why the Catholic church
has never given offense to this coun-
try, to England, or to any other coun-
try. When the Catholic priest talks
politics—thank God it has never been
done in the pulpit—he does so as a
citizen; and no Catholic is obliged to
place any more dependence on his
views than on the opinions of any
other citizen.

"You know that mud slinging has
been a favorite occupation of small
souls. Few men have escaped it, not
even our beloved Washington. It is
not strange that the Catholic church
should have been assailed in this
way."

The prelate then spoke of the many
erroneous notions that are current with
respect to the confessional, the adora-
tion of the Virgin Mary and other
matters relative to the Catholic reli-
gion. The best test of the value of
the Catholic teachings, he said, was its
fruits. He would judge of the Catho-
lic church in the same way.

The Catholic church has been ac-
cused of being an enemy of republics.
This was not true. If one were to
study the history of Europe, it would
be found that its republics were
originated by Catholics. England was
proud of her liberties. Where had
they come from? The magna charta
had been demanded by Catholics.
Where had England got her parliam-
ent? When all England was Catho-
lic. The trial by jury and all the
great rights now secured by the law
had come from the time of Edward the
Confessor, from Catholic times. The
great and glorious product of liberty
was the product of the tree the Catho-
lic church had planted. Our own
constitution, all must acknowledge,
was borrowed largely from England.

The archbishop then turned to
the history of the Catholic church in
this country, and asked if anything
was to be found which would make the
people fear for the safety of the gov-
ernment. Catholics stood shoulder to
shoulder with others in fighting for the
freedom of the country, and they had
always done so since. The only dis-
tinctive Catholic colony that had been
established in this country was Mary-
land, and it was Maryland which first
put into her constitution the principle
of religious toleration. The Quaker
persecuted by the Puritan could come
to Maryland unmolested; the Puritan
persecuted by the Episcopalian could
also find shelter there. The civil law
let him alone. "I am proud," said
the archbishop, "that the Catholic
church was the first to proclaim the
principle of religious toleration on this
virgin soil."

In concluding his remarks Arch-
bishop Gross referred to the services
of Catholic Lafayette during the Revolu-
tionary war, and those of "Phil"
Sheridan in the war of the rebellion.
He said that he hoped the American
people would never strike out from
the galaxy of stars the principle of re-
ligious liberty.

Catholic Winter School of America.

Prospects are bright for the success
of the Catholic Winter school, whose
inauguration last year was by such
large attendance and general interest
of all classes and sects. The session of
the present winter, announced as com-
mencing on the first Thursday after
Martignus, promises to be even more
brilliant in character of the lectures
and identity of the lecturers than that
of last winter.

During the interim between last ses-
sion of the Winter school and the ap-
proaching one interest has not flagged
and exertions in its behalf have con-
tinued unabated, so that a great many
persons, in addition to those who were
interested in the institution last year,
will this year give it their careful and
cordial attention. The fact is now
better known that the Catholic Win-
ter school is unsectarian, and there is
strong exemplification of this in the
identities of several of the lecturers
whose faith is not that of the Roman
Catholic church.

At a general meeting of the patrons
and officers of the Catholic Winter
school officers were elected as follows:
President, Mr. J. W. Fairfax; vice-
president, Prof. Alcee Fortier; secre-
tary, Mr. Alfred H. Fleming; treas-
urer, Mr. George W. Young. Mr.
I. H. Stauffer, formerly president, was
elected second honorary president, a
position created in especial honor of
his valuable and zealous services to the
Catholic Winter school.

The members of the old board re-
elected to office are as follows: Father
F. V. Nugent, C. M.; Father J. H.
Blenk, S. M.; Father E. J. Fallon,
Father J. F. Lambert, Mr. I. H.
Stauffer, jr., Prof. Alcee Fortier, J. P.
Baldwin, Paul Capdevielle, Otto Tho-
man, Hugh McCloskey, F. J. Puig,
John T. Gibbons, J. J. McLoughlin,
Charles A. Fricke, H. G. Moran,
A. R. Brousseau, Benjamin Crump,
Dr. J. N. Roussel, W. P. Burke, B.
W. Bowling, L. J. Doize, T. G. Rap-
ier, J. D. Coleman, Geo. W. Young,
Lamar C. Quintero and James Cran-
dall.

Father Nugent, chairman of the
committee on studies, reported 23
lectures provided for to date. Among
the lecturers whose services have thus
far been enlisted are Bishop Keane,
Bishop Spaulding, Prof. Brown Ayres
of Tulane University, Miss Gatesman
of Boston, who will lecture on the
"Women of Shakspeare," Father De-
laney, Father Brennan and Henry
Austin Adams.