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EVOLUTION

"The evolution of Protestantism continues," says the "Catholic Standard and Times." "On the one hand its members are moving towards union with Mother Church, and on the other towards materialism and infidelity. The more intensely religious of its votaries are naturally tending in the former direction. Catholic ceremonies and doctrines are being appreciated gradually and the days of the ecclesiastical calendar more generally observed. To find a kindly reference to 'All Souls' Day' in a Protestant pulpit would have been a sufficient reason for the removal of the preacher some years ago, but last Sunday no less than two local churches of different denominations had formal observances of the day."

The two churches in Philadelphia whose services called forth the above remarks, were St. Mark's Protestant Episcopal and the Universalist church of the Messiah. In the first there was held on November 2d what was termed "solemn vespers for the dead," and Rev. G. H. Moffett delivered a sermon on Purgatory in which he virtually avowed his belief in all that the Catholic church teaches concerning the middle state, including the efficacy of prayers of the living for the dead. In closing he urged his hearers when they went to a house of mourning to say a prayer for the dead, instead of devoting their attention to the appearance of the remains, the flowers and casket.

The Universalists, as is generally known, have a most elastic belief, the cardinal principle of which is that all will be saved eventually. If a person is not punished for sin in this world he will be in the next. The first Sunday of November is set apart as "All Souls' Day." Rev. Dr. E. C. Sweetzer, the pastor referred to in the opening of this article, stated to a representative of the "Standard and Times" that he believed no other Protestant denomination, as a body, recognized All Souls' Day. Universalists do not believe in everlasting punishment, but that all will be eventually saved and that mercy is God's predominating attribute. They look upon the future life as a moral condition and not a state divided into two or more places. Asked as to the efficacy of prayers for the dead, he said that he believed they were of the same power as those for the living. He was not prepared to say how they helped the dead, but he believed that they did, though he did not believe that our good deeds could be applied to the benefit of departed souls.

The "solemn vespers for the dead" at the Episcopal church began with a procession of the surpliced choristers, led by a cross-bearer, after which the Psalms were rendered in English, but with the Gregorian chant. The hymns sung were "That Day of Wrath" (the "Dies Irae") and one in which each verse ended with "Jesus, Son of Mary, hear." There were a number of prayers for the dead, some of which were easily recognizable as identical with the Catholic ritual, and the service in Latin, in English,

was frequently recited. At the close of the services the celebrant gave the blessing much as the priest does at the end of the Mass, and the preacher crossed himself before beginning the sermon.

There are other points in which the non-Catholics are imitating the Catholics. Up to a few years ago Christmas was not observed in non-Catholic churches; now there are "special services" in all the non-Catholic churches in honor of the birth of Our Lord. The same is true of Good Friday and Easter. In many of the non-Catholic churches distinctively Catholic selections are sung. In some instances this is the work of the soloists and trained musicians who appreciate, if the rank and file do not, the beauty and grandeur of truly Catholic music.

We should not sneer or cavil at these imitations. We know not what good fruit this seed may yet bring forth.

THE SUFFERING SOULS.

The month of November is dedicated to the suffering souls in Purgatory. It is a fitting selection. The bleak autumn winds, seeming to echo the wail of a suffering soul, the lowering skies indicative of suffering and sorrow; the leafless trees, a reminder that to all our joys and pleasures must come an end; the withered grass, an earnest that, try as we will, we cannot escape the dread reaper. Death, with his ever-ready sickle—all serve to keep before our minds the solemn fact that as autumn follows summer, death will surely come to us.

When we reflect that we, too, must die, can we escape a thought of those souls who have left this world and are now in that middle state awaiting their release? We know that when we depart this life, unless we are condemned to eternal darkness, we will also enter that middle state, and the length of our stay will depend in a great measure on the interest shown in our future by those who are left behind us. If they are careless or forgetful of what they owed us while in life; if they neglect to say a prayer for us or to have masses said for the repose of our souls or in any other manner to aid us in paying the penalty our sins have incurred, God's mercy alone will determine the length of our stay in Purgatory.

Should we not then look ahead, as does the prudent business man and, as it were, store up treasure for future need? If we say prayers and have masses said for the suffering souls they will never forget us, and God Himself alone can foresee the inestimable benefits will accrue to us in years to come. It is not unlikely, either, that benefits will accrue in this life if we remember the poor souls.

During the month of November, at least, we should daily say prayers for the souls in Purgatory. If there are no relatives of your own gone before, say prayers for the unknown dead, and in eternity you will reap your reward.

FIRST CLASS ADVICE

THE JOURNAL has never been a profound admirer of the Rev. Dr. Charles H. Parkhurst, of New York. In fact, it has had a hearty contempt for him in times past. It has regarded him as a conceited blatherskite, whose hatred of nasty things was not more than skin deep. During the campaign just closed he was one of the "political parsons" whom this paper criticized for incendiary pulpit harangues. Here is what the New York "Herald" of November 5th quoted Dr. Parkhurst as saying:

"We have happily passed through a crisis which meant a great deal to the world generally. A great many questions will come before the new administration that will be difficult to settle. However, we will trust that the administration will show itself in point of intelligence and integrity equal to the situation.

"It will have to be remembered, however, that there are in the United States, at the present time, a good many hundreds of thousands of citizens who are exceedingly unhappy. While it is a fact that we have passed through the crisis without encountering disaster, it must not be forgotten that materials for disaster are still remaining in our midst." This contro-

very has been after all not so much a strife between the economic systems known respectively as gold and silver as it has been a strife between the prosperous and the unfortunate.

"Without doubt the Bryan following has included a very considerable element of criminals, but there are hundreds of thousands of followers of Bryan that are the furthest removed from criminals and who have no criminal intent. The greatest work that now lies before us as citizens and before the new administration is to establish nearer and better relations between the more fortunate and the less fortunate classes. The strength of the Bryan movement, like the strength of every bad movement, has been in the element of justice which it involved. Wealth in far too many instances has been laid on the shoulders of the poor burdens that are too heavy to be borne.

"The silver question is ready to assert itself again at any time. The way to settle the question is to establish better relations between labor and capital. The poor man should have a fair chance and receive more consideration at the hands of capital. In saying this I am not making a protest against the accumulation of property except where it wrongs the poor man."

PIGMY BUSINESS

We are sadly disappointed in John G. Carlisle. Because certain clerks in the treasury department presumed to support the candidates of their own party, the party Mr. Carlisle claims to belong to but which he did not stand with this year, they were summarily dismissed on the alleged charge of "pernicious activity in politics." A young lady clerk was dismissed for no other reason than that she happened to be a relative of Senator Blackburn, Carlisle's bitter political enemy in Kentucky politics.

Such pigmy business stamps Carlisle as a narrow-minded bigot who cannot give his political opponents credit for any sense. Without discussing the good or evil of free silver, we cannot refrain from recalling that Carlisle was a pronounced advocate of free silver up to four years ago. Still he discharges mere clerks in the treasury department for advocating the same financial policy he upheld by vote and speech in the United States Senate! And this is as nothing when compared with the dismissal of a woman, who had taken no part in the campaign, and whose only fault was that she happened to be related to the secretary's political enemy. This is somewhat at variance with the much heralded "southern chivalry."

While in a reminiscent mood we recall that Comptroller Eckert, Assistant Secretaries Curtis and Hamlin and Secretary Carlisle himself exhibited considerable "pernicious political activity" in the time for which the whole country paid them, by making political stump speeches.

Would it not be well for Carlisle to remember under what circumstances was it said "Let him that is without sin cast the first stone;" likewise "Healer, heal thyself."

W. J. Bryan accepted defeat in a dignified manner, showing that he, at least, is not the anarchist and revolutionist the eastern press and the bolting democrats tried so hard to picture every one who accepted the Chicago platform. While some of his hot-headed adherents were charging fraud and inciting riot, he advised calmness. As soon as it was apparent he was defeated he wired congratulations to his successful opponent, who acknowledged its receipt in a courteous reply. This is the first time, if our memory serves us correctly, that messages of congratulation have passed between the presidency and the defeated candidates for the presidency, and the incident is particularly felicitous coming at the close of the "most bitterly contested campaign of recent years. No matter what may be charged to the account of Altgeld, Debs and Tillman, Bryan is no revolutionist.

It is to be hoped that the speaker-ship of the assembly of 1897 will come to Rochester. It is an honor never accorded to Rochester as yet.

It would appear that the rumor that Bourke Cockran would enter a monastery was not well founded.

THE GOSPELS

GOSPEL: St. Matthew xiii—31-36.—Another parable he proposed to them, saying: The kingdom of heaven is like to grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown up it is greater than any herbs, and becometh a tree; so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened. All these things Jesus spoke in parable to the multitude; and without parable he did not speak to them. That the word might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parable; I will utter things hidden from the foundation of the world.

Weekly Church Calendar

Sunday, Nov. 11.—Twenty-fifth Sunday after Pentecost—St. Gertrude, Virgin. Epist. 2 Cor. x. 17—xi. 2. Gosp. Matt. xii. 1-13. Last Gosp. Matt. xii. 31-36.

Monday, 12.—St. Joseph, Bishop and Martyr. Epist. 1 Tim. ii. 1-14. Gosp. Matt. xiii. 31-36.

Tuesday, 13.—St. Gregory Thaumaturgus, Bishop and Confessor. Epist. 1 Tim. ii. 1-14. Gosp. Matt. xiii. 31-36.

Wednesday, 14.—Dedication of Basilicas of St. Peter and Paul. Epist. 1 Tim. ii. 1-14. Gosp. Matt. xiii. 31-36.

Thursday, 15.—St. Elizabeth of Hungary, Widow, St. Fontana, Pope and Martyr. Epist. 1 Tim. ii. 1-14. Gosp. Matt. xiii. 31-36.

Friday, 16.—St. Felix of Valois, Confessor. Epist. 1 Tim. ii. 1-14. Gosp. Matt. xiii. 31-36.

Saturday, 17.—Presentation of the B. V. M. Epist. 1 Tim. ii. 1-14. Gosp. Matt. xiii. 31-36.

The "Rochester Recorder" is the name of a new Sunday paper which will blossom forth to-morrow.

Catarrh Means Danger.

Because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla.

Biggest Sensation Ever Known Great News! What an Opportunity!—\$50,000 Worth of Slightly Damaged Clothing to be Almost Given Away.

Right here in Rochester, at Nos. 46 and 48 State street. Do you realize that fine Rochester made clothing is positively selling at 30 cents on the dollar? The three wholesale clothiers under whose authority this great sale is being held, must realize the insurance. They are bound to give people the biggest bargains of their life. They must have the money, and at once. They don't want the goods. "While New-fangled Rome burned." Don't you get careless and let this grand opportunity to buy good clothing slip by, we beg of you. Don't take our word for it, come and examine everything closely, and prove to your own satisfaction that these great bargains of fered are exactly as represented. A few of the red hot bargains are: Men's heavy chinchilla reefers and vests \$3.35, absolutely worth \$9.00. Men's kersey overcoat \$4.60, positively worth \$12.00. Men's all-wool black clay worsted suits \$7.40, positively worth \$22. Men's tailor-made imported kersey overcoats \$9.75, positively worth \$25. Child's overcoats \$1.65, positively worth \$5. Boys' chinchilla overcoats \$3.25, positively worth \$9.00. Men's frieze ulsters \$5.65, positively worth \$15. Child's frieze ulsters \$2.90, positively worth \$9. Thousands of other garments only slightly soiled, actually sold for a mere song, at Nos. 46 and 48 State street, next door to Oaks & Callhoun's, Rochester, N. Y. Hundreds of people are coming from all over Western New York. If you purchase \$20 worth the three wholesale clothiers agree to pay your car fare. Don't delay; come at once and be sure you get into the Bonafide Sale, as several worthless people are running fraudulent fire sales.

Everybody Should Know
Why the D. & H. coal is the best: It's because "The People Say So." Try it and see. Millspaugh & Green, 136 Powers block. Yard, Clarissa street bridge. C. S. Kellogg, mgr.

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Our 95-cent umbrella isn't. But our old standby is still \$1.50. Likly's, 165 East Main and 96 State.

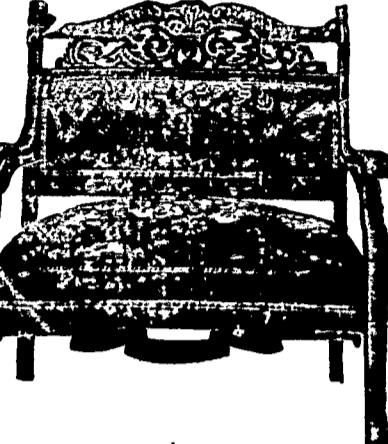
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