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THAT WEST POINT CASE

While THE JOURNAL does not believe President McKinley is a member of the A. P. A. and hates to believe him of a bigoted disposition we do believe that the Catholics who were congratulating themselves upon securing the appointment of a Catholic in President McKinley's cabinet were either badly advised in their selection or the president sold them a gold brick of enormous size.

We have already alluded to the unexpected and uncalculated reversal by Attorney-General McKenna of the decision of his predecessor regarding the erection of a Catholic chapel on government property at the West Point military academy, and pointed out the inconsistency in permitting an Episcopal chapel there, in which services are conducted by an Episcopalian chaplain who is paid a salary therefrom by the United States treasury.

We are pleased to see that the bulk of the Catholic press of the country agrees with our position. The "Western Watchman" says Mr. McKenna "is a Catholic, no doubt, and a very good one perhaps; but he must have met with an accident to his backbone when a child. His Catholicity needs crutches." The Catholic "Universe" thinks Mr. McKenna's decision may represent his conscientious convictions but declares emphatically that "a Chapel at West Point is a necessity, and opposition to its ultimate establishment must be the outgrowth of fanatical intolerance."

The "Ave Maria" asks Mr. McKenna these pertinent questions: "How came the Protestant chapel to be erected there? How come Protestant chapels to be erected on numerous other government lands? Why the indignation, the protests and the haste to scan the law severely so soon as it was known that a Catholic chapel was contemplated? Is there one law in the United States for Protestants and another for other citizens?"

The Washington "Church News" makes this suggestion: "The proposition to erect the West Point chapel will probably be referred to congress, and, for the sake of religious liberty, to say nothing about the interests of the soldiers at West Point, it is to be hoped that a bill will be passed without a dissenting vote permitting any religious body that so desires to erect a chapel on any of our military reservations where a chapel is needed and where it can be built without injury to the service."

The "Kansas City Catholic" makes the telling point that similar privileges to those asked at West Point have been granted by previous administrations and no legal mind in the country saw any legal infraction in so doing. "Under a similar license," says our contemporary, "the Episcopalians have a chapel at Governor's Island, N. Y., and the Catholics have a chapel at Fort Leavenworth, Kansas. The line is not all that clear."

It is stated that in case of revocation of this license the building will be removed

within a specified time, in case such an emergency should ever occur that the United States should need the plot of land thus set aside for a special public use. The license being revocable, the United States is always in possession of the fee."

It will be of interest to our readers to quote what ex-Secretary of War Lamont wrote in reference to the matter. In replying to the Fenton resolution in Congress Mr. Lamont said: "A number of communications have been received protesting against the grant of the permit requested. Inasmuch, however, as no perceptible harm has resulted from similar permission heretofore given, and convinced that those of Catholic faith at the post (one-third of its population) are entitled to the convenience of worship which they cannot otherwise attain, it has been my judgment that the protests are unreasonable and untenable. Under the advice of the law officers of the department, that the right to issue such revocable and prudently guarded license is authorized, I am disposed to approve the application, with certain restrictions, unless congress shall order to the contrary."

In conclusion we will simply say we sincerely trust the San Francisco "Monitor" is wrong in its belief that "in this case Hon. Mr. McKenna has been the willing tool to help Mr. McKinley out of a hole."

CROCODILE TEARS

According to an "absolutely unimpeachable authority," a writer in the "Westminster Gazette" relates how the Irish song, "The Wearing of the Green," was recently sung in Windsor castle. The queen, it appears, requested a young Irish lady who was visiting the castle to sing an Irish song. She went to the piano and sang "The Wearing of the Green," and, according to the story told, Her Majesty was so touched by the pathos of the song that she burst into tears. The writer continues:

"Ah!" said my eminent informant, "you little know the depth of the queen's sympathy for the Irish and the tenderness of her heart." The above anecdote has been going the rounds of the papers served by the Associated Press. It is very probable that there is not a scintilla of truth in the whole yarn. The history of Ireland during the period Victoria has occupied the throne of England is a constant contradiction of it. Succeeding ministries have increased the burdens laid on the Irish people until only the mercy of divine Providence kept the race from utter extinction. Her priests have been persecuted, her ecclesiastical property confiscated. Her legal and moral rights have been curtailed, her rightful representation in the councils of Great Britain has been denied—in short, the Irish have been treated more like slaves and beasts of burden than human beings. It is not a matter of record that Queen Victoria has interfered to ameliorate the condition of the Irish people. Wealthy to affluence, it is not recorded that she gave of her private purse to ease the horrors of famine and starvation in the Green Isle. On the contrary she has paid more attention to securing large grants of the public money for the dowry of this and that impetuous member of the "royal family."

The "queen's sympathy for the Irish," if she possesses such an abundant supply of it, is reserved for dramatic effect, else she could manifest it in a practical way by pardoning some of the Irish political prisoners now being driven to madness by the rigorous discipline of English dungeons. We are inclined to think "Victoria's tears" are much like those ascribed to the crocodile.

"Larry" Godkin, the bigoted editor of the bigoted New York "Evening Post" has been rewarded for his anti-American editorials. Oxford university has conferred the degree of LL. D. on him. "Larry" will now be a more pronounced Anglo-maniac than ever.

If the Episcopalians do not acknowledge Queen Victoria as the head of the Episcopalian church why is it that there are five Episcopalian bishops of the United States in England now participating in the queen's jubilee?

KNIGHTS OF COLUMBUS

The members of Rochester council of the Knights of Columbus have every reason to be proud of their celebration of their first anniversary last week. A finer looking body of men or men of more marked intellectual ability never assembled in the Flower City than the five hundred who sat down to the K. of C. banquet in Fitzhugh hall. They were a credit to their church, to their country and to their order.

Most marked of all the pleasant features of the pleasant banquet was that it was opened and closed with prayer while each and every speaker breathed a spirit of vigorous, healthy Catholicity refreshing to listen to. The speakers were not ashamed to own themselves Catholics, they were proud of the fact. They were extremely tolerant in their speech, too, of the ignorance of many of our non-Catholic friends, while they did not waver a jot or tittle in their belief that the Catholic faith is the only true one and in their condemnation of malicious bigotry and bigoted intolerance.

It would seem as if the Knights of Columbus was destined to fill a long felt want in the Catholic church and be a bulwark of strength to the church and hierarchy in the United States.

The public schools are not always and in all places the non-sectarian institutions they are claimed to be. In not a few localities the Protestant Bible is read in them and Protestant prayers are recited. An exchange says that down in West Virginia a citizen who does not believe in permitting the King James Bible to be read without protest to the pupils of the public school in that place has petitioned the supreme court of that state to put a stop to such reading. His action will probably be denounced by some Protestants as Catholic aversion to Holy Writ and the reading thereof; but it is fully warranted nevertheless, for schools that claim to be non-sectarian should show themselves such, and reading a Protestant version of the scriptures in such schools ought not to be permitted.

Joliette college in the archdiocese of Montreal celebrates its golden jubilee this month. This institution, which has about 300 students, is directed by the priests of the congregation of St. Viator, a society founded in 1835 by Father Querbes, pastor of Vourles, near Lyons, in France, whose rules were approved four years later by Gregory XVI. The Canadian houses of the order were erected into province in 1847. In 1865 the congregation found its way into the United States and opened an establishment, St. Viator's college, at Bourbonnais Grove, Ill. Fifteen years ago the American houses became a province, and St. Viator's college is now a very flourishing institution.

In speaking of the return to America of Hon. Patrick Collins, late United States consul-general to London, the Boston "Republic" says: "While our extraordinary ambassador to the court of St. James was toadying in his slavish way to British funkeyism and making a mockery and a reproach of American citizenship and American manhood, Mr. Collins maintained the dignity and the virility of the nation on all public occasions. The American colony in London knew and felt that to him they must look for a proper defense of the institutions and the honor of their country."

It would appear that it is not only among the hated "Romanists" that ministers are subject to authority. The synod of the Reformed Presbyterian church has "muzzled" its organ, "The Christian Statesman," and the editor has resigned because "he can no longer speak his mind."

The Catholic members of the New York regiment of militia who refused to attend services at Rev. Madison Peters' church were fully justified. The other day the "rev." gentleman "reported" a prize fight for a sensational metropolitan paper.

The Chicago Daily Tribune celebrated its fiftieth anniversary June 10th, by issuing an elegant colored supplement, also a forty-eight paged paper full of interesting reading.

It has long been the boast of the Protestants that they do not own the allegiance of "any foreign prelate." Then why are prayers to be offered up in the Episcopal churches of the United States for Queen Victoria, the official head of the Episcopalian church?

THE GOSPELS

GOSPEL: St. Luke xv. 1-10.—At that time: "The publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing, and coming home call together his friends and neighbors, saying to them: Rejoice with me, for I have found my sheep that was lost? I say to you, that even so shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light the candle and sweep the house and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, for I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance."

What are we to learn from all this? Besides understanding the sense and the spirit of the parable and the object of the Divine Master had in view in telling it, we are to learn to be charitable toward sinners to be zealous for their conversion to be anxious in working out our own conversion, if such be our need, and always to thank our Lord Jesus Christ, who in His infinite mercy came in search of us when we were in the state of perdition.

Weekly Church Calendar

Sunday, June 27: Third Sunday after Pentecost. Epist. 1 Pet. v. 6-11; Gosp. Luke xv. 1-10. Monday, 28—St. Irenaeus, Bishop and Martyr. Vigil of St. Peter and Paul. Tuesday, 29—St. Peter and Paul, Apostles. Wednesday, 30—Commemoration of St. Paul. Thursday, July 1—Octave of St. John Baptist. Friday, 2—Visitation of the B. V. M. Saturday, 3—St. Leo II. Pope and Confessor.

Wise Men Know

It is folly to build upon a poor foundation, either in architecture or in health. A foundation of sand is insecure, and to deaden symptoms by narcotics or nerve compounds is equally dangerous and deceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

Artificial Ice

Artificial ice can be made from any water, but in order to produce it absolutely pure and free from germs and bacteria, which of course, is the only ice suitable for domestic purposes, it is necessary to be equipped with machinery and appliances specially constructed and designed for the work. The methods used by the Genesee Fruit Co. are in line with the most advanced and scientific ideas. They use Hemlock water which is first filtered, then converted into steam (distilled,) then brought back to a liquid condition (condensed), then passes through numerous reboilers and filters.

During the entire process, it is kept from coming in contact with the air. The process is an expensive one, but the desired result, purity, is obtained.

Children's Straws

Bring your children to our stores and let us fit them with straw hats. We will give you a regular \$1.00 straw for 50c, and a 50c one for 25c. A large and beautiful line to select from at 25c; never before sold for so low a price. MENO & SHAFER.

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Teachers

Before deciding on your route to Milwaukee, call upon the nearest ticket agent of the West Shore R. R. and secure information as to the low rates, and improved service that will be in effect via the Nickle Plate Road. You can save from \$1.50 to \$3.00 in fare. Solid through trains are run and through sleeping cars on three fast express trains daily. Everything the very best at the lowest rates. For further information write F. J. Moore, Gen'l Agent, 23 Exchange St., Buffalo, N. Y.

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Behind the "Veil."

It is said that dreams are but fleeting shadows of our waking thoughts, and that as such they are unworthy of serious attention.

This is true in a general sense, since the distorted images that come into the imagination when reason and free will lie dormant in sleep can so often be traced to some one of the thousand images that flit before the mind in our conscious hours.

Yet it is none the less true that sometimes, and always for some good purpose, dreams are allowed to be the medium of communication between ourselves and the unseen world of spirits all around us.

Not long ago a pious Catholic woman held the position of nurse in a Catholic family. She had a great devotion to the souls in Purgatory, and one of her charges has a distinct recollection of often waking near midnight and to her surprise seeing her nurse still upon her knees saying the Office of the Dead. How far into the night these orisons were continued, she cannot say, for childhood's eyes soon close when disturbed at such unseemly hours.

But the pety of her nurse made a deep impression upon her, and when, some time afterwards, the pious servant married an Irishman who kept a greengrocer's shop in Mayfair, Barbara often visited her, especially when, after some years of an unhappy married life, Mrs. Crinlan was attacked by a rapid consumption.

One day in late autumn Barbara, just home from a convent school, and an elder sister went to see their old nurse. They found her propped up with pillows, breathing heavily and evidently much worse, although Mrs. Crinlan's sister, who had left her home in Yorkshire to soothe the deathbed, said that Eliza was no worse, that the doctor thought indeed that she may last some time yet.

"I don't think I shall," panted Eliza in the intervals of her cough, adding, "Father O— has been here to-day and I have made my last Confession. Please, Miss Barbara, do pray for me."

"Indeed I will," answered her old charge. That night Barbara dreamt that she was back in the convent school. With a pile of music under her arm she entered one of the music rooms. There, without any feeling of astonishment, she saw her nurse, Mrs. Crinlan, bound to a table.

"Do help me, Miss Barbara, set me free," said she. "How can I help you?" was the response. "If you have been put here you must stay here."

"Oh! yes, you can help me; have a mass said for me."

With these words almost sounding in her ears, Barbara awoke, and hastened to communicate the vivid impression to her sister, who, equally struck by the strange dream, looked at her watch and noted the time. It was 2 o'clock.

Morning came, and at breakfast the butler entered the dining-room to say that Mrs. Crinlan's sister wished to see Miss Barbara.

"I have come to tell you, Miss," she said, "that my dear sister died last night at 2 o'clock."

The coincidence with the dream was deemed sufficiently important to warrant Father O— in saying a mass of the dead for the departed soul. This is a strictly true history, proving how it is believed that a soul came to ask prayers from one whom it had known on earth.

But not only to ask assistance do the holy souls return. They come also sometimes to comfort and console us in our day of trial.

A saintly priest, not long dead, was compelled to treat a friend with apparent injustice owing to a misrepresentation of facts on the part of a third person. A painful estrangement ensued. Two years passed by, and still the mysterious misunderstanding continued. One night the friend dreamt that he saw the priest preaching in a spacious church, and that he turned towards him and thus addressed him:

"In this world misunderstandings are impossible; for here we are all united in thirsting for the vision of God!"

Not many days after this dream the friend learnt that the priest had lately died in a foreign land. He dreamt of him once more about a month afterwards.

Again the priest seemed to be in the same church, with the difference that instead of being the preacher he was now the bearer of the Host in a procession of the Blessed Sacrament. Again he turned to his friend, and looking at him impressively, said

simply these words: "Be good," as if he would comfort his friend with the assurance that neither pain, nor sorrow, nor the loss of friends nor anything in this world matters save only to be faithful through it all. This at least was the lesson the friend felt that his holy pastor meant to convey to him. Sometimes the holy souls come in a yet more impressive way to those on whose prayers they have a special claim.

A daughter whose mother had been dead for a twelvemonth, and for whom she had ceased to pray so frequently, was one night resolving to offer up a Communion for a recently deceased friend. On a sudden the image of her mother rose up before her mental vision, appearing as if bound to the back of a chair, while her uplifted face bore upon it an expression of piteous yearning, and from the lips came these words, uttered in a wailing tone: "Even one 'Hail Mary' will help me!"

This was no dream. The daughter was awake, and, needless to say, she hastened to have a mass and many prayers said for her suffering parent. Shortly afterwards she was consoled by a second visit in the same way.

Again rose the vision of the mother, not as before with an agonized expression on her face, but with a serene and happy countenance. She seemed to be in the company of a large crowd of people who were all hurrying out of a room; she, following in their wake, turned at the door to look at her daughter with a smile of peace upon her lips.

There have been instances when the souls have appeared in bodily form to those whose prayers they have craved, and have made it apparent, as shown in the following case, that their Purgatory is often being worked out in our very midst, amid the scenes of their earthly labors and duties.

Not many years ago, a nun died in a convent near London. She had been an exemplary religious save on one point—she was negligent in preparing her meditations overnight, as was the rule in the Order. Some few weeks after her decease, a Sister, who had never seen her, came from a distant House of the new community to take her place as mistress of one of the large dormitories.

After the pupils had retired to rest the mistress knelt, as was usual, at a little table in the middle of the room, and prepared to say her evening prayer. She had scarcely begun, when the door slowly opened and a tall nun gliding in took up her position silently at the opposite side of the little table, and as she knelt down, the mistress of the dormitory noted the fact that the newcomer had lost one of her front teeth. She did not speak to her as it was "silence time," and at the conclusion of the half hour allotted to the evening devotions, the stranger left the room as quietly as she had entered. This went on for two or three days, and the mistress of the dormitory was greatly surprised a never seeing the companion of her evening devotions; she was not to be seen, neither at mass, nor at recreation, nor in the refectory.

At length she could no longer refrain from asking the Reverend Mother who the tall Sister was whom she never saw among the other nuns.

When, in answer to the Reverend Mother's questions, she had described the nightly visitant of the dormitory, the Superioress sat silent for a minute, and then said that the Sister had other work to do in the daytime which kept her away from the rest of the community. But she took the first opportunity of the temporary absence of the dormitory mistress to communicate the occurrence to the other nuns, together with her belief, in which they concurred, that the unknown visitant was none other than the deceased Sister whom they had all known and loved, and whose only fault, said the Reverend Mother, had been a negligence in preparing the points overnight for the morning meditation. There seemed to be no doubt that in order to repair this negligence the holy soul had been permitted to explain her fault on the spot on which it had been committed, and to make her presence known that she might be assisted by the prayers of her Sisters in religion. She ceased her nightly visits from that time, and the mistress of the dormitory concluded that the Sister whose company at her evening devotions had so surprised her must have been sent to another House. These few occurrences, which can be well authenticated, and which occurred exactly as they are narrated, may strengthen belief in the opinion always held by the Church that the holy souls do return occasionally, by the permission of God, either to ask our prayers, to help us, or to warn us in times of peril.