

The Catholic Journal

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NON-CATHOLIC TRIBUTE

It is now rather the rule than the exception these days to find non-Catholics praising this or that method of procedure in the Catholic church. While our non-Catholic brethren will not permit themselves to believe in public that we are right in matters of faith they are forced to admire our wonderful "church machinery," our splendid organization, the devotion of our Sisters and priests to poor suffering humanity or the loyalty of the rank and file to the church of our fathers.

Last week there was a convention in this city of the Disciples of Christ, one of the numerous sects into which the non-Catholics are split up. One of its members had a level head and was not afraid or ashamed to openly praise the Catholic church. In speaking of "church extension" Rev. Frederick P. Arthur of this city is quoted as saying: "The Roman church is the mother of all in wisdom in this matter. For years and years there has been no question in that church as to how much it is going to cost, but the question has been what is going to be the most effective site."

Mr. Arthur might have added that part of the Catholic's creed is an obligation to support his church, and once it is decided to build a new church or enlarge the old one the Lord provides the money. It is never necessary to wait until a number of wealthy men put down their names for large contributions before ground is broken for the new edifice. The Catholic church is supported by the pence of the poor, not the dollars of the wealthy. The Catholic priests, too, are not looking about for the parish that offers the largest financial inducement. They go to the field the bishop assigns them and labor assiduously until assigned to a new field of labor.

THE ANGLICAN HEGIRA.

The force and influence of the "Oxford movement" in the Anglican church is still felt—in fact it almost seems as though there were a new and more powerful hegira from the Episcopal to the Roman Catholic church than from 1833 to 1845, when Newman, Manning, Spencer, Oakley, Morris and a host of others, convinced that the Anglican church was no place for those who love the Truth, came over to the Catholic church.

In a recent article on the "Oxford Movement" a well known writer says: "There is no sadder passage to be found in the history of Oxford than the behavior and policy of the heads of the university towards this religious movement. The movement was for its first year a loyal and earnest effort to serve the cause of the church. Its objects were clear and reasonable. It aimed at creating a sincere and intelligent zeal for the church. Its leaders were men of learning who knew what they were talking about, men of

religious, pure and severe lives. They were not men given merely to speculation and criticism, but men ready to forego anything, to devote everything to the practical work of elaborating religious thought and life. Some could not understand how these reasonable men could become Catholics. They accounted for it by supposing a silly hankering after the pomp of Catholic worship. Their thoughts dwelt continually on "image" worship and the adoration of saints. But what really was a stir was something much deeper. The men who doubted about the church of England saw in Rome a strong, logical, consistent theory of religion, not of yesterday nor to-day, in full work and fruit. There was also the immense amount which they saw in Rome of self-denial and self-devotion, the surrender of home and family in the clergy, the great organized ministry of women works of mercy, the resolute abandonment of the world and its attractions in the religious life. If in England there flourished the homely and modest types of goodness, for the heroic men must look to Rome, to the rock-built church of Christ."

Archbishop Whately, who had but scant respect for anything pertaining to the Roman Catholic church, said in his "Annotations to Bacon's Essays" (to that on Superstition): "An argument that shall have made one convert, or even settled one doubting mind, though it is not necessarily a sound argument, will have accomplished more than one which receives the unhesitating assent and loud applause of thousands who had already embraced, or were predisposed to embrace, the conclusion."

Mr. Whately intended the foregoing as an argument against Catholicism, but to-day it stands as a first-class commendation for our own faith. The class of converts to Catholicism during the last fifty years have been those who reasoned themselves into the church as the only haven of spiritual rest for their weary souls. Only a few days ago one of Rochester's priests met a young lady who was recently received into the church. In the course of a conversation with her the Father was surprised to hear the young lady say that at one time she had been an agnostic, and was still more surprised when she added: "Father, I believe I reasoned myself into the Catholic church." When he had thought the matter over, however, he was not surprised. What church can stand the test that the Catholic church can? When all other creeds fail to satisfy the simple but, oh, so comprehensive, declaration of faith by the true Christian, will compel belief and bring peace to the troubled soul that is honestly seeking after Truth.

It is funny that the Rochester dailies make such inexcusable mistakes in reporting Catholic ceremonies and Catholic matters. In the "Union's" report of Father Stewart's funeral on Monday, among the names of the priests who attended were those of Fathers Borgmann and Lentach, who have not been at St. Joseph's church in two years, and Rev. P. J. Clune, who has been dead several months. The "Democrat and Chronicle," in an article on St. Bernard's seminary, last Tuesday, stated that Rev. Dr. Meehan is "professor of common law." Of course "canon law" was intended, but even the stereotyped excuse of "bad proof reading" will hardly suffice in this instance.

Senator John Raines is no "reformer." He does not think even reformers, nominated by republican conventions and standing on the St. Louis platform could or should be elected if he does not stand squarely in favor of Senator John's famous liquor tax law.

Seth Low thinks he can be elected mayor of Greater New York on his record as a professional reformer, a bolter of Blaine, an ardent freetrader but an on-the-surface republican! Should his desire be gratified one would think that the voters of New York are to be easily gulled.

A new Catholic paper is to be started in Baltimore. Rev. Charles Warren Currier will be editor-in-chief.

REV. J. P. STEWART

In the death of Rev. J. P. Stewart the Catholic church has lost a loyal priest and subject, the city of Rochester a progressive citizen and the congregation of St. Mary's a loving, devoted pastor whose demise will come as a personal loss to every member of the parish. His genial personality, large heart and sterling integrity endeared him to all with whom he came in contact, non-Catholics as well as Catholics. There are not many men like Father Stewart, and when they are called to their last reward their place is hard to fill.

Those who wish to honor Father Stewart's memory cannot do better than to emulate his example when alive and pray often for the happy repose of his soul. It is the best evidence they can manifest now of the devotion they should have for him who so often offered up the sacrifice of the mass for the salvation of their souls. And as we recall with aching heart the kind pastor who joined us in holy matrimony, who baptized our children, who ministered to our loved ones when about to start on their last sad journey, who himself never preached more fervently than when his theme was "The Suffering Souls," let us as a last tribute unite in breathing the prayer: May his soul rest in peace.

William J. D. Croke, in a recent letter to the "Catholic Standard and Times" draws a vivid picture of the failure of the American colony at Rome to make many proselytes, despite abundance of money, an elegant church edifice in the fashionable quarter of the city, donations to the proselytes and free clothing to the children. It is ever thus.

When James C. Barry passed away one of the noblest of the younger Catholics in Rochester departed this earth. He was a man of sterling worth, a good citizen, a loving father and husband and a devout Catholic. May his soul rest in peace.

The first woman to receive a diploma in pharmacy in the state of Illinois was Sister Ignatius Feeney of the Chicago Sisters of Mercy. Sister Ignatius presented herself for examination in 1882 and distanced 57 other candidates, both men and women. She is said to be one of the best pharmacists in the United States, and she reigns supreme over the drug department of the huge Mercy hospital in Chicago.

The golden jubilee of the foundation of the diocese of Cleveland will occur on October 13th, and will be marked by a grand ceremony in Mgr. Martinelli, Archbishops Corrigan, Ryan, Elder, Ireland, and many bishops and priests will take part.

Fourteen young ladies were professed and 47 novices were received in the convent of Our Lady of Angels in Philadelphia on Sept. 2d. Forty-two young ladies received the white veil in the Notre Dame convent on the feast day of St. Augustine, and seven young ladies were received into the Sisters of the Blessed Sacrament near Philadelphia on August 31st.

We should never forget that we owe a duty to our departed friends—to pray for the repose of their souls. It is a simple matter and one that we can all perform, but God Himself alone knows how much the prayers of faithful avail.

The next mayor of Rochester must have no taint of bigotry about his record here or elsewhere. Political parties should weigh this well before making their nominations for chief magistrate of the Flower city.

To the students at St. Bernard's seminary who resumed their studies this week THE JOURNAL extends a hearty greeting and wishes for them a profitable and pleasant term.

The Catholic Summer School's sixth session was the most important in its history. Let us hope the seventh session in 1898 will be still more successful.

"Pitchfork" Tillman is fast acquiring the habits and petty views of the effete east.

Vice-president Hobart recently presented a handsome American flag to St. George's parochial school in South Paterson, N. J.

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 life worth 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 your Heavenly Father feedeth them. Are you not 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 not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith? Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or where with 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 the kingdom of God and His justice, and all things shall be added unto you."

The object of these words of Christ was to reprove the supreme 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. 12. Fourteenth Sunday after Pentecost. Holy Name of Mary. Leis. Exodus 24 v. 23-31. Gospel Luke 17: 27-35. Last Gospel. Mat. 24: 42-51.
Monday, 13. Of the Octave.
Tuesday, 14. Exaltation of the Holy Cross.
Wednesday, 15. Octave of the Nativity. St. Sixtus martyr. Ember day.
Thursday, 16. St. Cornelius and his companions. St. Eulgenia and companions, martyrs.
Friday, 17. The Stigmata of St. Francis of Assisi. Ember day. Fast.
Saturday, 18. St. Joseph of Cupertino, confessor. Ember day. Fast.

The victory of Hood's Sarsaparilla over all forms of disease. Conclusively proved. That is an unqualified blood purifier. It conquers the demon, Scrofula. Relieves the itching and burning of salt rheum, cures running sores, boils, pimples, and every other form of humor or disease originating in impure blood. The cures by Hood's Sarsaparilla are cures absolute, permanent, perfect cures. They are based upon its great power to purify and enrich the blood.

Springfield, Ill., and return, \$16.75 from Buffalo via Nickel Plate Road, account Sovereign Grand Lodge, I. O. O. F. Tickets sold Sept. 18 and 19th, good to return until Sept. 27th.

Call on your nearest ticket agent for information, or address F. J. Moore, Gen'l Agent, Nickel Plate Road, 23 Exchange St. Buffalo, N. Y. s18

There's no question about it. Hood's Sarsaparilla is the best blood purifier. This is proven by its wonderful cures of blood diseases.

Special Excursion Rates, Buffalo to Columbus, Ohio, and return, only \$6.45 via Nickel Plate Road, account National Encampment, Union Veteran Legion. Tickets sold Sept 21st and 22nd, good to return until Oct. 11th.

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A Neighbor Told Him.
"I broke out all over my body with an itching and burning rash. I could not sleep at night. I took various medicines without benefit, and finally a neighbor advised me to try Hood's Sarsaparilla which I did, and after taking three bottles I was entirely cured."—John H. Shaw, South Berlin, New York.

Hood's Pills act easily and promptly on the liver and bowels. Cure sick headache.

For a Good, Clean Fire, Try our celebrated anthracite coal from the Delaware, Lackawanna and Western mines. Jacob S. Haight, Telephone 594-A. Yard and office West avenue, city line. Postoffice, Lincoln park.

SIBLEY, LINDSAY & CURR, CO.

Facts About Our Kid Gloves.

To-day our Glove Store makes its Opening Fall Show. The Glove Department remains practically in the same location, after the re-arrangement of stocks, but you will hardly recognize it with its new appointments—fixtures, cases, counters—all new, and the stock, that's new too.

Some six or seven years since we commenced to do the glove business according to our convictions of the way it should be done. From the start the plan was an improvement on old methods—gave you better gloves—and we have been living and learning since; have the glove business about as near the perfection point as it is possible for human energy, experience and ingenuity to bring it.

The story is not a new one to most of our readers, but we trust there is interest in it for all. We became dissatisfied with gloves that were made for other people—for anybody, for everybody. We decided to study the glove business ourselves, to go to the bottom of it. And this is what we have done. You know the methods adopted; the facts have been set forth in store news more than once.

To-day the best makers of France supply the gloves for these counters; gloves which we not alone import direct, but gloves which are made especially for us.

There is not a store in America that furnishes superior glove values—very few as good. We weigh every word when we make this statement and it is not made without definite knowledge of the facts.

These are our specialties:

- In ladies' Gloves.
12 B. Mousq. Suede "Marion" \$1.75
12 B. Mousq. Suede "Marion" 1.50
12 B. Suede "Marion" 1.50
These in black and assortments of brown, tan, beaver and slate.
12 B. Mousq. Suede "Omibus" \$1.25
This in black and white assortments of brown, tan, beaver and slate.
12 B. Suede "Choice Special" \$1.25
This in black and assortments of brown, tan, beaver and slate.
12 B. Camille Kid \$1.25
12 B. "Vander" Kid 1.25
12 B. "Grand" Kid 1.25
12 B. "Clotilde" Kid 1.00
These in black and assortments of brown, tan, beaver, slate and red.
12 B. Kid "German" .75
This in assortments of brown, tan and red.
12 B. Pique Walking Glove .75
\$1.50
These in black and assortments of brown, tan and red.
12 B. Mousq. Suede "Omibus" \$1.50
12 B. Mousq. Suede "Omibus" 1.25
12 B. Mousq. Suede "Omibus" 2.00
12 B. Mousq. Suede "Omibus" 2.50
These in white and black except the thirty button-ought which comes only in white.
- 2 clasp, Pique Walking Glove \$1.00
This in black and assortments of brown, tan and red.
12 B. Mousq. Suede "Marion" \$2.00
12 B. Mousq. Suede "Marion" 1.50
12 B. Mousq. Suede "Marion" 1.00
12 B. Mousq. Suede "Marion" .75
These in white only.
12 B. Kid with embroidered back at \$1.00, \$1.25 and \$1.50.
These in black with white stitching and assortments of tan, beaver, red, white and pearl with black stitching.
Ladies' hooked kid gloves at \$1, \$1.15 and \$1.30 in black, brown, tan and slates.
- In Misses' Gloves:
12 B. Misses' "Clotilde" kid .75
12 B. Misses' "Grand" 1.00
These assortments of brown, tan, red and beaver.
- In Men's Gloves:
2 clasp Men's "Grand" kid .75
This in black and assortments of brown, tan, red and pearl.
12 clasp Men's "Pique" kid \$1.00
This in assortments of brown, tan and red.
2 clasp Men's White Kid \$1.00

SIBLEY, LINDSAY & CURR, CO.

Society Calendars

- C. M. B. A.
Monday 12 58 51
Tuesday 52, 121 117
- C. R. E. A.
Monday 26 52
Tuesday 19 27
Wednesday 5, 74
Thursday 73 40
- D. O. F. E.
Monday 1
Tuesday 2
Wednesday 3
- A. O. H.
Tuesday 4
Wednesday 4
- C. W. B. L.
Wednesday 81.

Indianapolis, Ind.

and return, only \$12.50 from Buffalo, via Nickel Plate Road, account Christian Churches National Convention. Tickets sold Oct. 13th, 14th, and 18th, good returning until Oct. 23rd.

Call on your nearest ticket agent, or address F. J. Moore, Gen'l Agent, 23 Exchange street, Buffalo, N. Y. 108 s15

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Wise buyers buy good coal from Jacob S. Haight, Yard and office West avenue, city line. Phone, 594-A. Postoffice, Lincoln park.

A PREMIUM FREE.

We will give one of our handsome premium pictures of "The Crucifixion," size 17x24, beautifully colored in artistic shades, free to any person that secures one subscription to THE CATHOLIC JOURNAL, payment to be made in advance. This is an easy method of securing one of these beautiful pictures free of charge, and you should take advantage of this opportunity before they are all gone. The subscriber is also entitled to the premium.

OUR AGENT.

Mr. C. A. Hudon will call on our city subscribers who are in arrears next week. We trust they will be prepared to pay him.

Hood's Pills

Best to take after dinner; prevent distress, aid digestion, cure constipation. Purely vegetable; do not grip or cause pain. Sold by all druggists, 25 cents. Prepared only by C. I. Hood & Co., Lowell, Mass.

FAITHFUL UNTO DEATH.

A Boy Who Stood by His Pledge to the Last Moment of His Life.

Henry Foye, who was so horribly mangled by a freight train at San Francisco recently that he died a few hours after he had been admitted to the hospital, was an earnest member of the League of the Cross, a temperance organization formed by Bishop Montgomery several years ago. Although a boy in years Foye had the courage of a man and bravely bore the hours of agony that preceded his death. When he reached the hospital, the surgeons on duty saw at a glance that he was beyond all hope of recovery. All that remained for them to do was to make him as comfortable as circumstances would permit. Although both his legs and one of his arms had been ground into a pulp by the wheels of the heavy train he was conscious. He realized that he was about to die, but never for an instant did his courage desert him. He was so weak from loss of blood and the shock to his nervous system that he could scarcely talk, and the heart action was so feeble that the surgeons expected that death would relieve him from his agony at any moment. One of the physicians brought him a little diluted brandy and placed the glass to his lips. "Please don't," he pleaded as he turned his head aside. "I am temperate."

The surgeon and attendants urged him to take the stimulant, telling him it would revive him and probably prolong his life until his relatives could reach his bedside. To all their counsels Foye turned a deaf ear and kept repeating: "Please don't press me. I am temperate."

A priest connected with St. Paul's church, who had been summoned to administer the last rites of the Catholic church to the dying lad, arrived about that time. He joined the surgeon in advising the boy to take the stimulant. "Take it, my son," said he kindly. "It will do you good and give you strength."

Foye smiled frankly as he whispered: "It wouldn't be right, father. I belong to the League of the Cross." "It is given to you only as medicine," answered the priest. "I promised never to taste liquor, father," said the dying boy, with an effort, "and I don't like to break my pledge. It will soon be over. But if you say it is right," he concluded, "I will take it."

The glass was placed to his parched lips and he slowly sipped the diluted liquor. It served to stimulate him for a few minutes. Then came another sinking spell and his heart ceased to beat. The surgeons and attendants, accustomed as they are to scenes of sadness, were moved to tears by the boy's loyalty to his pledge and reverently bowed their heads when his spirit took its flight.—San Francisco Examiner.