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SEATS IN CHURCH

A subscriber of The Monitor asks,
"When and how did the renting of
seats first originate in a Catholic
church, so as to have a place for the
rich and one for the poor?" To
which the editor replies: "We really
do not know, nor care, when the cus-
tom arose, but we suspect why it
arose. If all the seats were free, every
church would require a standing army
of ushers. There would be a regular
stampede every Sunday for front
seats. But what a difference in the
morning when the seats are rented!
Immediately these front seat people
would put the publican of the gospel
to shame in humility. They are con-
tent with two square feet of standing
room beside the door, where there is
never a collection box to distract them
in their devotions. If they belong to
a society, they must contribute to its
support; if they go to the theatre, they
must pay for a seat. It costs money
to support the church, and the renting
of seats is one of the means of raising
that money. The practice works no
hardship on any one. The whole
church is the house of God, and it is
not the poor who object to the renting
of pews, but those who are too nig-
gardly to contribute anything to the
support of religion."

And the contention is right. We
have known from observation and
knowledge that many men, heads of
families, will attend church and stand
at the door, and when the collection
box gets anywhere near them they
either step out in the vestibule or go
to another part of the church, thereby
dodging the collection. Such men
imagine they cannot afford to give to
the church, whereas they cheerfully
pay their way to the theatre. If they
would contribute their mite to the
support of the church as they are
obliged to by the laws of the church,
they would find that what little money
they gave to the house of God would
be returned a hundred fold.

The principal feast days of Novem-
ber besides those of All Saints and
All Souls, which occurred on the 1st
and 2d of the month, are St. Charles
Borromeo's, 4; the dedication of St.
John the Baptist, 9; St. Andrew Avel-
lino's, 10; St. Martin the Pope's, 12;
St. Stanislaus Kostka's, 14; St. Ger-
trude's, 15; St. Joseph's, 16; St.
Gregory Thaumaturgus', 17; St.
Elizabeth of Hungary's, 19; the Pre-
sentation, 21; St. Cecilia's, 22; St.
John of the Cross, 24; St. Catherine's,
25; St. Andrew's, 30.

Talk about novelty in church, the
members of the Epworth League of
Aubury church of this city had tele-
graphic connection made with the
church and election returns were read
of last Tuesday evening. The next
evening several well-mixed persons
of all creeds that amusement, bulletin
board in the vestibule. The Cath-
olic church is not novel in its in-

THE ELECTION

It is all over, and Colonel Roose-
velt is our next governor by a plu-
rality of 21,249. His election was
not obtained easily, as the Democrats
were united this year, and good hard
work was necessary for success. We
have no doubt the colonel will make a
good executive, especially if he lives
up to the following statement which
he made after his election was assured:

"I appreciate the honor of my elec-
tion very deeply, and I appreciate
even more deeply the responsibility
involved in this honor. I shall do all
in my power to redeem every promise
I made, expressed or implied.

"I am a good Republican, and I
believe I can best serve the Republi-
can party by doing everything I can
to help it serve the state. I shall try
to administer the office of governor in
the interest of the whole people.

"It is by so doing that I can best
show my appreciation of the support
given by the Independents and Dem-
ocrats, who have themselves put the
welfare of the state first, declining to
follow those of their leaders who, in
this crisis, either ranged themselves
on the side of the forces of dishonesty,
or else supported them in effect by
standing aside from the real contest."

While most churches have found
the renting of pews a source of great
revenue to the church, it has remained
for Rev. Father James Donohue, pas-
tor of St. Thomas Aquinas' church,
Fourth avenue and Ninth street,
Brooklyn, to abolish the system of
pewholding in his church, one of the
largest in the diocese. The change
will deprive St. Thomas' Aquinas'
church of a revenue of \$5,000. Father
Donohue announced that he had abol-
ished pewholding at all the masses on
a recent Sunday. He explained that
his reason for making the change was
that he believed that in the house of
God no distinction should be made,
that rich and poor should worship
alike and on an equal footing. Such
an order of things, he declared, could
not fail to promote a truer Christian
feeling in the church. Father Dono-
hue said that he felt assured the pa-
rishioners would appreciate the
change and contribute generously in
other ways toward the support of the
church. It is not known whether
Father Donohue abolished the pew-
holding system with the knowledge
and approval of Bishop McDonnell.
If the step is approved by the bishop,
it is believed that other churches will
make a similar change.

The esteemed Ave Maria speaks in
commendation of street preaching by
priests, a movement that was inaugu-
rated a few weeks ago in New York.
Our contemporary says that there are
reasons why a good many Catholics of
the poor and recently arrived class do
not attend mass. They have no other
than their working clothes, in which
they are ashamed to appear at church;
and an entrance fee, however small,
bars the door to people who have in-
sufficient money for the barest neces-
sities of life. To reach these people
street preaching appears to be the only
practical way; and there are hundreds
of just that sort of people in every large
American city at the present day.

Some exception is being taken to
the statement that the street preaching
by Catholic clergymen is the first time
that that method of preaching the gos-
pel was practiced in this country. The
first missionaries to come to this land
had to preach out of doors, for the
very good reason that there were no
churches for them to hold forth in.
Still the New York experiment was a
new departure for the present period,
and it ought to be kept up in the big
cities, where so many people never
enter a church.

Editor Purcell of the Union and
Advertiser has called the editor of the
Union and Times.

It is pleasing to note that Hon.
James M. E. O'Grady was re-elected
to the legislature by a handsome ma-
jority.

FORTY HOURS' ADORATION.

November 13—Our Lady of Victo-
ry, Rochester; St. Patrick's, Dan-
ville.

THE MISSION OF OUR YOUNG MEN.

WATKINS, N. Y., Nov. 8, '98.
EDITOR OF CATHOLIC JOURNAL.

Sir: In last week's issue of the
CATHOLIC JOURNAL your correspond-
ent happily read Rev. Father Stafford's
statement in his able address before
the Catholic Young Men's Union in
Washington, D. C. He said: "I
venture to say if the young men of our
church will work energetically and
with the same ambition as their sisters
this country will be ours inside of fifty
years." That's the kind of talk,
Father Stafford, but weren't you a
little timid lest our frenzy brethren of
the Protestant "faith" might make
the deduction in a temporal sense, in
stead of the spiritual one, and hence
the imaginative grab of these United
States with a golden throne in Wash-
ington with the Pope of Rome seated
thereon? Yes, Father, some of them
have the "expansion" mania so badly
since our late war, that they are very
apt to imagine anything. Why, gra-
cious, yes! No later than two days
ago I had a Protestant friend accost
me with the query: "Say, what are
they going to do with that biggest
cannon in the world to be placed at
Notre Dame [University in Indiana]?"
I replied: "Why, I don't know, if it
isn't to be loaded with Jesuitical
documents and the same fired off over
into Cuba!" The jest didn't work,
for he is informed the Jesuits are there
already. Anyway, I am glad my
friend has been informed that the can-
non is to be used for scientific investi-
gation in the aerial resistance on the
ball when fired from the cannon.

Again to our subject. To make the
future ours, all will have to depend
upon the energy, loyalty and ambition
of our Catholic young men. These
fine characteristics can be easily
achieved and displayed with good,
sound and telling effect in the various
avenues of busy life by our young
men filling all kinds of honorable
callings. They should be represented
at every post of duty in society as well
as that of our government. Not even
politics excepted. Your correspond-
ent has learned from actual experi-
ence, in this line, the absolute neces-
sity of our Catholic people having
their own representatives in the var-
ious departments of our government.
And there is no way to fill out this
long felt ambition except we encour-
age our young men to get to the front,
even though the general run of politics
is blighted with corruption. They
can hold themselves steadfast to what
is in accordance with equity and be
honest politicians as well as they can
become honest lawyers. The two po-
sitions seem to be synonymous with a
good share of dishonesty and trickery
brought about by a goodly number
of men in both classes, and the good
and true men suffer the blight.

Notwithstanding these conditions,
the Catholics of this country are enti-
tled to a proportionate share in the
voting power on all questions involved
in our national affairs, and the means
to that end is getting Catholic repre-
sentatives in every branch of our
government. In this instance, all we
ask and seek for, is a fair representa-
tion, a fair field, and no favor. That
we have not such is amply illustrated
in the small number of Catholics in
the great army of employees in the var-
ious legislative houses in these United
States. If we take the great scene of
Uncle Sam's labors in the city of
Washington and make an investiga-
tion of the House of Representatives,
and that of the Senate we will there
discover we are going crab-like in
style—that is, going backward—for
our number of Catholic employees is
not up to that of ten years ago! Yet
some of our happy-go-lucky Catholics
will declare "the A. P. A.'s are of
the past." If so, they left "good
compliments" for themselves in their
last will and testament in Washing-
ton. Not long ago a prominent rep-
resentative of this house of congress
aptly remarked, "the Catholics
shouldn't find fault, for they don't
seek appointments with a persistent ef-
fort." Be this as it may, the remark
should serve as a proper indication,
for knowledge is the price of freedom
to know ourselves, and then we shall
be in the legitimate sphere of equal
representation.

Another inference that can properly
be drawn from Rev. Father Stafford's
statement (this country will be ours
within fifty years), is correlative with
a declaration from a fine looking and
pious Catholic lady who insisted on
the earth being ours and gave evi-
dence of such in her belief in the popu-
lation doctrine. "See," she ex-
claimed, "my family of seven sons
and five daughters." It was un-
doubtedly to our class of people that
the finest English style writer of his
age—Oliver Goldsmith—humorously
remarked: "Early marriages, lots of
children and death to old bachelors!"
Enough on that subject just now, as
Christ's teachings—"Suffer little chil-
dren to come unto me, increase multi-
ply and replenish the earth" do not
go down the goosels of many of our
kid glove aristocrats and the doctrine
is apt to disturb the dormant state of
the conscience. I read not long ago
of a Scotch minister who woke up his
congregation on this imperative duty.

It is unnecessary to say the "Rev."
gentleman had to change his berth as
a sequence to his freedom of speech.

Upon the upgrowing race of our
young Catholics will depend the wel-
fare and mission of our Holy Mother
the Church. Her wishes will be
amply satisfied in all her sons and
daughters in performing all their
Christian duties as Catholic citizens,
thereby bringing honor to that church
of which Christ is the founder.

H. O. C.

THE GOSPELS

GOSPEL: St. Matthew xiii. 31-
35.—Another parable he proposed to
them, saying: "The kingdom of
heaven is like to a grain of mustard
seed which a man took and sowed in
his field. Which is the last indeed of
all seeds, but when it is grown up it is
greater than all herbs, and it becom-
eth a tree, so that the birds of the air
come and dwell in the branches there-
of." 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 parables to
the multitudes; and without parables
He did not speak to them: That it
might be fulfilled which was spoken
by the prophet, saying: "I will open
my mouth in parables, I will utter
things hidden from the foundation of
the world."

Weekly Church Calendar.

Sunday, November 13—Twenty-fourth Sun-
day after Pentecost. Paroisse of the
H. V. M. Less, Eccles. xxiv. 14-16;
Gosp. Luke xi. 27-28; Last Gosp. Matt.
xiii. 31-35.
Monday, 14—St. Stanislaus Kostka, con-
fessor.
Tuesday, 15—St. Gertrude, virgin.
Wednesday, 16—St. Josephat, bishop and
martyr.
Thursday 17—St. Gregory Thaumaturgus,
bishop and confessor.
Friday 18—Dedication of Basilicas of SS.
Peter and Paul.
Saturday 19—St. Elizabeth of Hungary,
widow St. Pontian, Pope and martyr.

NUNS TORTURED.

An English War Correspondent Gives Some
Horrible Particulars of their Cap-
tivity by the Mahdi.

The war correspondent of the St.
James Gazette gives some particulars
of the captivity of Sister Grigolini,
lady superior of the mission convent
at El Obeid, and other nuns who fell
into the hands of the Mahdi. Sister
Grigolini comes of a good family in
Verona. After their capture they
were first marched several days' jour-
ney to Rehdab, and deprived of their
shoes. The sharp stones cut their
feet to pieces, so much so that their
toe-nails came off, and they were
obliged to continue the march on
their hands and knees. At their cap-
ture one nun, Sister Elizabeth Ven-
tura, happened to have a pair of
scissors in her pocket. The Khalifa
used them to slit the centre of all their
noses up between the nostrils. After
this by refusing them water he en-
deavored to force them to become
Musulmans, but they replied that he
was not their master and they would
only answer no. Seeing that they
remained obdurate, and fearing to
lose such valuable prizes by death, he
doled out not sufficient water to quench
their thirst, but just enough to keep
life in them.

When they were eventually brought
before the Mahdi he urged them with
threats of death by torture to embrace
Mohammedanism. They again re-
fused, being frequently beaten. At
the end of that period, seeing he could
make nothing of them, the Mahdi
forced them to become slaves of var-
ious Greek fellow prisoners. Several
of the fathers and sisters succumbed
to typhus, small-pox, etc., and the
two remaining nuns, Caterina Chincina
and Elizabeth Venturini, ef-
fected, with Father Ohrwaldner, their
marvelous escape in 1891, thanks to
the efforts of Wingate and Mon-
seigneur Sogarro. Sister Grigolini's
family have several times during her
captivity of the last fifteen years at-
tempted to send her large sums of
money through Italian agents and
messengers. Not a farthing ever
reached her, and in one case the
Italian entrusted with a considerable
remittance spent the whole of it in
Cairo and died there.

OUR NEW PREMIUM

We have had a number of calls for
the picture of St. Anthony lately and
in order to satisfy our subscribers we
have decided to give to each subscriber
who pays one dollar in advance a
beautiful picture of the saint, 12 x 16
inches, also an artistic aluminium
medal. Those who have not yet ob-
tained a picture of our Rt. Rev.
Bishop can obtain one on the payment
of one dollar in advance and twenty-
five cents extra. Every household
should have a picture of our venerable
bishop.

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There's a certain recompense for those who have
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Of early ideas, some have dropped from fashion's train—
unworthy; others have been modified; careful thought and
experience, guided by the season's trend, have evolved
entirely new forms—garments which will be marked as the
success of the season.

During the last forty-eight hours there have been
centering in this Cloak Room examples of all these winter
Coats which late season pronounces best. No week of the
fall has shown such style assortment—garments perfectly
formed, embodying every excellency of expert tailoring.
Kerseys, Beavers, Unfinished Worsteds, Oxfords,
Astrakhans, Vicunas. Choose:

24-inch black and blue, double- breasted Kersey Coats, rounding corners, coat collar, cerise satin lining throughout, \$7	20-inch black Unfinished Worsted box Coat, ripple black, velvet collar, black satin lining, \$15
24-inch blue and brown, double- breasted Kersey Coats, round corners, strapped back seams, ombre striped silk lining, \$10	22-inch double-breasted, black Kersey Coat, stitched seams, velvet collar, pearl buttons, fancy silk lining, \$18.50
24-inch black Unfinished Worsted, double-breasted Coat, strapped seams, black silk lining, \$10	19-inch Kersey Coats, mode, blue or tan, scalloped ripple back, double-breasted, rounding front, stitched seams, velvet col- lar, lavender silk lining, \$18.50
24-inch black Astrakhan, black Cheviot, and black, blue and castor Kersey Coats, velvet collars, silk lined throughout, \$13.50	27-inch oxford Vicuna Coat, satin faced reverses with narrow stitching, velvet collar, satin lined, \$25.
24-inch black Unfinished Worsted, double-breasted Coat, silk faced reverses, black satin lining, \$13.50	20-inch double-breasted, tan Kersey Coat, trimmed with stitched straps down back and front and around bottom, inlaid velvet collar, pearl buttons, cerise satin lining, \$26.

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Color.
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Curtain;
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