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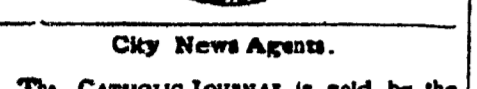
PUBLISHED EVERY SATURDAY AT 334 1/2 East Main Street, Rochester, N. Y. BY THE CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday morning the office must be notified by 10 o'clock. Subscriptions are solicited from all Catholics, recognized in every instance by the name of the subscriber. Name of contributor withheld if desired. For no more, a agency unless they have been authorized by us up to date. Subscriptions may be made of any kind, either by cash, express money order, post office money order or registered letter. Addressed to J. J. Ryan, Business Manager, 334 1/2 East Main Street, Rochester, N. Y. The Journal will be sent to every subscriber until ordered stopped and all arrears are paid up. The only legal method of stopping a paper is by paying up all dues.

SUBSCRIPTION RATES: For Year, In Advance, \$1.00 Entered as second class mail matter.

SATURDAY, NOV. 19, 1908.

TELEPHONE 5711.



City News Agents. The CATHOLIC JOURNAL is sold by the following newsdealers, and can be obtained of them Saturday mornings: L. Mark, 234 East Main Street; E. C. Weidman, 126 State Street; Tawman & Helein, 327 E. Main St.; J. Schaner, 355 Hudson St.; Mrs. K. L. White, 74 E. Main Street; Metzger Bros., 790 N. Clinton Street; Miss J. Rose, 366 North St.

SOCIAL CLUB DANCES.

As the winter season approaches numerous so-called social clubs organize and hold weekly dances in some hall generally located downtown—to catch the crowd. To those who would attend one of these "receptions" the sight would be startling in the fact that so many young girls can be found there without their parents' consent or a proper escort, thereby allowing an opportunity for young bloods to talk to them as they like, and sometimes starting a soul on its downward course.

Father Fleming of Orange, N. J., had occasion to denounce one of these clubs recently, and none recognize it better than the young men of the Peerless Athletic club, whose ball was a failure, owing to the priest's decree that no Catholic girl should attend it.

The incident is causing a great deal of talk, but even the young men themselves admit that Father Fleming's position is well taken, and that they might as well submit.

The priest does not object to dancing, but he has forbidden any of the young girls of his flock to attend dances given by clubs. The one to be given by the Peerless Athletic club was particularly aimed at when he made the announcement from his pulpit last Sunday. He even went so far as to declare that he would call upon the police to arrest any young girl of his church found there.

The young men were at first inclined to defy him, and the ball Monday night was gay with decorations and music. The committee, numbering five, was on hand early. There were four musicians, and finally three women, but not members of Father Fleming's church, entered the ball. There were just 27 present in all.

Something of a sensation was caused at a meeting of the Society of Medical Jurisprudence in New York the other day by a paper read by Dr. Henry J. Garrigues, a prominent physician. The doctor said in his paper that, in his opinion, many persons in New York and other cities are buried alive annually. This, he says, comes about through the fact that it is frequently left to laymen to say when a person is dead, and that the doctor writes out a certificate when informed by a layman that the patient is dead.

Dr. Garrigues says that there should be a law requiring the physician to make a careful examination and then certify that the patient is dead. The greatest number of mistakes, according to Dr. Garrigues, are made in cases of persons believed to be drowned or shocked to death by electric wires.

The opinion was shared by the other physicians present. There are 1,000 Catholics in Hong Kong, 2,000 of whom are Chinese. The Chinese mass this morning.

Catholic Times, "it was a goodly sight to see old Chinese women as devout as Irish women, the men with their pig-tails, the little altar boys, and, above all, the European priest with a pig-tail." Another correspondent of the same journal observes that "in every insignificant village in the far East there is a Catholic church and priest." There is still plenty of missionary work to be done both at home and abroad, but nobody need be perplexed for an answer when asked which is the universal church. The microscopic sects which arrogate to themselves the title of Catholic, like the three tailors of Tooley street who began their petition with "We, the people of England," are hopelessly lacking in the sense of humor as in many other things.

A good story comes from Chicago: It seems that Archbishop Ireland, when he was in Chicago for the peace jubilee, attended the grand ball of that occasion, along with the other big guns who were in the Windy city. The young women who were present were quick to utilize the opportunity thus presented them of scouring the autographs of the distinguished visitors, and as a consequence, so a Chicago paper says, the dance cards of many damsels showed Monsignor Ireland's name written in his own hand opposite waltzes, two steps and other dances which are not usually considered ecclesiastical accomplishments. It would not be an easy matter, we imagine, to induce the possessors of those cards to part with them.

An exchange says: "Rev. John L. Scudder of Jersey City (Episcopalian) has put four billiard tables in his chapel. Think of St. Paul dropping in on St. Peter for a friendly game after one of his long, tiresome missionary tours. It will now be in order for Rev. Scudder to start a liquid dispensary as a sideline where weary Timothys may take a little wine for their stomach's sake and their often infirmities."

THANKSGIVING

Thanksgiving is the very essence of Catholic worship; and as the practice of it increases our love, so does the neglect of it betoken how little love we have. Nothing is so odious among men as ingratitude, yet it is the daily and hourly portion of Almighty God. The disproportion of thanksgiving to prayer is one of the saddest wonders of the world. It would not be easy to exaggerate the common neglect of this duty. For every million of Paters and Aves which rise up from earth to avert evils, or to ask graces, how many follow after it in thanksgiving? Alas! it is not hard to find the reason of this. Our own interests drive us obviously to prayer; but it is love alone that leads us to give thanks. Our thanksgiving should not be an exercise of devotion practiced now and then. It should be incessant, the voice of a love which is ever living and fresh in our hearts. There was a beautiful tradition among the Jews, that when God created the world, He asked the angels what they thought of this work of His hands. One of them replied that only one thing was wanting to it, namely, that there should be a clear, mighty and harmonious voice, which should fill all the quarters of the world incessantly with its sweet sound, thus day and night to offer thanksgiving to its Maker for His incomparable blessings. It is related that Peter Faber made himself a kind of vicar for every who has had any sort of happiness or success. There was nothing joyous, nothing prosperous, that he saw or heard of, but he at once became its voice of praise and thanksgiving to the Lord. Nay, fair cities, fruitful fields, beautiful olive-grounds, delightful vineyards,—he looked around among them with exulting eyes, and because they could not speak for themselves he spoke for them, and thanked the Lord of all for their beauty. FABER.

TO HAVE A FAIR.

The members of St. John's parish of Spencerport have arranged for a festival which will take place on Wednesday evening, Nov. 23d. A kind invitation is extended to the young people of Rochester to come out and take part in the entertainment. Trains leave on the Falls road at 5.40 and 10.40 p. m.

There are Others Who sell coal, but it's not the famous Lehigh Valley coal. Best in the world, and costs no more. J. M. Reidington, 99 West Main Street, cor. Plymouth Ave. Telephone 390.

ELLIOTT'S CRITICISM ON THE IRISH

WATKINS, N. Y., Nov. 15, '98

Editor of CATHOLIC JOURNAL:

Sir:—A friend of mine has sent me a copy of the Washington Post of Oct. 25th, containing a criticism by one Mr. Elliott of that city on a lecture given by Rev. Dr. J. Stafford on "American Patriotism" and "Race Patriotism" and not the "Wrongs of Ireland" as this man Elliott would term the lecture. I read Father Stafford's address in full, and his critic is far off in the precedence in giving a title to the lecture. Hence, his very limited capacity of making a synopsis of any address on any subject. Moreover, as a forerunner to this criticism (?) he notoriously declared he is a "practical Catholic" (Catholic) and by such declamatory mode would undoubtedly get applause from non-Catholics. Some individuals are ever struck with ambition to become noticed and when they are unable to "get there" by their own personal worth, they strike out by attacking persons far superior to them in every respect. Undoubtedly, Rev. Father Stafford is able, both bodily and mentally, to defend himself, but when he does, it will be with persons of intelligence and worthy of reply;—hence, your correspondent will hear what Mr. Elliott has to say.

Father Stafford said: "Probably one-half of the Revolutionary army were Irish—that is of Irish birth or Irish parentage. Elliott's denial is not even one tenth of that number. If this critic knows anything of the personal history of Joseph Galloway, who was a confidential friend of Franklin and also a delegate to the first continental congress must admit his authority. Yet he gave a cold shoulder to the American cause and returned to England—where Elliott ought to make his "criticisms." Before a parliamentary committee in the English House of Commons on June 16th, 1779, Galloway said: "There were scarcely one-fourth native Americans, about one-half Irish, the other fourth English and Dutch. Major-General Robertson before the same committee replied: "General Lee told me that the rebel army were composed of men from Ireland." George Washington Parke Curtis, Washington's adopted son, said: "Ireland had furnished soldiers in the ratio of one hundred for one of any nation." Young Washington also said, "Let the shamrock be entwined with the laurels of the Revolution," and the truth and justice guiding the pen of history, inscribe on the tables of America's remembrance, "Eternal Gratitude to Irishmen."

The foregoing evidences from such authority, ought to make some of our authors of American history feel the humiliation of having not done their duty in giving the Irish element their just share in the history of these United States. As Mr. Elliott is an English "Catholic," I shall have to give him further English authority for whom he may have respect. The English historian Plowden, says "It is a fact beyond question that most of the early successes of the patriots of America, were owing to the vigorous exertions and powers of the Irish emigrants who bore arms in that cause." Lacky, the historian, declared that "few classes were so largely represented in the American army as Irish emigrants." It may be that your correspondent should have taken a charitable view of Mr. Elliott, as he may be afflicted with that unhappy strain of the mind, a confusion of ideas. Anyway, he is sorrowfully mixed up in the countersign given by Washington. "Put none but Americans on the march." Elliott seems unable to grasp the meaning of that sentence, or countersign—aghe says: "If there had been any number of Irish in the army, or if George Washington had any respect for them he would have given such a countersign." Poor, feeble critic Elliott—thought that the Americans of Washington's time were solely the Anglo-Saxons. It must be he is warmly associated with that small class of individuals in this country who are anxious for an Anglo-Saxon Alliance. Hence, he has a heavy dose of the Anglo mania, and thinks American patriotism is a something of the past—in fact out of fashion. By the way, on what side of the wars of 1776, 1812 and 1861 was the class of Elliotts? In fact, were they ever any lovers of the British Empire on our side? Did it ever come to the knowledge of Mr. Elliott that when the British were driven out of Boston on March 17th, 1776, the commander-in-chief, General Washington, the national feeling of his Irish soldiers by giving "St. Patrick" as the countersign, and naming General Sullivan as Brigadier of the day?

In looking over historical events did this same Elliott ever discover that on Dec. 27, 1783, George Washington was unanimously adopted a member of the Friendly Sons of St. Patrick? From that time on Washington always wore the badge of St. Patrick. If any of the Elliotts had been around that time what a successful criticism George would have got! So now, Mr. Elliott have said "If it were within your power you would send back the Irish to Ireland and forbid them ever to set foot in the United States again." A man destitute of even a semblance of shame, such can be expected. Language and time would be wasted in the role of indignation against this would-be critic. Far better to proceed with historical evidences of the just share the Irish element displayed in American history. It may be our "critic" has never went down the stream of Irish-American history, hence, his extreme ignorance of our race.

To overcome that ignorance I would beg Mr. Elliott to study biographical sketches of the Irish Signers of the Declaration of Independence. Charles Carroll, Signer, Irish American, James Smith, Signer, born in Ireland; George Read, Signer, Irish-American; John Nixon, Signer, Irish-American; Matthew Thornton, Signer, born in Ireland; Thomas Lynch, Signer, Irish American, and others.

On the Fourth of July, 1776, Thomas Jefferson unfolded his great chart of the rights of man. The principles of his Declaration were adopted, and then the rebellion

became a revolution. On that day America sprang into a nation. In face of the foregoing, our critic of Washington, an "English Catholic," would drive the Irish back to Ireland.

The history of the Irish element in the Revolution has yet to be written for our school histories. When it is written, that history will show that the truest and staunchest rebels, and the most devoted friends of liberty that stood side by side with Washington were the Irish. And the English Lord Mountjoy, uttered the truth when he exclaimed in the House of Lords in London: "You lost America by the Irish." Can this one Mr. Elliott of the city of Washington go back on that great sentence delivered by a man of English blood? If not, in what position is he able to sit and himself situated? Undoubtedly alone on the Island of Faithhood.

Hereafter, Mr. Elliott, let the ambition to become a critic never strike you. Its dangerous basis to engage in. The requirements are necessary in that line—honesty and ability. You have neither, so for your own soul's sake get out of the business. Turn your mind to the sincere study of Irish-American history, drop every iota of bias from your mind, and take my word for it, sir, in the end you will declare you have lied like blazes.

THE GOSPELS

GOSPEL: St. Matthew xxiv. 15-35.—At that time Jesus said to His disciples: "When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, he that readeth him understand. Then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take anything out of his house. And he that is in the field, let him not go back to take his coat. And wo to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, in so much as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold, he is in the desert, go ye not out: behold he is in the closets, believe it not. For as lightning cometh out of the East, and appeareth even unto the West, so shall also the coming of the Son of man be. Whosoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass."

What are we to learn from all this?

Considering how all the predictions in regard to Jerusalem were most minutely fulfilled, we understand why Jesus Christ said heaven and earth shall pass away, but that His words shall not pass away. Moreover, let us learn to fear the dreadful punishments of the anger of God, to do penance for our sins, to avoid the occasions of sin, and to prepare ourselves for the day of judgment, of which the Gospel speaks, and which was explained on the first Sunday of Advent.

Weekly Church Calendar.

Sunday, November 20.—Twenty-fifth and last Sunday after Pentecost. St. Felix of Valois, confessor. Epist. 1 Cor. iv. 9-10; Gosp. Luke xii. 32-34; Last Gosp. Matt. xii. 15-35. Monday, 21.—Presentation of the B. V. M. Tuesday, 22.—St. Cecilia, virgin and martyr. Wednesday, 23.—St. Clement, Pope and martyr. Thursday, 24.—St. John of the Cross, confessor. St. Chrysostom, martyr. Friday, 25.—St. Catherine, virgin and martyr. St. Silvester, abbot. Saturday, 26.—St. Peter of Alexandria, bishop and martyr.

We now have in stock auxiliary election notices, arrears, physicians certificates, order books, certificate of illness and other auxiliary supplies. Call and see them.

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TABLE DRESSINGS FOR THANKSGIVING.

A Southern Statesman asserts that many of his constituents have become so accustomed to regular attacks of ague that they are surprised—in fact almost disappointed—if, at a certain hour in the day, they fail to have a malarial "shake."

The thrifty housewives of Rochester and the towns around have annually enjoyed the extra special buying privileges of our Pre-Thanksgiving Table Linen Sale for so long that there would be keen disappointment in many households if this "habitual" happening failed to take place.

So much for habit. But there is to be no disappointment. Rather, there is to be a greater and more helpful sale than ever before. The variety of bargains is large—the prices are lower—and there is in every one of these timely offerings that same good and sterling quality that has ever characterized the Table Napery of "Burke's" Linen Store. The selling these exceptional bargains begins at once.

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| Table Damask.
Turkey Red Damask—58 inches wide—regular 25c—this week 19c a yard.
Bleached Damask—60 inches wide—regularly 39c—this week 25c a yard.
All-Linen Damask—with red border—regularly 45c—limited quantity for 38c a yard.
Bleached All-Linen Damask—70 inches wide—regularly 50c—this week 44c a yard.
Extra Heavy All-Linen Cream Damask—72 inches wide—regularly 59c—this week 50c a yard.
Bleached All-Linen Damask—72 inches wide—regularly 70c—this week 63c a yard.
Bleached Extra Heavy All-Linen Damask—67 inches wide—regularly \$1—this week 85c a yard. | Table Sets.
Cloth and dozen napkins to match—all of bleached, heavy damask—beautifully finished.
Table sets—2x2 yard cloths—cloths and napkins finished with hemmed open work borders—\$4.
Hemstitched Table Sets—2x2 1/2 yard cloths—hand worked borders—\$6.
Hemstitched Table Sets—2x3 yard cloths—hand stitched borders—\$6.50.
Fine German Double Damask Table Sets—hand hemstitched—2x2 1/2 yards—\$10.50.
Fine German Double Damask Table Sets—hand hemstitched—2x3 yards—\$11.50.
Fine German Double Damask Table Sets—hand hemstitched—2x3 1/2 yards—\$18. |
| Tea Cloths.
Fringed Bleached Damask Tea Cloths—45x45 inches—60c.
Bleached Damask Tea Cloths—45x45 inches—open work borders—\$1.
Fine Hemstitched Bleached Damask Tea Cloths—45x45 inches—\$1.35, \$1.75 and \$2.25. | Napkins.
Size 21x21 inches—regularly \$1—this week 85c a dozen.
Size 24x24 inches—extra heavy—regularly \$1.75—this week \$1.50 a dozen.
Size 25x25 inches—extra fine and heavy—regularly \$2.75—this week \$2.39 a dozen. |

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