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THE HOLY ROSARY.

The month of October is especially devoted to the Holy Rosary, and our Holy Father, Leo XIII., has ordered that the Rosary be recited each day during the month. Many beautiful reflections are called forth by the Rosary. Who can repeat the prayers without being impressed with their simplicity, as well as by the depth of their meaning? The Our Father, the prayer laid down by our Lord Himself for us to follow. The first part of the Hail Mary is the salutation of the angel to the Blessed Virgin at the time of the Annunciation. The latter half of the Hail Mary is the outburst, that might be expected from the heart of a person filled with love for the Saviour of mankind. What more natural than that he should pour forth his soul in prayer and supplication to the Blessed Mother of Jesus.

An instance of the benefit of the Rosary may be given: When you sit at the bedside of a near and beloved relative and watch him (or her) slowly passing from this world into eternity, what a comfort it is to raise your eyes, swimming with tears, toward Heaven and say: "Hail Mary, Mother of God, pray for him (or her) at this the hour of death." And when all is over and your loved one is laid away in the silent grave, the words of the same prayer recur to your mind and, coupled with "Thy will be done," calmness comes to your heart and you become more reconciled to the Hand of Providence. Who, then, shall say that the devotion to the Rosary is not a help, a strength, a comfort to the Christian?

It has often been remarked that no matter how hard a man may become, nor to what depths of sin and degradation he may have descended, if he ever were brought up in the Catholic Church, when any danger or calamity threatens, the words of the Hail Mary seem to burst spontaneously from his lips. It seems he might forget all the truths instilled in his youth, but the prayers to Our Lady still linger in his mind, and years spent in vice and sin cannot obliterate it. Though he may be homeless, friendless; though his own mother may long since be sleeping beneath the sod, still he turns instinctively to the Mother of Christ, his Redeemer, and invokes Her aid. Then, who shall say that these prayers to the Blessed Virgin shall not be honored by God, the Father or God the Son? Let all endeavor to recite at least five decades each day during the month of October.

The Church celebrates the feast of the Holy Rosary (to-morrow) the first Sunday of October, and the feast of the Guardian Angel on the second of October.

Forty Hours Adoration. The order of Forty Hours states that the devotions will take place as follows: September 29—Addison, October 1—St. Casimir's, Elmira, October 8—St. Joseph's, Rochester; Dundee, Geneva, St. Alphonsus, Auburn.

ST. VINCENT DE PAUL.

Miss Mildred Partridge, who has recently translated into English the Prince de Broglie's "Saint Vincent de Paul," gives us this charming pen portrait of the saint:

Amongst all these ideal types of human nature, so different, sometimes so unlike in the unity of one common faith and love, St. Vincent de Paul will always remain one of those most in harmony with the French character, and also one of those who will be best understood, most loved and imitated by his compatriots. With his gaiety, his smiling bonhomie, which concealed a subtle intellect and a marvelous perspicacity and steadiness in view, with a comprehension of the new requirements brought about by the changes of time, with that passionate ardor and holy violence concealed under a moderation and gentleness, which in a certain sense only rendered them more salient, that perfect simplicity which nothing could disconcert, that goodness and warmth of heart which were moved by every kind of suffering and longed to alleviate it, finally, that unquenchable enthusiasm in well-doing which remained with him to the end, and under which he strove, not very successfully, to keep out of sight his heroic virtues, his severe austerities, and the observance of humility, so deep as to alarm our weakness, Vincent de Paul is indeed the true son of that old land of France, which has produced so many saints, and what ever men may do, will always remain so deeply Christian."

In a recent sermon at Liverpool, Eng., the bishop of Salford gave some interesting information about the growth of the church in and around Manchester. He said that 649 converts were received into the church in Lancashire in 1841. "Last year 2,245 were received. At the beginning of this century the number of Catholics in the city of Manchester was less than 600, and in Salford only a few scores. At the present day there are between 70,000 and 80,000 Catholics in Manchester and 23,000 in Salford. Within the last twenty-five years we have spent nearly £400,000 in the Salford diocese on our elementary schools alone. During the same period it is estimated that the Catholic population of the diocese has increased by 113,000. During the last two years 2,556 converts have been received into the church."

Says the New World "A golden milestone marking the progress of the Catholic church in Chicago will be the fiftieth anniversary of the foundation of the present parish and the twentieth of the Holy Name Cathedral, the event, which will take place Sunday Oct. 8, will open with solemn pontifical high mass at 10:30 A. M. with the most reverend archbishop as celebrant. The eloquent Bishop Spalding of Peoria will preach the jubilee sermon, and the hierarchy will be well and largely represented.

The new cathedral which Cardinal Vaughan is building, says the Republic, for the archdiocese of Westminster will be, so it is said, the largest ecclesiastical structure in all England. It will surpass in one respect or another the biggest of the Anglican cathedrals, and the cardinal is sparing no expense to make the building as beautiful as it will be big. It is to be hoped that, when it is finished, the Anglicans will not be seized with another "reforming" fit and be tempted to steal the Westminster cathedral as their fathers in the faith stole the Catholic churches three centuries ago.

Speaking last Sunday from the pulpit of St. Paul's Church Boston Right Rev. J. S. Johnson, D. D. a Protestant missionary, bishop hailing from western Texas, said: "The intellectual education is only partial education, and, at least in my section the public schools are Godless. We no longer have any religious education in this country except twenty minutes a week in Sunday-school, where nice young ladies, who know little about it themselves instruct the children in the Bible. The churches, with the exception of the Roman Church, have lost control of the laboring classes; the young men no longer go to church, and the congregations are composed of women and children, with a few old men."

Bishop Tierney, assisted by several diocesan clergy, laid the corner-stone of a new \$75,000 granite church, to be dedicated under the title of the Assumption, at Westport, Ct., last Sunday week.

According to the report of the Foreign Missions 72,000 converts from heathendom were baptized into the Church during 1898.

CATHOLIC TRUTH SOCIETIES.

EDITOR CATHOLIC JOURNAL:

Undoubtedly, it was with more than ordinary interest the readers of THE CATHOLIC JOURNAL read in its issue of last week the very able letter of Rev. Dr. William F. McGinnis to the President of these United States against the practice of church desecration by "our American soldiers" in the Philippine Islands. [Not so far away but what the Rev. Dr. could keep his eagle eye, as it were, on matters that could not afford the stand of the light of day!] Not only did Rev. Dr. McGinnis make known his position as President of the Metropolitan Truth Society, but gave strong evidence of also being a very active member of the same society of Catholic individuals whose pleasure and duty it is to make known the Truth, and on all occasions to defend it! Hence, it is, the subject of Catholic Truth Societies is brought forward for consideration, as we have already seen the many good results that justify their existence. Had it not been for the above named society and its very able president, I doubt if we would have had an immediate public protestation against the wrong doing toward our Catholic brethren in the Philippines.

Tolerance of injustice to us Catholics, or should be, a matter of the past. On all occasions we should make known our lawful rights and be able to defend them in the true course of equity. To remain dormant and indifferent to such matters as pertain to our Holy Religion is the conduct not befitting the true and ardent Catholic.

Would to God every city in the Union had a Catholic Truth Society, and then our young women and young men would be able to define their position in religious matters. What have become of all those Catholic graduates from universities, colleges and high schools during the past decade of years? We very seldom hear from any of them on a religious question when brought forward by non Catholics. Is it because they are wanting in the ability in that direction? If so, it is to their eternal disgrace. If not, is it possible we have to impute to them the hellish and worldly "policy" of remaining "mute" when the subject of our Holy Mother, the Church, is brought into question? We hope not. What apparently is the ailment is a want of activity and a live interest in one's faith.

On that subject, he it said to the credit of the Catholics of England, they are steadfast and loyal in these latter days. Hence, it is, we so often hear of prominent individuals in that country embracing the Catholic truth. His Eminence Cardinal Vaughan gave, not many days ago, a very able address before the Catholic Truth Society in its annual conference in Stockport, England. The object of the society in that country is not only to give the truth of the Catholic doctrine, but to tell of the grandeur of England socially before Henry the VIII.'s time. One of the Cardinal's descriptions is well worthy of reprint in the JOURNAL's readers. He says: "The lamentable state of the masses of the poor is largely consequent upon the vices of the upper classes in the past. It is the natural result of utilitarian philosophy and of the inordinate growth of selfish individualism which was substituted in the sixteenth century for the old Catholic policy. The fate of the poor has always been bound up with that of the Catholic Church; as we have seen it Italy in the nineteenth century, so it was in England in the sixteenth. The suppression of the monasteries and guilds, the transference of their lands and of the great commons of England to the rich created a lack of land and beggared the poor. Without ties to bind the people to the land they have been driven, especially of late years, in ever-increasing multitudes, to the towns, where they have herded apart from the better classes, forming an atmosphere and society marked on the one hand by an absence of all the elevating influences of wealth, education and refinement, and on the other by the depressing presence of an almost dead level of poverty, ignorance and squalor. They are not owners either of the scraps of land on which they live or of the tenements which cover them, but are rack-rented by agents of absentee landlords who know less of them than Dives knew of Lazarus. Millions of human creatures are housed worse than the cattle and horses of many a lord or squire."

By the way, it can be said His Eminence is a thorough Englishman and not afraid to tell the truth and shame the devil! I doubt if he takes any stock in his town's poet's effusion, Kingling's "White Man's Burden," Watkins, N. Y. H. O. C.

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THE GOSPELS.

GOSPEL—Nineteenth Sunday after Pentecost.

At that time, Jesus spoke to the chief priests and Pharisees in parables, saying: "The kingdom of Heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fattings are killed and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find call to the marriage. And his servants, going forth into the highways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how earnest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall he weeping and gnashing of teeth. For many are called, but few are chosen."

What was the object of this parable? It was to warn the Jews of the danger and of the fatal consequences of their obstinacy in refusing to recognize in Him that Messiah Who came to call them in the name of His Eternal Father to partake of the kingdom of Heaven.

Weekly Church Calendar Sunday, October 1—Nineteenth Sunday after Pentecost. St. Matt. xxi. 1-14. Feast of the Holy Rosary. Monday, 2—Holy Guardian Angels. Tuesday, 3—St. Dionysius, bishop and martyr. Wednesday, 4—St. Francis of Assisi, confessor. Thursday, 5—St. Placidia, martyr. Friday, 6—St. Bruno, confessor. Saturday, 7—St. Mark, pope and confessor. Feast of the Holy Rosary.

[FOR THE CATHOLIC JOURNAL.] 'Tis the eve of the feast of our Mother, The feast of the Rosary dear, And all Her faithful children Will gather from far and near, To dwell on those mysteries joyful, That brought such peace to her heart When the thought and presence of Jesus In Her life filled such a great part. And then to think on her sorrow, When Jesus left her abode, And began his public career, That ended on Calvary's road, To think of the cross and the nailing, And the wound of His Sacred Heart, When the thought of the suffering of Jesus In Her life filled such a great part. Ne'er will we forget the glory That after His death was given, In His glorious resurrection, And Ascension into Heaven, And the blessed death of our Mother, Mary, spouse of heart, And Her Home, where the presence of Jesus Forever will fill such a part. S. R. Q.

Anniversary of Consecration of Archbishop Duhamel, Ottawa, Canada. Welcome the end of twenty-five years, And spent in love of labor and grace! As Bishop alone you served that time With results of merit as we trace. To know your salutary strife began In years of priestly sacrifice. Thrice welcome the crown of joy and peace, As this your glorious feast doth bring, To commemorate the time well served As faithful shepherd in the Lord. Palfry are the rewards of earth, When compared with Heavenly joy That crowns the work of the man of God. Long life, dear Bishop, true guide and friend, On your journey the radiance be: Our constant prayer to the God of Love Is for your golden jubilee! H. O. C.

Low Rates to Chicago and Return. On the occasion of the Fall Festival and dedication of government building, the Nickel Plate road will sell excursion tickets from Buffalo to Chicago and return, at the very low rate of \$12.00. Tickets are good going October 2d to 10th inclusive, and good returning until October 14th, inclusive. The Nickel Plate road is the short line between Buffalo and Chicago, and the fast express trains which leave Buffalo every morning, noon and midnight, are made up of elegant day coaches and sleeping cars, land passengers in the Van Buren Street Union Station, right in the heart of Chicago. The dining cars and meal stations are owned and operated by the company and serve the best of meals at reasonable rates. For information, call on your nearest ticket agent, or write F. J. Moore, General Agent, Nickel Plate road, 291 Main street, Buffalo, N. Y.

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Eiderdown Coats are in 22 to 26 inch sizes. Coats of heavier cloths are made in the 24 to 30 inch sizes. Colored eiderdown Coats from \$1 to \$6.25. White eiderdown Coats from \$1.75 to \$9.50. Red and black boucle Coats with red collar trimmed with black braid, \$3.25.

Coat of ladies' cloth with double circular collar trimmed with white braid, \$4. Coat of ladies' cloth, with circular collar having wide ruffle and trimmed with fancy white braiding, \$5. Boys' boucle Coat, broad sailor collar trimmed with satin folds and applique work, leather belt, \$7.50.

Coat of broadcloth with scalloped collar trimmed with six rows of fancy braid, and having braided silk yoke trimmed with beaver fur, \$8. Finer Coats in broadcloths, beavers and kerseys at prices up to \$15.

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