

The Catholic Journal

The Only Catholic Newspaper Published in the Diocese.

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POLITICAL CATHOLICS

By the way, where did all the Irish politicians come from in the last few weeks, says an able exchange, and it follows the query with able remarks that will apply very well to other cities. 'Every office has got at least three or four Irish candidates running for it, and all of them expecting to be elected on the same strength. To run for office is, of course, every citizen's privilege; but we question the policy of so many Irishmen running for these offices, especially as we notice that most of them are periodical runners, and not a few are always in the "also ran" class. They all expect to be sent in by the same class of voters—the Catholic voters—and yet there are very few of them who reflect credit on the Catholics when they do get an office. At this season always the Irish professional politician is a fervent Catholic—in outer appearances. He goes to church regularly and afterwards to the saloon. He will tell you he is a good practical Catholic, and our enemies judge us by his caliber. He is never seen at church except before election time, and he never approaches the sacrament of Eucharist. After election he "backslides" and lays dormant for two years, when he "gets religion" once more and poses as a good Catholic. In the true sense of the word, he is not a Catholic. True, he may have been baptised once, but two often the extent of his religion ends there. We quarrel at the Porto Rican for his lack of religion, because pen pictures have been drawn of him which show that he only truly enters the Catholic church three times in his existence—when he is baptised, when he is to be married, and when he is dead; and yet there are many so-called Catholics here in this city whom that description would suit exactly and by whom the majority of our people are judged. They are numerous and they are to be found chiefly among the politicians. They ask your votes as Catholics, and claim to be the representatives of the Catholics. No wonder we are sneered at by our enemies. Relegate the political Catholic to his proper sphere at the coming election. He is numerous and he is aggressive, and he deserves to be quelled. We have plenty of good Catholics here who can fill a public office with justice and probity. There are some of them before you now, and if you must vote as a Catholic voter, vote for a man who won't be a discredit to your faith. The Boers are very binding to the English soldiers.

BISHOP POTTER'S ENVOY.

Mr. Peyton, secretary of the (Episcopal) Brotherhood of St. Andrew, who was sent to the Philippines by (Episcopal) Bishop Potter, has just returned and is indulging in some interesting talk about conditions in Luzon. He is anything but complimentary in his pronouncements about the character and conduct of the American troops.

He says that, when our soldiers landed there was only a saloon or two in Manila; now there are 430, or more, and Manila is a hell-hole. The Tagals he declares to be the most moral and religious people he ever saw or ever heard of. He says that the outbreaks of 1892 and 1896 were directed not against "Romanism" but against the regime of the friars.

Mr. Peyton helped to start an Episcopal mission at Manila, but he arrived at the conclusion that just now Protestantism has no chance at all there. Evangelical meetings are not needed and will not be needed for many years to come. Very interesting is his suggestion that "patient educational work should be undertaken and upon Christian foundations." Ah! schooling is the thing. To evangelize the grown-up Tagals is impossible. The only chance for Protestant effort is to gather in the children. We wonder whether, twenty-five years hence, when the Tagals shall have had a fair trial of "American Christianity" they will be as moral and as religious as they are to-day. The Visitor

CHURCH OF THE POOR

In the magnificent address of the Cardinal-Archbishop Vaughan at Stockport a few days ago his Eminence remarked "the fate of the poor had always been bound up with that of the Catholic Church. As we have seen it in the nineteenth century, so was it in England in the sixteenth. The suppression of the monasteries and the Guilds, the transference of their lands and of the great commons of England to the rich created a lackland and beggared poor."

These words of his Eminence, and his remarks on the mediaeval teaching about the duties of wealth, have produced unfavorable comment on the part of several influential secular newspapers. Would England be any better they ask, if the old Church and her monastic system came back? And they point in fact to security to the Catholic countries of Europe and inquire how much better is the condition of the poor there to-day. But the contrast—even granting, and we do not, that the poor are as badly off there as here, is not fair. So far as there is a contrast—it but bears out the Cardinal's thesis. For who does not know that the Church on the Continent has been as thoroughly robbed as she was in our country three centuries ago? There is misery and degradation in Europe precisely because European statesmen have persecuted and despoiled the very nursing mother of that civilization which is their proudest boast. Give her back her rights, let her have her own way again, and the tepee of the wandering Ojibway Indian on the prairie would not long be preferable to the dwelling of the settled European in the slums of our great cities.

It would be very easy to prove that Jews are better treated in Catholic France to-day than they sometimes are in this country, with all its condemnations of France because of the Rennes verdict. There are no French hotels, for instance, which slam the doors in the faces of Hebrews in the way certain American ones have done and still do. France gave civil and political rights to the Jews before this country or England did; and the Jewish religion stands on the same footing in France as the national Church. It is recognized and supported by the state.

The late William J. Burns, of Pittsburg, Pa., who was manager of the Pittsburg, Crofton and Mansfield Street Railway Company, left kooky portions of his million-dollar estate to charity. Among the bequests in his will were the following: To St. Paul's Orphan Asylum of Pittsburg, \$10,000; Mercy Hospital, \$10,000; Little Sisters of the Poor, \$5,000; Sister of the Good Shepherd, Troy Hill, Allegheny, \$5,000; St. Paul's Cathedral for masses for himself and family, \$70,000; lot in Calvary cemetery and vault for himself and family and father and mother, \$15,000. Mr. Burns leaves in a codicil under date of June 14, 1899, \$10,000 to Sister Bertha, and suggests that she use the money for the benefit of the Asheville convent, or in any other manner she may see fit.

Thomas A. Cella, the Methodist A. P. A. lecturer against Catholicity, whose conversion we reported recently, received the light from a sermon delivered in a Catholic church in St. Joseph, Mich. He strayed into the church during divine service, and while he went in to scoff he stayed to repent of his sin.

OUR BROTHERLY LOVE

EDITOR CATHOLIC JOURNAL:

Your correspondent would prefer to dwell on Catholic matters for THE JOURNAL; but, as the "daily press" still keeps the subjects of the Philippine and Boer questions current before the people, I presume it is just as proper to make defense for those far-off and inoffensive people. Otherwise, the "policy" editorial leaders—in love with "expansion" and "imperialism"—would soon "glee" in the acquisition of the whole field to themselves. As it is, many of them present the brazen front of being in the majority, and being so closely affiliated with the "Destiny!" In clearer terms they would like to tell the public—that the will of God is being wrought in our present war on the Philippines and that the grace of the Almighty is on the side of "John Bull"—in his nefarious conduct towards the weak and inoffensive inhabitants of the South Africa Republic. Such persistency in hypocrisy is sufficient to cause one to exclaim in the ordinary word of the honest Irishman—"O, boys, 'O, boys!" In fact, when I go back in imagination to the times in the history of the Savior of Mankind, I can't help recalling the incident when He permitted His Holy Angels to take in hand those whips which He dispersed the multitude of hypocrites who attempted to associate themselves with that of His Divine Will. In certain quarters the criticism has come forth weighing on the action of His Eminence Cardinal Gibbons, in his presence with President McKinley on the steps of the Washington Capitol during the recent Dewey reception in that city. The matter can be explained this wise—After an urgent invitation extended His Eminence gave his presence as an evidence of his and our respect to the head of this nation; which was just and proper. Had he not accepted, the verdict of many individuals would have been in the cry of "prejudice and bigotry." Like action in the person of Archbishop Ireland was justified in his presence in the Presidential party in Chicago. The presence of those two great dignitaries on the recent occasions, is no signification of their "Amen" to the full doings of our present administration. Hence, there is no room for snap judgment of the conduct of Cardinal Gibbons and Archbishop Ireland but that they did their duty under present circumstances. What may have been the "motive" of the political leaders in the invitations referred to, is a small concern to those two great men. Whether it was to "make good" the outrages on sacred things in the Philippines, is a question to be weighed slowly.

How, or why it is, men professing themselves Christians, can proclaim policies or political doctrines contrary to the grand logical truths of the constitution of these United States, is a mystery to the writer. Furthermore, how some individuals who claim themselves true Americans, and yet declare "we" have outgrown that same constitution, is a matter that needs the "search-light" of the sun, moon and stars to show the justification, if any, in their conduct. How some Christians, who exalt in a high degree the "brotherly love doctrine," and yet would drive down at the cannon's mouth, the "Bible-lessons" into the gossels of the poor Philippines, is the conduct befitting the wildman! When Christ was upon earth, did he ever attempt to introduce His Holy Doctrines at the club end of the stick? Wherefore, the motive of shooting in the gospel which already has been planted in the Philippines for the past four hundred years, and has fruited many hundred fold. Yet, in the face of all this, many of our administration organs delight in deceiving their readers with the belief that the Philippines are like a pack of "wild Indians," and need the "Bible very badly!" If there is any one line of conduct that causes those Philippines to laugh heartily it is the policy of the Bible worshippers.

Another disgusting feature presented is, certain editors and church goers too—trying to stifle the life and just cause of the poor weak Boers. In fact, doing everything in their power to smash the many Republican forms of government of that generous people. Ye editors, look into the back numbers of your journals, a few years ago, and what has become of all that talk of sympathy exercised toward the Boers! Have those good people changed in character and worth since that time? Not at all! Like the leopard with his unchangeable spots, the Boers still retain their splendid characteristics. As it is claimed—all true Americans love liberty and true patriotism—the same is centered in the South-African Republic, and it is truly deserving of our sympathy. Think of a Rochester editor in his paper of last week with a God-speed to the red-coats, of England in their annihilation of the Boers republic! What had he and his paper to say a few years ago in behalf of those same people? What has caused the rapid "turn over" of his journal and himself? If consistency is a jewel, they

are few and far between of such jewels in the ranks of "expansion and imperialism." When the advocates of these two late fads, hear speeches, sayings and quotations from the fathers of the American government, they wrinkle up with indignation and then assume the order of the "Sir oracles" as much as to say that they and they only, built up this great nation! By the way they are not short of calling Washington, Jefferson, Jackson, Lincoln and Blaine old-time foggies—aye, out of date! Do not those same "Sir oracles" know that the supreme court has decided that there is "no power given by the constitution to the Federal Government to establish or maintain colonies bordering on the United States, or at a distance to be ruled and governed at its own pleasure, nor to enlarge its territorial limits in any way except by the admission of new states. To acquire territory and govern it by congress as it sees fit, would be dangerous to the liberties of the people." Ah, but me thinks I hear the expansionists exclaim:—"Away with the decisions of the supreme court!" Now, then, to the admirers of expansion and the advocates of imperialism, I would say—by what right, Divine, legal or otherwise to enter on the subjugation of the Philippines? If Spain was a robber of those islands and had no just claim on them; what was our conduct in paying twenty millions for them? Why make a deal with a robber?—that's if Spain was a robber nation. When three-fourths or one half of the inhabitants of a nation or group of islands don't want our system of government, pray where is the justice in trying to subjugate those same people?

When our war with Spain was in existence, Dewey's proper place was in and around Manila; but when peace was proclaimed, our right ceased in that locality. I'm no lawyer nor judge of equity and its complex terms; but I admire common sense as well as common law. Hence to discuss this matter of the Philippines, should be on the stand of justice. Is the presence of our navy and troops in those islands pleasing to God, and is our power in sustaining them there actuated from true principles of a Christian; or are we drunk with the passion for wealth, power grabbing of territories with its inhabitants without their consent and leaving God out of the matter entirely? Whenever the American flag is raised over a certain action and the same is discovered to be unjust, then it is honorable duty to haul it down. It must be remembered that nations like individuals sometimes make mistakes, and he is the honest man and that the true nation not too proud to acknowledge the same. "We" are not yet conscientiously right on the Philippine question; nor justified in our cold shoulder to our sister republic—the Boers. Watkins, N. Y. H. O. C.

THE GOSPELS

GOSPEL—Twenty-second Sunday after Pentecost.—St. Matthew xxii. 15-21. At that time: "The Pharisees going, consulted among themselves how to ensnare Jesus in His speech. And they sent to Him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man: for Thou dost not regard the person of men. Tell us therefore what dost Thou think, is it lawful to give tribute to Caesar or not? But Jesus, knowing their wickedness, said: Why do you tempt Me ye hypocrites? Show me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him, Caesar's. Then He saith to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.

We are to learn from this Gospel in the first place not to try to deceive our neighbor by feigned praise and adulation. We are taught not to put our trust in the praises of men. We are not to give our opinion too rashly; not to offend the opinion of others and enforce our own; and lastly, we are taught to show ourselves obedient subjects of God.

FORTY HOURS ADOARATION.

The order of Forty Hours states that the devotions will take place as follows: October 22.—Livonia, Northville and Charlotte.

Weekly Church Calendar.

Sunday, October 22—Twenty-second Sunday after Pentecost.—St. Matt. xxii. 15-21.—St. Mello, bishop, confessor, Monday, 23—St. John Capistran, confessor. Tuesday, 24—St. Raphael, archangel. Wednesday, 25—SS. Crispin & Crispinian. Thursday, 26—St. Evaristus, pope, martyr. Friday, 27—St. Frumentius, bishop, confessor. Saturday, 28—SS. Simon and Jude, apostles.

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- 22 inch Near Seal, coat back, reefer dip front; lined with excellent quality brown satin, \$42.50
- 26 inch Baltic Seal Jacket, 22 inch Electric Seal Jacket, Astrakan collar and lapels and trimming down front; lined with good quality brown satin, \$28 00
- 22 inch Electric Seal Jacket, with Persian lamb collar, cuffs, lapels and trimming down front; lined with excellent quality of brown satin lining, \$45.00
- 24 inch Baltic Seal Jacket, French chinchilla collar, lapels and trimming down front; lined with good quality brown satin, \$29.00
- 25 inch Electric Seal Jacket, Persian lamb collar, lapels and trimmings down front; excellent quality brown satin lining, \$45.00
- 22 inch Electric Seal Jacket, coat back, reefer front; lined with excellent quality brown satin, \$29 50
- 29 inch Near Seal Jacket, coat back, reefer front, Persian lamb collar, lapels and trimmings down front; finest brown satin lining, special value, at, \$50.00
- 26 inch Electric Seal Jacket, tight fitting back, reefer front, lined with excellent quality brown satin, \$33 00
- 29 inch Near Seal Jacket, coat back, reefer front, fine mink collar, lapels and trimming down front; best quality brown satin lining, \$62.50
- 24 inch Near Silk Jacket, coat back, reefer front, straight bottom; lined with extra quality brown satin, \$42.50

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 - Natural Wool, heavy winter weight.
 - White Merino, heavy winter weight.
 - Wool, Fleece Lined (blue mixed.)
 - Wool, Fleece Lined (brown mixed.)
 - White Wool, light winter weight.
- At 75c a garment.
 - Norfolk and Newbrunswick (natural)
 - Silk Fleece (ecru).
 - Scarlet All Wool (single or double breasted.)
 - White Wool.
 - Wool, Fleece Lined.
 - Heavy Ecu Ribbed Balbriggan.
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