

# The Catholic Journal

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## THE SUFFERING SOULS.

"It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."—2 Mach. xii. 46.

The month of November is dedicated to the suffering souls in Purgatory, and it is a fitting selection. The bleak autumn winds seem to echo the wail of a suffering soul; the lowering skies indicative of suffering and sorrow; the leafless trees, a reminder that all our joys and pleasures must come to an end; the withered grass, tells us, that try as we will, we cannot escape the dread reaper, Death, with his ever-ready scythe—all serve to keep before our minds the fact that as autumn follows summer so death will surely follow.

When we reflect that we too must die, can we escape a thought of those souls who have left this world and are now in the middle state awaiting their release? We know that when we depart this life, unless we are condemned to eternal darkness, we will enter that middle state, and the length of our stay will depend in a great measure on the interest shown in our future by those who are left behind. If they are careless and neglectful of what they owed us while in life; if they neglect to say a prayer for us or have masses said for the repose of our souls, or in any other manner to aid us in paying the penalty our sins have entailed, God's mercy alone will determine the length of our stay in Purgatory.

Should we not then look ahead, as does the prudent business man, and, as it were, store up treasures for future need? If we say prayers and have masses said for the suffering souls they will never forget us, and God alone can see the inestimable benefits that will accrue to us in years to come. It is not unlikely, either, that benefits will accrue in this life if we remember the poor souls.

During the month of November, at least, we should daily say prayers for the souls in Purgatory. If there are no relatives of your own gone before, say prayers for the unknown dead, and in eternity you will reap your reward.

## ELECTION.

Next Tuesday will be election and most people will be glad that the contest will be then over. The issues upon which the campaign has been fought are many and varied and they have not been honestly presented in all instances. Class sectionalism has been appealed to. Coercion or intimidation has been resorted to and liars have been numerous. Speakers on both sides have represented that the country would be bankrupt and its citizens impoverished if their party were unsuccessful. Such conduct is shameful. It is not to Almighty God that we should give thanks for our prosperity or other favors? No man or party of men can bankrupt this nation, and as for improvement the Supreme Being the Ruler of Heaven and earth is the only One who can cause bountiful crops or failures. Therefore, go to the polls and vote as your conscience dictates and as you feel the interests of the whole people will be best.

Today Roosevelt, Mark Hanna and Dr. Depey will probably leave for the States after election day, even

## A CELIBATE CLERGY.

There is an admirable article in the current number of the American Catholic Quarterly Review under the caption, "The Catholic Church in Its Relation to Material Progress." The celibacy of the Latin clergy comes under consideration, and as this is a matter much thought of and made the subject of many discussions, especially by non-Catholics, the argument advanced in this article will bear reproduction in these columns, says The Pittsburg Catholic. It will be equally interesting and instructive to our readers. In treating this disciplinary law, says the learned writer, it should be borne in mind that every law and enactment of the Catholic Church has its pros and cons, its drawbacks as well as its advantages. The celibacy of the Catholic clergy is a purely ecclesiastical institution. It was not ordained by Our Lord or His Apostles. It is not universal in the Catholic Church, the priests of the Uniate Greek Church are allowed to marry. The Pope forbade the marriage of the Latin clergy, and the Pope could, if he pleased, permit priests to marry.

When we come to weigh the arguments on both sides, we shall find that there is a great deal to be said in favor of their being married. God has said that "It is not good for man to be alone." The celibate is exposed to many temptations and dangers, from which the married are comparatively free. He is exposed to the danger of selfishness and of self-centralization, which is practically impossible for one who has a wife and children to think of as well as himself. The paternal instinct which becomes strong in a man as life advances and the natural affections, the outflow, of which has a great influence in softening character, lack the opportunity of coming into full play. A celibate, living by himself, is prone to a painful sense of loneliness, especially if, as is often the case with a Catholic priest, he is stationed in some country place, where society of his equal he has none. Add to this that a clergyman's wife is often quite invaluable in her husband's parish. She is almost a nurse, adviser, and distinct visitor, all in one, and exercises a moral influence in all the country round, to say nothing of the social and material benefits that she is able to bestow. Yet with full consciousness of all this, the Church has decreed the celibacy of her clergy, and every fair-minded man, who has had a sufficient opportunity of comparing the two systems in their practical working, is compelled to confess the superiority of the work done by a celibate clergy, especially in the mission field. A married clergy, taken as a body, sink to a lower spiritual level. St. Paul has settled the question once for all.

For these reasons, says the writer, the Rev. R. F. Clarke, S. J., of Oxford, England, whose untimely death was chronicled last week, the Catholic Church, with a full cognizance of both sides of the question, has wisely decreed that there is an enormous balance of advantage in favor of a celibate clergy.

There is a God who judges political cheating as well as any other kind. The Catholic Telegraph reminds its readers: "While the general impression prevails that morality is out of place in politics, it may be timely to remark that He, without Whose knowledge not even a sparrow falls, sees also the citizen who prostitutes his manhood by selling his vote for a consideration of money, place or favor of any kind."

Rt. Rev. Bishop Maes, of Covington, Ky., has made it an obligation for his priests to read twice a year to their congregations the rules made by the last Plenary Council of Baltimore about amusements. He also forbids Catholic societies, which have broken these rules or otherwise disregarded Sunday observances, to take any part in Catholic celebrations or parades of any kind. The order of the Bishop may seem strict, but it is just. There is no use of having laws if they are not to be obeyed, and certainly none should be more Catholic than those who by binding themselves to the obligations of a society approved by the Church authorities, thus emphasize their Catholicity and bring it into greater prominence.—Church Progress.

The Catholic Transcript has an article on "Disgraceful Campaigning" which contains some truly truth. The United States is not the only country where the heat of politics makes men forget to hold themselves above the controversial tactics of the stunts. There are many people in this country, among the adherents of both of the great parties, who forget too often that abuse is not argument and that it is open to the celebrated objections taken by Artemus Ward to swearing: "In the first place, it's wicked, and in the second, it ain't funny."

## FIVE MINUTE SERMON.

SHORT INSTRUCTIONS ON THE GOPEL BY A REVEREND FATHER.

Twenty-second Sunday after Pentecost.

"Render therefore to Caesar the things that are Caesar's and to God the things that are God's"—Gospel of the Day.

To day's gospel tells how the Pharisees tried to ensnare Jesus in His speech. The question was this: Is it lawful for the Jews to pay tribute to Caesar? To this the Hebrews were very much opposed, because a great part of them submitted unwillingly to the law imposing the tribute; and still more, following the teachings of a certain Gaulonite, were of the opinion that it was not lawful for the Hebrew nation to pay tribute to the Gentiles, and that to do so was for them a sin.

If Jesus Christ declared it to be lawful to pay tribute to the Romans He would have made himself odious to the Jews, and most odious to the followers of the Gaulonite, the leader of those zealots who afterward caused so much misery to unfortunate Jerusalem. And if, on the contrary, He declared it unlawful to pay the tribute, He would have provoked the anger and invited the vengeance of Caesar, and the enmity and persecution of Herod, a great partisan of the emperor. He therefore said to them "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

The reproof which our Divine Master gave them arose not from anger or a spirit of revenge; it was rather an act of charity, because in doing this He showed Himself a scrutinizer of the mind and heart, and gave them an occasion of enlightenment, repentance, and salvation, if they had reflected and profited by it. A superior should not withhold a reproof from him who does wrong when it may prove beneficial to the wrong-doer or to those who are present.

Therefore we should learn in the first place not to try to deceive our neighbors by feigned praise and adulation, as in our day is done by many. We should not put our trust in the praises of men and we should not give our opinion too rashly; not to offend the opinions of others and enforce our own; and lastly we should show ourselves obedient subjects of authority and sincere worshippers of our God.

Weekly Church Calendar  
Sunday, November 4.—Gosp. St. Matt. xxii. 15-21.—Twenty-second Sunday after Pentecost.—St. Charles Borromeo, archbishop, confessor.  
Monday, 5.—St. Zachary.  
Tuesday, 6.—St. Leonard, hermit.  
Wednesday, 7.—St. Willibrord, bishop, confessor.  
Thursday, 8.—St. Godfrey, bishop, confessor.  
Friday, 9.—St. Theodore Tyro, martyr.  
Saturday, 10.—St. Andrew Avellino, confessor.

## BAN ON WOODMEN

Kansas Bishop Includes Maccabees in Sweeping Order.

Bishop Fink of the diocese of Leavenworth, Kan., created a sensation in religious and lodge circles in the state by placing the ban on the Modern Woodmen and Maccabees, and forbidding all Catholics joining these secret orders.

Bishop Fink believes that practical and faithful Catholics are not allowed to join these societies and are not allowed to remain in them after becoming members. On this account he holds that belonging to these orders tends to injure the Church.

The following is the order which he has sent to all the deans of the diocese: "Very Rev. Dear Father—Please make known to the priests of your deanery that the Right Rev. Bishop on examination has found that the society of the Modern Woodmen and Maccabees are, in his opinion, societies which no practical Catholic is allowed to join or remain a member thereof. He desires the priests of his diocese to keep the faithful in their charge from entering them.

The Maccabees had already been put under the ban in several dioceses.

## LOUGHNEY—PRESTON.

Clara May Preston, daughter of Mrs. Margaret Preston, of Charlotte, and John Thomas Loughney, of Rochester, were united in marriage at 10 o'clock Tuesday morning at Holy Cross Catholic church in Charlotte by Rev. William Payne, pastor of the church. There were many invited guests.

Joseph Sweeney, an uncle, gave the bride away. The best man was James Love of Rochester. The ushers were Dr. J. H. Sullivan of Charlotte and Edward Poinan of Rochester. Miss Stella Ormston was maid of honor and Misses Mary Heffernan of Oil City, Pa., and Mary Dwyer were bridesmaids. The bride wore white mousseline de soie over white taffeta and carried a prayer book.

A reception was given later at the residence of the bride's mother on the Boulevard and at 2.30 p. m. the bride and groom left for Rochester, where they boarded a train for a wedding trip.

## COOK OPERA HOUSE.

In the multiplicity of good things on the Cook Opera house programme for the current week, the principle potent factors are many which include nearly everything in high-class vaudeville novelties, and the quality and quantity are truly surprisingly, consisting of a series of unusually great acts and new to Rochester. The merry-makers are as follows: Cushman, Holcombe and Curtis will present their imitable comedietta entitled "The New Teacher" in which they introduce scenes in a rural schoolroom that has done yeoman service in and out of vaudeville. John Wilson and Bertha Waring, fresh from England where they have been for the past two years, lately returned to America for twenty weeks are among the magnets on the week's bill and will produce their favorite farcical frivolities, same as they did when with Rice's "Little Christopher" Co. The next big feature acts is the famous Eddy Family, Europe's foremost acrobats, in an entirely new, startling, daring, acrobatic performance. This great family is fresh from its flattering foreign successes. This celebrated family, six in number, perform there beautiful feats attired in full evening dress. The ladies in open bodices, full long skirts and long gauntlets; the gentlemen in plain, black, swallow tail coats, opera hats, and patent leathers. Manager Moore says, "He has often heretofore presented famous troupes of acrobats, but I assure the public that the Eddy's are without doubt the greatest I ever engaged and truly the foremost artists in acrobatic world. The well-known musician, Signor Emile Chevriol will render some choice selection on the violin and introduce several novelties of trick and solo playing. Patey and Sadie Brannigan, Irish comedy dancing skit, refined, neat and exclusively novel. William Cahill Davies, the noted song writer, is sufficient to attract the interest of hundreds. Davies is better known as the composer. He says he has something new in story and song which will be an innovation in Rochester. Conway and Leiland, the monarch monoped comedians and acrobats, late of Harry Williams' own company, will have plenty of stunts to offer. Harry Linton and Leile McIntyre, have a laughing playlet termed "A Doctor's Patience," and are credited with much skill as entertainers. The favorite opera singer, Miss Emma Carus, has been engaged and will be one of the chief attractions. Prof. Monk's Merry melodies and brightest musical gems conclude a big entertainment. Two performances daily. Matinee and evening. Next Tuesday evening, Nov. 6th, elections returns will be received and read from the theater stage until midnight. Secure your tickets in advance. No extra charge.

St. Michael's church at Lyons, N. Y., was the scene of an impressive service at 10.30 o'clock Tuesday morning, when Miss Isabella Angela Murphy, daughter of Joseph Murphy, of Geneva street Lyons, was married to P. J. Burke of Rochester. The ceremony was performed by the Rev. D. W. Kavanaugh.

After the ceremony the wedding party went to the home of the bride's father, where a wedding breakfast was served. Later the happy couple departed on the noon train for New York and other Eastern cities. Upon their return they will make their home in Rochester.

The Baker Theatre.  
"Through the Breakers" will be at the Baker theater the first three days of next week. On Tuesday night the election returns will be read from the Baker stage.

Eduard Straus is attracting great audiences wherever he goes, and his programmes are encored over and over again. He and his famous Vienna orchestra will be heard at the Baker theater on Saturday, November 10th, in two concerts, afternoon and evening.

A most popular programme is announced to be given by the Fifty-fourth Regiment band at the Baker theater on next Sunday night. The soloists engaged include Miss Gertrude McNeerney, soprano; Master Harold Frank, violinist, and Miss Esther Kraft in dramatic recitations.

"A Young Wife," one the successes of last season, will be presented at the Baker theater on Thursday and Friday of next week, with daily matinees.

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