

The Catholic Journal

PUBLISHED EVERY SATURDAY AT
32 Cortland Street, Rochester, N. Y.
BY THE
CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday notify the office.
Report without delay any change of address giving both old and new.
Communications solicited from all Catholics accompanied in every instance by the name of the author. Name of contributor withheld if desired.
Pay no money to agents unless they have credentials signed by us up to date.
Remittances may be made at our own risk either by draft, express money order, post office money order or registered letter addressed to J. Ryan, Business Manager. Money sent by any other way is at the risk of the person sending it.
Discontinuance.—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
Per Year, in Advance \$1.00
Entered at second class mail matter.
ROCHESTER TELEPHONE 2353

Friday August 24, 1906.

Where Did It Happen?

It seems to be the habits of bigots the world over, when cornered, either to lie outright or to resort to all sorts of petty evasions. We have read of many such instances on this side the Atlantic but the prize package of all was published in the "Irish News" last month and summarized in the "Catholic Standard and Times".

Mr Samuel Youngs, M. P., himself an Irish Protestant, read in the "St. Thomas Parish Magazine", Belfast, a statement that two itinerant Protestant missionaries on a recent tour in Ireland met with such encouraging success that in one school room nearly 200 "Romanists" assembled, while in another place fully 400 were in attendance.

Mr. Young wrote to the Rev. Mr. Dowse, the responsible publisher of the magazine, asking for particulars as to time and place. Mr. Dowse civilly referred him to the Rev. J. R. Goff, of Dublin, the secretary of Irish Church Missions. Mr. Goff wrote in turn to say that he had sent on Mr. Young's letter to the secretary in London. Eventually, from the London secretary, Mr. R. E. Waters, Mr. Young received this letter:

"Society for Irish Church Missions, 11 Buckingham St., Strand, W.C., June 27, 1906.
"Dear Sir: The Rev. J. R. Goff has sent me your letters about the paragraphs which were inserted in "St. Thomas' Parish Magazine."

"The statements contained therein were made on the authority of our missionaries and the rector of the parish where the meetings were held but as we do not wish to subject him to the treatment meted out to Dr. Long some time ago, I must respectfully and finally decline to give you the name of the locality in which the meetings were held or the date on which they took place.
"You may, however, rest assured that the statements you refer to are true.
"Yours truly,
(Signed) "R. E. WATERS,
"Clerical Secretary."

Mr. Young, in replying, wrote expressing his surprise, and concluded:

"You will admit that to be sent from Belfast to Dublin and from Dublin to London, and then to be refused information, will be in the eyes of the public like evasion."

The Straight Road

A favorite argument of non-Catholics when disputing with Catholics is that "all roads lead to heaven." The New Zealand "Tablet" in a recent issue, describing a visit to the north of Auckland by Michael J. Foley tells a story which serves as a good counter on argument.

At Whirihaka there are about 800 Maoris. According to Mr. Foley these natives have all the simplicity and faith of the Irish peasants, to whom they bear close resemblance in their love of the Church and its priests. Their civilization is far advanced. Their homes are clean and up-to-date. On one occasion they entered into a contract to work and they stipulated that the contractor should on every Friday sup-

group of them one day: "You Catholics are too bigoted; isn't one road to heaven as good as another?" One of the Maoris said: "You make the roads here?" "Yes." "Well, you tell the man to make a road straight to that township over there. The man made a mistake, and found that he had to make two, then three roads, all of them wrong. Would you pay that man?" "No, certainly not."
"Why, isn't one road as good as another?" queried the Maorigician.

The Catholic Snob

A correspondent of the "Michigan Catholic", writing under the name of "Rosaleen" speaks in a pertinent and pointed manner of a class of persons who put to shame their religion and their co-religionists. She says:

"The Catholic snob is becoming a fixture in 'Sassiety'. If a man, he aspires to be above his fellows, to associate with Protestants and is affronted if asked about anything Catholic before his friends. A snobbish Catholic woman is a bore. Generally she is a woman who wishes to hide her family tree, has little education, less bringing up, and when she, by a piece of luck, gets the handling of a few dollars, rises above the clouds in her own opinion. You can meet the 'snobs' everywhere but in Catholic gatherings. They are at the Protestant reunions, the summer Chautauques, the resorts where only Protestants with heavy purses go, and sometimes you will hear of them sneaking into Protestant churches. Glibly these poor creatures will tell you they 'must do these things on account of business.' They are a menace to the Catholic community, a living lie, and in due time earn the sneers of their Catholic neighbors and the disrespect of the Protestants they run after."

But it is not always the "nouveau riche" who are the offenders. We know Catholics to whom the blessing of education has been vouchsafed who prate about the ignorance among Catholics and then forget to lend from their acquired store to ameliorate the condition of their fellows. On the contrary, they hobnob with educated—in book learning—non-Catholics who are prone to sneer at the Catholic religion when Catholics are not by. These shun clubs and other meeting places frequented by Catholics and betake themselves to high-toned clubs where their superior education insures them welcome.

There are educated Catholic snobs as well as those who have acquired wealth and who desire to "break into Sassiety."

Mgr. Ryan Speaks

Doubtless, many non-Catholics have thought that the new laws in France were designed to bring about a complete separation of Church and State and to put the Church on identically the same footing as the Church in the United States.

Exactly the opposite is true. The new law in France places the Church under the thumb of the State absolutely. Church property is declared to belong to the state but the Church is graciously permitted to rent it, under certain restrictions, from the State.

As a matter of fact, the new condition is aimed at a State Church, an institution which is to be under the iron hand of the Government. Archbishop Ryan of Philadelphia has this to say about the situation:

"The same freedom from government in France as in the United States is what we ask for the Catholic Church and every other church.
"That must be the result, and that result will be attended by another, as an effect of persecution; a stronger Catholic Church than ever.
"The movement seeks to destroy the constitution of the Church. Some people imagine that the Pope was powerless to do anything else than what he has done.
"He must uphold the constitution of the Church. He and all the Bishops together have not power to grant a single divorce. He and all the Bishops have no power to consent to the propositions of the French

Government to overthrow the constitution of the Church. If there was disloyalty to the Government anywhere they should punish the disloyalty."

Archbishop Ryan also gave out for publication the text of a letter by Cardinal Gibbons in behalf of all the American Archbishops, recently in session, to Cardinal Richard Archbishop of Paris. The letter expresses the regret of the Bishops at the sight of the bitter persecutions to which the Church of France is subject, a persecution which during the last quarter of a century has been marked by exceptional and vexatious legislation.

"The Concordat had been contrary to all requirements of justice and honor," the letter continues. "The bloody conflicts immediately consequent upon the first application of this notorious law sanctioning the separation of Church and State, so recently and peremptorily condemned by Pius X., do but forecast disturbances of a more serious character."

"It is difficult for minds accustomed to the complete liberty which we enjoy in this country to understand how a civilized government can in the name of liberty, subject an entire Christian people to the yoke of official atheism."

Cardinal Richard's reply, with many expressions of gratitude for the American Bishop's sympathy, concludes:

"Ever united in our allegiance to our most Holy Father Pius X., we shall answer his summons, characterized by so much strength and wisdom, to restore human society to Jesus Christ."

Can it be possible that there are those in Rochester who can profit by the following admonitions in the "Sacred Heart Review":

"If some able-bodied young men were as coy about entering a church there would be a great advance in sobriety. One would imagine from the bashfulness and timidity displayed by some stalwart specimens of masculinity about entering within the portals of the church that something terrible were likely to befall them if they got in any further than the door. The Catholic who is content to hear Mass kneeling on one knee, and without the remotest chance of seeing the altar or of hearing a word that the priest says, is not a very valuable member of the Church."

Says the "Catholic Progress":
"Catholic newspapers throughout the country show some disposition to consider the most important matter in education to-day, and that is the education of young men. Not too much education is being given to the young ladies, but too little to the young men who are to be the stay and material support of the church. Young men come in contact with the thinking world, and if they are intelligent and moral they will exert an influence for good, whereas a man of good heart and good morals is only looked upon as good and his influence is only passive. It is the man of character and energy who really impresses the public and has a following that makes his influence positive and lasting. Not cunning and vulgar boldness, but dignified honesty wins hearts of men."

Illinois admirers of the arch-infidel Robert G. Ingersoll, have decided to erect a monument to his memory, whereupon a contemporary remarks: "It is fitting that the godless should be worshipped by other fools as a sort of a god."

Judging from the reports for 1906 the Catholic Summer School at Cliff Haven is in a flourishing condition.

John D. Long, ex-secretary of the Navy, has shattered another cherished ideal—in certain circles. Boldly, he declares that the idolized Pilgrim Fathers were liars, adulterers, thieves grafters and worse!

Truly enough says the "Catholic Sun": "The Catholic editor who can be led around by the nose by designing individuals isn't worth his salt."

WHERE LIGHTNING STRIKES.

At Junction and on Sharp Curves of Trolley Lines.

H. H. Adams, a Baltimore street-railway man, has a clever method of finding out where lightning is likely to strike one of his cars.

According to the Street Railway Journal he keeps in his office a large-scale map of the system, and whenever a car crew reports that a car has been damaged by lightning, he sticks a pin in the map at the point where the car was at the time.

It is astonishing how quickly a record of this kind will show up the locations that seem to be especially susceptible to lightning discharges. In the course of the season a few points will have a miniature forest of pins grouped around them, while long stretches of track will show no pins at all.

When a particular location begins to accumulate a collection of these tell-tale pins a lightning arrester can be installed at this point and the trouble at once eliminated or at least materially reduced. From graphic records kept in this way over a period of years it has been determined that the most vulnerable points are at junctions of lines and at sharp bends and curves.

Economy in British Army.

A certain regiment, quartered at a considerable distance from the point from which its stores are sent to it, is obliged, according to its equipment list to have forty-eight fuses, presumably for the ignition of fuses connected with explosives. It was found upon an occasion not long ago that the regiment was short of these fuses and this was duly reported to the proper authority. Accordingly two boxes of fuses were despatched, and as they are looked upon as explosives they had, according to regulation, to be packed in a large copper receptacle of considerable weight and forwarded specially to the headquarters of the regiment, where they were duly unpacked, taken in charge, entered on the list as having been received, and the empty canister or box returned to the stores headquarters. The size and weight of the canister are such that it is estimated the cost of its journey to and from may be anywhere between five and ten shillings, the two boxes of fuses, on the other hand, might have been purchased locally at a penny each. Saturday Review.

Takes Years for a Snail to Die.

Snails are slow even when it comes to dying. One well known naturalist who had mounted a shell upon a card was surprised to find four years later, that the warm water employed in soaking the shell off the mount had revived the snail, which he had long since supposed to be dried and dead. Several specimens in another collection were revived in a similar manner after they had lain in a drawer for some fifteen years. These had not been glued to a card, but had been left lying loose, and though frequently handled had shown no signs of life. They were thrown into tepid water with the idea of cleaning out the shells, but to the surprise of the owner the snails were found creeping about the basin when he returned to complete the task.

Best Way to Drink Milk.

We live by digesting and assimilating food, not merely by eating it. Milk as a food builds up and repairs body tissues and fluids and repairs waste. When taken slightly in excess the unused portion, mostly butter fat, is stored in the system for future use. As is well known, fluid milk and vichy is a wholesome drink for many who can not assimilate milk alone. A pinch or two of salt in a glass of milk will produce a similar result. It aids in the easier digestion of the curds as formed in the stomach prior to digestion. It is wise for the possessor of a weak stomach to sip a glass of milk slowly instead of drinking it hurriedly. The larger the quantity of milk taken at one draught the greater the difficulty of its digestion. It may not be generally understood that hot milk taken into the system is almost immediately absorbed. It is stimulating without reaction.—Leslie's Weekly.

City Versus Country Children.

A London scientist says life in a big city makes young children quick, but not intelligent. Indeed, he thinks it often destroys their chances of being clever, for it hastens the development of the brain unnaturally. It makes them superficial, alert, but not observant; excitable, but without one spark of enthusiasm. They are apt to grow base, fickle, discontented; they see more things than the country-bred child, but not such interesting things; they do not properly see anything, for they have neither the time nor the capacity to get at the root of all the bewildering objects that crowd themselves into their little lives.—New York Tribune.

Wild Horses in Nova Scotia.

On Sable Island, off the coast of Nova Scotia, troops of wild horses are to be found. The original stock is believed to have landed from a Spanish wreck early in the sixteenth century. Twenty-five years ago it was estimated that these horses numbered 600, but at present there are scarcely 200. Sable Island is an accumulation of loose sand, forming a pair of ridges, united at the two ends and enclosing a shallow lake. There are tracts of grass in places, as well as pools of fresh water.

Swallows which spend the summer in England winter as far south as Setra Leone, on the coast of Africa.

INK WITH GOLD AND PERFUME.

Made in China and Used by the Royal Scribes.

"This India ink," said the clever Chinese art student, "has no more right to be called Indian than your American redskins have to that name. For India ink all comes from China, and India never produced a stick of it."

Anhui, my own province, is the one where India ink is made. The best of the ink is kept at home, for the use of the royal scribes and the official literati. It is only the lower grade that is exported. This lower grade sells at wholesale in Anhui for \$1,500 a ton.

The very best grade India ink, the black ink with gold, is worth \$75,000 a ton.

The constituents of India ink are colza oil, pork fat, lampblack, glue, musk, gold leaf and the oil of a poisonous tree, the beng, which grows only in the Yangtze valley.

After the admixture of the oils, the lampblack, the fat and the glue, the resultant paste is beaten for many hours with steel hammers upon wooden anvils, and during that long beating certain quantities of musk and of gold leaf are added, the musk to give the ink a perfume, the gold to give it luster.

Afterward the ink is dried for three weeks in moulds. The stocks are then decorated, the most artistic scribes gilding them with very beautiful Chinese characters.

"There is no ink worthy to be mentioned in the same breath with ours—an ink redolent of musk and bright with gold."

"Deadhead" Originated in Delaware. The term "deadheads" is in various connections very much to the fore at the present time. How did it arise? Its origin is purely transatlantic.

Sixty years ago all the principal avenues of the city of Delaware led in one direction, to a tollgate close to the Elmwood Cemetery road. This cemetery having been laid out long before the construction of the plank road beyond the tollgate, funeral processions were allowed to pass along it toll free. One day as Dr. Price, a well known physician, stopped to pay his toll, he observed to the gatekeeper:

"Considering the benevolent character of the profession to which I have the honor to belong, you ought to let us pass toll free."

"No, no, doctor," the man replied, "we can't afford that. You send too many deadheads through here as it is."

This story soon travelled far and wide until the term came to be applied to any one who claims the privilege of travelling on a railway system or passing into a place of amusement free of cost.

Indian Proverbs.

The coward shoots with shut eyes. No Indian ever sold his daughter for a name.

Before the paleface came here there was no poison in the Indian's corn. Small things talk loud to the Indian's eye.

When a fox walks lame old rabbit jumps. The palefaces arm is longer than his word.

A swan's tongue runs faster than the wind's legs. There is nothing so eloquent as a rattlesnake's tail.

The Indian scalps his enemy, the paleface skins his friends. There will be hungry palefaces so long as there is any Indian land to swallow.

When a man prays one day and steals six, the Great Spirit thunders and the evil one laughs.

There are three things it takes a strong man to hold—a young warrior, a wild horse and a handsome squaw.

Birth Rate of the Talented.

Michael finds a steady fall in the birth rate of men of talent from New England westward. In New England out of every 100,000 births 54 are those of men of talent; in New York that number falls to 34, in Ohio to 19, in Indiana to 11, in Illinois to 10, in Missouri to 6, in Kansas to 2, in Colorado to 1.

This was learned by comparing the States by the number of persons whose names appear in a directory of those prominent in public life, the arts and sciences and literary pursuits with the total number of persons born. The objection, of course, to these statistics is that a great many of these men—as, for instance, in New York city—are not natives, and after they have become famous and prosperous have broadened their field of work by moving to a larger center of activity, where opportunities are greater.

Contents of the Stomach.

A man who earned his living by swallowing coins and other articles had to be operated on at the London Hospital the other day, and the surgeons found in him 25 pieces of cork, 20 pieces of tinfoil, a leaden bullet, a piece of string 18 inches long, 18 cents in small change, a piece of leather 9 inches long with a hook at each end, several pieces of clay pipe-stem and a portion of a newspaper.

Selecting a Jury.

A Connecticut lawyer is especially insistent that a jury shall consist of peers of his client. The latter, charged with murder, was a swart Italian. Six red-headed talemans from the State were excused by the defense. The lawyer thought men of darker complexion would give his dark client a fairer trial.

NICKNAMES OF POLITICIANS.

Titles by Which Well Known Men Were Spoken Of.

Until recently the newspapers referred to Jeff Davis of Arkansas, Bob Taylor of Tennessee and Tom Watson of Georgia. Ceremony was dispensed with. The public insisted on familiarity with the men of whom it heard so much. Suddenly the note is changed. As the result of two Senatorial primaries the reference now is to Hon. Jefferson Davis and Hon. Robert L. Taylor, while several successful books have produced for the types Hon. Thomas E. Watson. Whether we shall all love them more at a little distance and with our hats respectfully raised is a question.

To the very last the public held on to Jim Blaine and to Ben Harrison. Tammany always spoke of Sammy Tilden, though not with affection. It hated him pretty cordially. Nobody ever spoke of Bill or Billy McKinley, and nobody speaks of Bill or Billy Bryan. Neither Mr. Cleveland's nor Judge Parker's given name lends itself to an affectionate diminutive, and neither man is of a chummy disposition.

This disposition of the public runs eccentrically. Gen. Harrison was not a chummy man, and yet people in speaking of him called him Ben. Mr. Randall was a very firm and unyielding man and had few intimates, and yet the public insisted on Sam. When people spoke of Dan Voorhees everybody could understand, because the Tall Sycamore of the Wabash had an address which was the very essence of heartiness and joviality. But a nature of the same quality never in the case of Judge Crisp diminished in the press the formal Charles to Charley, nor in that of Mr. McKinley the formal William to Bill or Billy.

Origin of the Crescent Bread.

The origin of that Viennese bread shaped like a crescent, which is found in most places on the continent, dates back to 1863. At that time the Austrian Capital was being besieged by the Turks under the terrible Grand Vizier Kara Mustafa, and as they failed to take the city by assault, they decided to dig a passage under the walls, and so penetrate into the town. In the daytime the noise of the sledge made the sound of the tunnelling inaudible, and at night-time the defenders of the place were asleep, all but the sentries and the bakers. It was the bakers, who, as they baked the bread for the garrison, heard the pickaxes of the miners coming nearer and nearer, and gave the alarm. In the fighting the Bakers' Association took their share with the utmost bravery, and as reward for their services the Emperor gave them permission to make a special cake shaped like the Turkish crescent.—London sketch.

A Book for the Married.

When the civil ceremony of marriage is performed in France the official who conducts it passes to the newly wedded pair a little book, which is the wedding gift of the French Government. This book contains an official record of the wedding and a number of blank spaces for future births, marriages and deaths in the family.

The most important feature of the small volume, however, is contained in about six pages that are devoted to the special instructions which the Academy of Medicine has prepared on the care of young children. These instructions number 35 in all, and they refer to the feeding and clothing of infants and to the further protection of the helpless child.

The curious little wedding gift was inspired by the deep thought which the Government has given to the subject of the reduction of infant mortality, a problem of the utmost importance in view of the backward movement in population in France.

Modern Love Making.

"The manoeuvring mamma," is practically extinct. The modern daughter has an almost free hand in managing her love transactions. The mere love marriage, which was so disturbing a thought to the mother of even twenty years ago, is seldom heard of in Mayfair in these altered circumstances.

The new love making is a subject which cannot be dealt with except with the utmost discretion, for it might grieve some to have it hinted that the modern daughter is a better woman of business in such a situation than was even the "manoeuvring mamma."

Discovery of Tin.

There is a legend among the Cornish miners that St. Piran, an Irish hermit was the discoverer of tin. His ancient church in the parish of Perranzabuloe, in Cornwall, laid bare of sand by the sea many years ago, has recently been repaired. Cornish miners still keep the feast of St. Piran, forgetting that their forefathers had long previously sold it to the Phoenicians. Possibly the legend points to the fact that this Irishman was a skilful metallurgist.

Novelty in Dress Balls.

A somewhat curious ball marks the outset of the Paris season. This is known as the "Bal de la Couturiere." Tickets are taken by all the women who go to the Rue de la Paix for their dresses, for at this ball the big dressmakers vie with each other in exhibiting all the novelties in the shape of ballroom dresses. The dresses are worn "mannequins"—girls with shapely figures and handsome faces who do the dancing while their lady customers come to look on.—London World.