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Weekly Church Calendar:
Jan. 24 - Third after the Epiphany.
St. Timothy, Bishop and Martyr; Epistle - I Tim. vi. 11-16; Gospel - Luke xiv. 1-6.

Weekly Church Calendar (continued):
Jan. 25 - Conversion of St. Paul.
St. Paul, Apostle; Epistle - I Cor. x. 1-13; Gospel - Acts ix. 1-19.

GEMS OF ELOQUENCE

We are pleased to notice the attention given by our readers to the request made last week for short extracts from the speeches of Irish orators. We have received quite a number of eloquent extracts and the outlook for an interesting series of such contributions is encouraging.

The first contribution received is a charming bit of eloquence. Accompanying it is the following letter:
Dear Sir:—The enclosed extract I have taken from the first public speech of Charles Phillips, and considering the subject of it and also that he was an Irish Protestant, I think it worthy of publication on this occasion.

The second extract is one probably familiar to the majority of our readers. A collection of Irish speeches would really be incomplete without it, and the words of the brave young patriot will always be read by his countrymen with pleasure and admiration. Our contributor says:

Dear Sir:—As requested in your paper of last week, I send you those beautiful words taken from Emmett's last address. When we consider his youth and the difficulties under which he labored, death already awaiting him, it is marvellous, yes, incomprehensible, to me how he could have composed those lines. As an orator, he was unquestionably great, but the sentiment expressed in his last oration is exquisite. So unselfish, so utterly free from prejudice, so absorbed in the welfare of the Irish people that his own fearful doom was not thought of. Clinging to life by a thread suspended on the brink of eternity, he poured forth his soul in all its splendor and with such undimmed spirit, yet, withal, unconsciously impressing his memory on those who love truth and liberty.

A graceful tribute and a merited one. The only limit we would place upon admiration for Robert Emmett is that his anniversary be not considered more worthy of celebration than that of Ireland's glorious patron saint—an error which some misguided Irishmen have shown a tendency to commit. God and religion first; country and patriotism next.

The third extract is taken from the speeches of the gifted Father Tom Burke and is in his most convincing style. All the extracts referred to will be found on our first page. We thank our contributors for their interest and hope next week's "Gems of Eloquence" will be as

readable as the first instalment. We suggest to our readers that very meritorious specimens might be secured by looking up the speeches of some of our local orators.

NOT FOR US TO SETTLE

In an article written for one of our secular contemporaries, giving a brief sketch of the discussion now going on in Catholic circles over respective rights of parent and state in the education of children, the assertion is made that the JOURNAL has taken no decided stand on either side. We thought our opinion on the subject was expressed in the issue of Jan. 9. Perhaps, the writer in question found our local and society columns so attractive that no notice was taken of the editorial department. As for engaging actively in the struggle now going on, that is another matter. There is no division among the supporters of Catholic schools in the diocese of Rochester. The high standard to which our parochial schools have been brought has made them a source of pride to every good Catholic in the diocese. It does, however, become necessary to remind Catholics of the obligation to send their children to such schools in preference to those in which a Christian education is not given, and we shall ever remind our readers of that duty.

The JOURNAL is not "on the fence" on the subject of Christian education. It believes first, last, and all the time in the right of the parent to the education of his child—a right of which the State cannot lawfully deprive him. It believes in a thoroughly Christian education, because the child's soul needs to be developed as well as his mental faculties. We believe religion to be the most important of all the affairs that demand the attention of mankind, and believing thus we think the child should be surrounded by a religious atmosphere from its tenderest years. Such an atmosphere is not found in the public schools. It is found in the parochial schools, where the doctrines of the Catholic Church are taught—the grandest, the best, the most sublime doctrines the world has ever listened to—the same doctrines taught by Jesus Christ nineteen centuries ago.

As for the discussion regarding the position taken by Dr. Bouquillon, we believe it to be a question which the Catholic press will not be called upon to settle and that little good will be done by bringing it prominently before the laity. It must eventually be settled by the Bishops of this country or by still higher authority. What weight, then, has the utterance of any Catholic paper more than that of a mere opinion? The JOURNAL has already expressed such an opinion. It may be possible that Dr. Bouquillon and his supporters are spreading doctrines which the Church cannot sanction. If they are, the proper authorities will speak in due time, and it will then be the duty of the Catholic papers, whatever their previous position may have been, to follow the lead of such authorities and warn the laity against accepting that doctrine.

Until the question is definitely settled it is well for papers and laymen to act in harmony with the bishop, in whose diocese they may be.

ANOTHER PAMPHLET

The discussion aroused by the publication of Dr. Bouquillon's pamphlet shows no signs of abating. Indeed, it grows more complicated, and each week there are new developments. The criticisms made upon his first pamphlet have caused the Rev. Dr. to issue a new edition of "Education: To Whom Does It Belong?" To this lost edition is appended a "Rejoinder to Critics," in which Dr. Bouquillon endeavors to meet the criticisms made upon his first pamphlet by Fr. Holand and others.

The object sought to be gained in issuing this second article upon the subject is thus stated by the author:
" My pamphlet on Education has provoked adverse criticism. Critics, notably Rev. R. I. Holand, S. J., have seen in it what I did not say, and have not seen in it what I did say. I feel called on to offer some explanation that I

DRESS IN HISTORY

The question of the government of little children is a vexed one. A great many parents seem to think that baby should grow up to have her own way and continue to be a law unto herself, much more indefinite time, when she infringes so far on the rights of those around her as to necessitate repression. The time to begin governing baby is at the time when she first shows an absolute will of her own.

A little baby in long dresses needs government as much as at any period of her childhood. It is marvelous to observe at her mother's age a baby will learn that by learning she can obtain her will. It is very easy to train a child when it is little to eat and sleep at regular intervals. A very young child will often cry for the light, but if it is indulged in such a whim it is quite likely to turn night into day, a disposition which tells as much on its health as on the comfort of those about it.

There is a species of firm yet gentle government which is always the most successful because it wins the heart of the child. While the mother must not yield in the enforcement of what she believes is for the child's best good, she should do it in so gentle a manner that it will recognize its mother's will. It recognizes her authority.—New York Tribune.

Everybody thinks, of course, that she knows how to bathe. And some people do. That certainly must be allowed. The best sort of bath to take, best for your skin and best for your brain—for after all brains need baths as much as do hands—depends altogether on your constitution. For a good proportion of people it should be pretty warm and creamy with soapsuds, and you should plunge into it and rub yourself entirely.

Then, after you have scrubbed and rubbed until your skin looks like the proverbial lion, and you feel as if you would like to lie down and go to sleep, you want to take your tonic bath, and that is the shower one—cold as cold can be. The first few streams will make you jump with cold, but you should persevere and you are absolutely enjoying the downpour and you come out of it warm and glowing.

Of course you will think you can't stand the cold conclusion, and the chances are you will think so quite strongly. Probably you will be mistaken, but if you should by any chance be right in the matter, improve a Russian shower; that is, one beginning at the temperature of the water in which you bathe and gradually getting colder and colder as you proceed, and after pitcherful of water and pouring them over your shoulders and all over your body, and the slight exertion used in handling the pitcher will tend to make you warmer and to moderate what might be called the shock. The knowledge how to use water and soap is easily gained, and urges one on to greater wisdom, to wit, the knowledge of how to keep clean the house and more particularly the mind.—New York Recorder.

Destroying the Nerve in Decayed Teeth.
After cleansing and drying the cavity with pellets of cotton wool wound round the end of a crochet needle, or the eye end of a darning needle, or anything which has some kind of notch at the end to hold the cotton fast, then take another pellet of wool, about large enough to half fill the cavity, saturate it with carbolic acid, place it in the tooth and cork it in with a small piece of the white or pink gutta percha, softened in warm water, which is sold by druggists for the purpose of plugging decayed teeth.

The difference of weight in the brains of men and women has long been a source of deep interest to all who discourse of equality and rights.
The structure of the knee feminine constitutes in itself a permanent disability for many masculine pursuits. The knee joint in women is a sexual characteristic, as Dr. Ely Van de Warker long ago pointed out. Viewed in front and extended the joint is but slightly degree intercepts the gradual taper into the leg. Viewed in a semicircular position the femur forms a smooth, oval spheroid. The reason of this lies in the smallness of the patella in front and the narrowness of the articular surfaces of the tibia and femur, and which in man form the lateral prominences, and this is much more perfect as part of a sustaining column.

A man has a much longer purchase in the leverage existing between the trunk and extremities than a woman. The feminine foot, comparatively speaking, is less able to sustain weight than that of man.
Women are not well constructed to stand many hours consecutively and every day. It is safe to affirm that they have instinctively avoided certain fields of activity, and purely anatomical grounds, in which the smaller quantities of brain substance proves less an adverse factor than the shallow pelvis, the peculiarity of the knee and the delicate nature of the foot.

Even the right to vote would not confer on womankind the right to be soldiers. Equality it appears is quite as much an ideal of the knee as of the brain.—Medical Record.

THE ANTIQUITY OF CORSETS AND SOME OTHER APPAREL

Early Laws Against the Torturing Corset.
Ware Powerless—Catherine de Medici's Invention and How it Contracted the Figure—Muffs and Wigs.

The costumes of the Saxons and Normans differed widely. The Norman ladies wore their dresses tightly laced to them, while the Saxons wore theirs loose. The religious ascetics of the day accused the Normans of painting their faces and tightening their waists.

This now brings us to the subject of which we must speak with awe and bated breath: this is the origin of that much abused article of female attire known as stays. Therefore, the Roman dramatist about 185 B. C., makes one of his characters—speaking of ladies—say that "they saddle their backs and straiten their waists to make them well shaped." While the other writers of the same period tell us that the Roman women, whether married or unmarried, used wide girdles of stiff stuff, under which was a tight bandage fastened at the shoulder.

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