

DOMESTIC READING.

Spiritual service lies in the consecration of simplest duties.

The love of God does not consist in shedding tears nor in experiencing sweetness and tenderness of heart but in truly serving God in justice, strength and humility.—St. Teresa.

A true religion is one whose truths are eternal. If there be in a religion anything which is to pass away at a certain time that religion should then disappear. But a proper church remains eternally.

To follow the mere body is to lead an existence lower even than that of the animals, for their instincts regulate them; but if man will not obey either reason or religion there is no animal left to guide him.

Before the dawn of Christianity slavery was universal in civilization as well as in barbarous nations. No Christian country contains to-day a solitary slave. To paraphrase the words of a distinguished Irish jurist—“as soon as the bondman puts his foot in a Christian land, he stands redeemed, regenerated and disenthralled on the sacred soil of Christendom.”

Not only is the quality of labor impaired by haste, but even the amount is also. For no one can keep up an excessive rate of speed. Nature claims her dues inexorably. The vital force used so prodigiously departs, and the time needed to reinforce it is greater than that which is supposed to have been saved by haste. And, if the practice continues, the vitality itself wears out, the powers decline, and all useful labor is at an end.

We must remember what the Church has done for the growth of the intellect in the past. If in some countries and some ages individuals and nations did not arouse themselves the fault is not with the Church, for her commission is to teach divine truth under which natural traits will incidentally develop. To-day nations and individuals are alive to the importance of education and the Church—truth—order and wisdom have their source in a Divine author. Hence the Catholic Church blesses all colleges, all schools teaching the truth of Heaven.

The mind can be so trained that at certain hours of the day it will turn to a particular line of duty, and at earlier hours to other and different labors. The very diversity is restful when tended to in regular order. There are those who confess and rush, and attempt to do several things at once, and accomplish little, while another will proceed quietly from one duty to another, and easily accomplish a vast amount of work. The difference is not in the capacity of the two, but in the regular method of the one as compared with the irregular and confused habits of the other.

This is an age of social justice. This question of social justice must be settled by the principle of the Church. It first proclaimed the principle as the basis of legitimate communism when it declared that in the case of necessity, as of a starving population, the right of common ownership—as of broad-existent. It proclaimed the necessity of private ownership as a social necessity—being necessary to energy and ambition. But the right of private ownership does not mean that one man shall seize everything while others pray for bread. It teaches that the man shall earn his bread by the sweat of his brow. And it teaches that the converse is true—that man has a right to labor. It teaches that the dignity of each person must be maintained, that every man has the right to live. Hence its principles are at the basis of the labor organization's demand for a minimum wage. It teaches the brotherhood of man, the necessity of justice. It tells the man who says “Am I my brother's keeper” that he is not a Christian. It teaches that it is not his duty to hand out a crust of bread in the name of charity, but to treat his fellow man with justice that he may not stand in need of charity.

The Bias of Society.

It would be easy to name women prominent in society, by virtue of their beauty, talent, moral purity, and force of character, who have been powers for good in their time, incentives to virtuous and noble living, respected by men, and acceptable to God. It would be equally easy to mention others who, notwithstanding their gifts have done more harm than good; handsome, rich, brilliant, capable, generous of heart, but lax in their sense of moral obligation, indiscreet in conduct, tolerant of evil, indifferent to social scandals, they demoralize by their example. One obvious sign of this demoralization is afforded by the readiness of the community to overlook the sins of women whom it admires! There must be something wrong when we are prompt to forgive in a beautiful and witty woman what we would not forgive in a plain and dull one. And what is true of the leaders of society is true of society in general. The entire community has an interest in “society,” and is warranted in looking to it for help and good offices. Let “society” recognize the fact and meet its obligations. Let those who lead it consider their responsibility, and make it their aim to keep them pure, to set an example of honorable and decent living, and to put to good use the privileges which they enjoy.

What the Age Wants.

The age wants a religion that has unity, and they respect only a religion that has this unity. A Catholic Bishop possesses and acts upon that principle every day. The age wants certainty in religious matters. That certainty is in the Church of God as taught by her Bishop. The age above all things—possibly because it is appreciated just now—wants a restraint of the passions. The age is getting afraid of human passion. It is advancing, it is becoming more polished, more intellectual. These are among the evidences of progress and when we look at the ages of the past they seem barbarous by comparison.

LOCAL AND PERSONAL.

Mr. and Mrs. E. J. Ryan are rejoicing over the birth of a young daughter—born on Tuesday.

Rev. Thomas Hickey, a great favorite in Rochester, will deliver a lecture under the auspices of the Catholic Reading Circles at Cathedral Hall, on the evening of January 8th, 1894. Those who attend will enjoy a rare treat, as Father Hickey is a brilliant orator, and never fails to interest his audience.

Remember the entertainment to be given by the pupils of Corpus Christi school at the French Hall, on Pleasant street, on the evenings of December 27th and 28th.

Elizabeth, the wife of Michael Mayer, died last Tuesday at 24 Le Force park, 49 years. The funeral was held from St. Michael's church Thursday morning.

Mary Eagan, aged 84 years, died Wednesday at her home, 46 Glasgow street. Deceased was the widow of John Eagan, who died thirty-five years ago, and she had been a resident of Rochester fifty-six years. One daughter, Miss Winifred Eagan, survives her.

The new hall of the State Insane Asylum will be opened by a concert to be given on Christmas day by Miss Minnie Thompson and pupils, assisted by Mr. C. O'Brien and Mr. The Hogan.

Henry LaCasse arrived home from his European tour on Monday last—just in time for his silver wedding which will be celebrated next Thursday.

Amusements.

At the Cook Opera House Dec. 26, 26 and 27 will be presented “Uncle Tom's Cabin.”

At the Academy—Whalen and Martell's “South Before the War” for the entire week.

At Robinson's Music Theatre will be presented “Macbeth” by the M. S. Robinson Comic Opera Co.

RONAN EVENTS.

M. Ollivier's Visit and other Matters of Interest.

M. Emile Ollivier, former Prime Minister of Napoleon III., has just quitted Rome after a short visit of twenty days to the Eternal City, to accompany with his wife and children. The inevitable reason given by the former statesman for this visit was that growing old and not knowing whether he would be able to undertake the journey later on in life he desired to show his children the city which represents the highest type of history and art. Many persons have asked whether or not M. Ollivier saw the Sovereign Pontiff. In spite of affirmation to the contrary he did not apply for an audience with his Holiness, but merely caused his presence to be made known to Leo XIII. at the same time, declaring that should the Pope desire to speak with him he was entirely at his disposition. The Holy Father sent a courteous reply, but the matter ended there, and M. Ollivier left Rome without paying his respects to the venerable recluses in the Vatican. It is known that the gentleman is a very strong critic of the policy of Leo XIII. in France.

The Gregorian University, which is under the direction of the Jesuit Fathers, receives each year an increased number of students. A list of the alumnus since 1870 has just been published, and from this it appears that the increase has been regular and constant. The number of students this year is 882. They have come from all parts of the world, and nearly every nation contributes representation.

It has been time and again announced that Leo XIII. is busily engaged in editing his memoirs in order to hand down to posterity the exact record of the manifold and important events which have taken place during his Pontificate, and in order to induce his successor to follow the line of policy adopted with regard to the French Republic. The correspondent who first published the information in *Le Temps* is usually well informed, and receives his news from most reliable sources. We are, however, informed that this report was quite a canard. The Holy Father has not the time to occupy himself with anything outside the affairs of the Church. Besides this, the Pope makes history, and leaves others the task of writing it. Finally, no one can attribute to Leo XIII. the ridiculous project of attempting to control the will of his successor.

One day, it was towards the end of his life, Pope Pius IX. happened to speak about his successor with Monsignore Cesnoli, who was then secretary for Extraordinary Ecclesiastical Affairs. He made some remark which called forth the question from the prelate: “Does your Holiness earnestly desire that the future Pontiff continue in the same line of policy?” “My successor,” replied Pius IX., “should continue my devotion to the Church and my desire to do good; but as to the rest everything has changed. My system and my policy have had their day, and now it is necessary to follow another path.” And added: “Would it not be insane of me to try and bring about changes myself? I am too old now.” All things considered would not the wise and profound words of that well beloved Pontiff be found on the lips of all the Pope?

Londoners are trying to show that Benjamin Franklin was not the first experimenter in atmospheric electricity or the inventor of the lightning rod. It is said that a Catholic priest named Procopius Diwisch, as early as June 15, 1754, noticed that lightning was an electric spark and worked out a complete theory of atmospheric electricity. At this time he was living in a small Bohemian village, and he constructed a rod having 324 needle points, connecting the bottom of it to the earth. Why he didn't advertise the fact at the time is not mentioned.

DIOCESAN NEWS.

From Our Special Correspondent.

Seneca Falls.

Daniel McCloskey, a highly respected citizen of this place, died at his home here on Monday evening, pneumonia, aged 69 years. The funeral services were held at St. Patrick's church Thursday morning at 10 o'clock. The deceased was one of the foremost members of the G. A. R. Post, which attended the funeral in a body.

Canandaigua.

The church decoration is completed and it is very pretty.

St. Mary's orphan Fair takes place January 1st, 2d and 3d. On New Year's night will be an exhibition by a school children.

Honeoye Falls.

The members of St. Paul's church are putting in full time these days arranging for their Fair, to be held the holiday week.

Tuesday, Wednesday and Thursday evenings. It is several years since their last one was held and they are making up for lost time. It goes without saying that success is assured. Various contests have been arranged that promise exciting competition. Village Hall will be used and it is proposed to have booths in charge of the young ladies, with refreshments on sale in the dining rooms. A literary program will be a feature each evening, and those who enjoy “tripping the light fantastic” will have an opportunity.

Pheips.

Last Friday evening occurred the death of Mrs. Eliza O'Neill, mother of Rev. A. M. O'Neill, after an illness of about two weeks. Mrs. O'Neill died with pneumonia and leaves four sons, Thomas and William of Auburn, John of New York City, and Rev. A. M. O'Neill of this place. The remains were taken to Auburn Saturday afternoon and the funeral was held Monday evening from St. Mary's church in that city. An account of the funeral will be found in the Auburn Correspondence of the JOURNAL.

—ED. C. J. J.

John P. Hopkins, who was elected mayor of Chicago Tuesday, is a cousin of Mrs. Theo. Welch of this place.

Received too late for last week.

Charles O'Connor, youngest son of Cornelius O'Connor, died Monday morning of spinal meningitis, aged 5 years. The funeral was held Wednesday morning.

Announcement was made Sunday that \$277 was realized on the festival held Thanksgiving eve. Articles were drawn as follows:

Top of coal, Miss Lizzie Benn; rocking chair, James Sweeney; barrel of flour, Cornelius Connolly; doll, Miss Kathleen Brophy; ring, Mrs. Henry Hewitt.

Mrs. John Hayes died Tuesday morning at the home of her son, John Hayes, of pneumonia, aged 70 years. The funeral was held from St. Francis' church Thursday morning.

Auburn.

The many Auburn friends of Mrs. Ellen O'Neill, widow of the late Michael O'Neill, were shocked to hear of her death which occurred at Phelps, Friday evening last.

Mrs. O'Neill for a number of years resided in this city and by her courteous and amiable ways had won hosts of friends who sympathized deeply with the bereaved relatives.

The remains were brought to this city and taken to the residence of her son, Thomas O'Neill in Wall street, from which place the funeral was held Monday morning at 9 a.m. Services were held at St. Mary's church at 10:30, when a Solemn Requiem High Mass was celebrated with Rev. A. M. O'Neill as celebrant. Father Eisler of Caledonia, deacon, Rev. Father Nelligan of Cayuga, sub-deacon, and Rev. T. A. Hendrick, of Rochester, master of ceremonies. The funeral services were conducted at the conclusion of the Mass by Rev. James O'Connor of Seneca Falls. Seated in the sanctuary during the services were a large number of the clergy of the city and from out of town.

The committal service was read at the grave by Father O'Neill. The remains were laid in their last resting place in the family plot at St. Joseph's cemetery.

After a lingering illness Mrs. John Dougherty died Wednesday at her late home in Seymour street. Her death will be a sad blow to her husband, and many friends.

Deceased was 33 years of age and beloved by all who knew her.

Miss Mary A. Byrne, daughter of Mrs. Margaret Byrne, of State street, was shocked to hear of her death which occurred at Phelps, Friday evening last.

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