

The Catholic Journal

The Only Catholic Newspaper
Published in the Diocese

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Weekly Church Calendar.
SUN JAN. 21.—Septuagesima Sunday; Epist.
I Cor. ix. 24-25; Gosp. Matt. xx. 1-10.
MON. JAN. 22.—St. Vincent and Anastasia
Martyrs.

TUES. 23.—Epousals of the B. V. M. and
St. Joseph, St. Emerentiana, Virgin
and Martyr.
WED. 24.—St. Timothy, Bishop and Mar-
tyr.

THUR. 25.—Conversion of St. Paul.
FR. 26.—St. Polycarp, Bishop and Martyr.
SAT. 27.—St. John Chrysostom, Bishop,
Confessor, and Doctor of the Church.

CATHOLIC CHARITY.

The efforts being made by the various
Catholic pastors and their
flocks in this city to relieve
the destitute, are attracting notice in
other cities, as the following, taken
from the last issue of the Baltimore
Catholic Mirror, will show:

The pastor of St. Michael's Church,
Rochester, N. Y., and the Sisters of
Notre Dame attached to the church,
are devoting themselves with great
charity to the relief of the many poor
whom the hard times have rendered
still poorer. The sisters have built
a new house, and in the old building
a number of poor people find food
and shelter. The good religious hit
on a remarkable plan to raise food
for their poor; each pupil was asked
to bring a potato, and the result was
that they have enough potatoes to
feed the poor with for a whole year.
The sobolans and other charitable
persons contributed a great deal of
clothing and enough meat to last
through the winter.

It is considered an honor to wait
on the recipients of charity, and this
honor is conferred upon those schol-
ars who have conducted themselves
best. The young ladies of the par-
ish are engaged in sewing for the
benefit of the poor. A witness of
this charity made the remark that
the heart of the pastor is larger than his
pocket-book. The good priest may
rest assured that he will not miss his
reward.

St. Michael's, however, is not the
only Catholic parish in which the
poor are being provided for. St.
Patrick's Cathedral has had an aid
society connected with it for a num-
ber of years that has done excellent
work. The same may be said of St.
Bridget's. Forty baskets of provi-
sions were distributed to poor families
in the latter parish during holiday
week.

A TRIUMPH OF CHRISTIAN PRECEPTS.

Rev. Patrick Corrigan died in Ho-
boken last week. The deceased
priest had become known throughout
the country by reason of difficulties
with his ecclesiastical superior,
Bishop Wigger, of Newark, N. J.
It is not our purpose to enter into
the merits of the controversy. It is
sufficient to say that both were good
and true men, and each believed him-
self right in the stand he took; but
as manifested was the controversy be-

tween them that were it not for the
Christian obligation to forgive,
which bound them both, the quarrel
would undoubtedly have made their
life-long enemies, and caused them
to entertain hatred for each other even
unto death. We say this precept
bound them. Through all their con-
tentions each must have remembered
that obligation. When death came
to claim the priest, the Bishop was
found at his bedside, not to gloat in
his agony, but to soothe the dying
hours, and to pray for him in that
awful moment. The priest did not
repulse his former opponent. He
welcomed him, and was grateful for
the presence of his superior. Here
we have a practical application of
Christian precepts. The true Catho-
lic can find no place for hatred in his
heart. He must forgive; he must
love his neighbor.

IS THERE NO REMEDY?

A riot was caused in Kansas City,
Mo., one night this week by the in-
terference of a foul-mouthed "ex-
priest" who lectured under the aus-
pices of the A. P. A. The riot con-
sisted in the pursuit of the carriage
containing the lecturer and his wife
through the streets of the city by a
crowd of several thousand men who
had been stung beyond endurance by
his foul calumnies against the Catho-
lic Church, her priests and sisters,
and by his reckless display of fire-
arms and taunting challenges to ac-
tual warfare. It is said that men
hardened in sin, declared his lecture
to be the most obscene and filthy deliv-
erance they had ever heard in any
place. We cannot approve of the
attendance of Catholics at such a lec-
ture even when they go "just to hear
what is said;" but we do think that
something should be done to prevent
foul-mouthed blackguards from go-
ing about the country slandering
pure, good men and women, and in-
citing riots wherever they go. Can-
not a remedy be found in legislation?
Cannot the law reach these scound-
rels who make false statements?

The Boston *Republic*, in announc-
ing the contemplated erection of a
Kneipp Sanitarium in some part of
Massachusetts, says it will be the
first of its kind on this side of the At-
lantic. Our esteemed contemporary
is in error. Father Rauber, of Dans-
ville, N. Y., in this diocese, estab-
lished a Kneipp Cure in that village
about two years ago, shortly after his
return from a trip to Europe during
which he spent some time at the famous
Bavarian priest's establishment. A
number of patients have been
treated at the Dansville Cure since
that time.

Bishop McDonnell is quoted by the
Brooklyn Eagle as speaking as fol-
lows regarding a successor to Bishop
McQuaid on the Board of Regents:
Bishop McQuaid has been so promi-
nently connected with educational
work during his life that his ap-
pointment would be a fitting and de-
served one.

I should think some one who had
been directly interested in the work
of the board would be preferable to
anyone else. Take, for instance,
Bishop McQuaid, of Rochester, who
conducts a preparatory seminary in
that city, and makes an entrance to
his seminary dependent upon a satis-
factory examination before the reg-
ent's board. Then there is Bishop
Gabriela, of Ogdensburg, who was
connected with the educational work
of the State at the World's Fair at
Chicago, and in which capacity he
was recognized by and worked in
harmony with the board of regents.
These men have been identified with
educational work to a large and ex-
tensive degree. They both are fa-
miliar with the workings of the board.
They are active and energetic, and
would prove of great service by rea-
son of their experience, to say nothing
of their knowledge.

Newark.

The County taxes are now being
collected.

The skating has been adjourned
until colder weather.

Miss Maggie Delaney visited
friends in Macedon last week.

Regents examinations will be held
in the Union school during the week
beginning January 22d.

The Financial Statement
Of your Church can be printed at
the Journal office at a reasonable
rate. Give us a call.

THE GOSPELS.

GOSPEL: St. Matthew viii, 1-13.
—At that time, When Jesus was
come down from the mountain, great
multitudes followed him. And he
held a leper came and adored him,
saying: Lord if thou wilt, Thou
canst make me clean. And Jesus
stretching forth his hand, touched
him, saying: I will be thou made
clean. And forthwith his leprosy
was cleansed. And Jesus saith to
him: see thou tell no man; but go,
show thyself to the priest, and offer
the gift which Moses commanded for
a testimony unto them. And when
he had entered into Capernaum
there came to him a centurion, be-
seebing him, and saying: Lord my
servant lieth at home sick with the
palsy, and is grievously tormented.
And Jesus saith to him: I will come
and heal him. And the centurion
making answer said: Lord, I am
not worthy that Thou should enter
under my roof; but only say the
word, and my servant shall be
healed. For I also am a man subject
to authority, having under me
soldiers; and I say to this man, Go,
and he goeth; and to another, come,
and he cometh; and to my servant,
Do this, and he doeth it. And Jesus
hearing this, marvelled, and said to
them that followed him: Amen I say
to you, I have not found so great
faith in Israel. And I say unto you
that many shall come from the East
and West, and shall sit down with
Abraham and Isaac, and Jacob in
the kingdom of heaven; but the chil-
dren of the kingdom shall be cast
out into the exterior darkness: there
shall be weeping and gnashing of
teeth. And Jesus said to the cen-
turion: Go, and as thou hast believed,
so be it done to thee. And the ser-
vant was healed at the same hour.

In this Gospel Jesus foretells that the
Gentiles should enter the Church while
the Jews through their stubbornness
would remain without.

Domestic.

To do one's duty generously for the love
of God is a prayer.

The most precious gift is the narrow and
the most part, the timid nature.

It matters little whether we are satisfied
with this life, provided that God find satis-
faction in us.

The best love is not what he did when
he made an angel, he crossed himself
by it. St. Augustine.

If we were to say at all times, "I
am bringing forth my soul into the
world," it would be a lie.

He who forgets his own friends is ready
to follow the way of a higher degree is a
"Job" Thackeray.

The history of civilization leads to this:
that the more we economize will have
to agonize. Confucius.

The most beautiful thing in the world
is a picture of the sun, if it is absolutely
at rest in itself. Carlyle.

Do not accustom yourself to consider
debt only an inconvenience, you will find
it a calamity. Dr. Johnson.

The great secret of perfection lies in a
loving adherence to the Will of God in all
things.—Mother Mary de Sales Charnais.

There are crowds that tremble a flower
into the dust without once thinking that
they have one of the sweetest thoughts of
God under their heel.

We look back on our happy days of yore
and dream of the present, but forget that
these too will be days of sorrow, and if we
do not make them happy, we shall discount
the future.

A Greek poet implies that the height of
bliss is the sudden relief of pain; there is
a nobler bliss still—the rapture of the con-
science at the sudden release from a guilty
thought.—Butler, *Letters*.

The presence of God, the sight of God,
the sentiment of God should withdraw
separate and remove us far from our-
selves. It is impossible that the sight of
God or our Saviour should not have a di-
vine effect with us.

There is hardly a virtue belonging to
the youthful character which poetry does
not help to train. Every tie that binds
man to man, every kindly sympathy and
cleansing affection, has been the poet's
theme.—Aubrey de Vere.

The Catholic churchman, no matter
what his personal merits may be, is over-
whelmed by the consideration of how lit-
tle is his individuality in the presence of
the great Church which has made him
what he is. He is but a small fragment
in the great and splendid mosaic of the
Christian ministry.—Archbishop Ryan.

The world is as strong as the senses, and
the conventional relations of things con-
stitute often a prison, and a narrow one,
of their own. Poetry is a deliverance from
this tyranny of the arbitrary, the petty,
and the accursed. It flings a radiance
around the great realities of life, which
renders it difficult for us to worship in
their place the modes and fashions of an
age. It enlarges the heart through the
imagination; it teaches us to sympathize
thence.—Aubrey de Vere.

There is no wealth but life—life includ-
ing all its power of joy and ad-
miration. That country is the richest
which nourishes the greatest number of
noble and happy human beings; that
man is richest who, having perfected the
functions of his own life to the utmost,
has also the widest helpful influence, both
personal and by means of his possessions,
over the lives of others.—Francis Willard.

It is a mistake to suppose that a good
general education will secure success in
life. No wise man accepts a success in-
vitation to dinner; it involves no particu-
lar. Only a particular education is of
practical use. Let the boys be educated
for something particular—lawyers, doc-
tors, clergymen, printers, merchants,
tradesmen—only something definite. No
hands are so often idle as those which
are supposed by the owners—and by no one
else—to be "turn to anything."

THE MONKS.

Written for the CATHOLIC JOURNAL by T. J.
Perhaps no other institution of the
middle ages is more unjustly criti-
cized by those who criticize every-
thing, Catholic and medieval, than
monasticism. Much as their memory
is now reviled, we can admire no re-
mains of medieval art, we can ad-
mire none of the architectural beauties
of Europe, nor trace the progress of
our civilization through the dark ages
without learning how much we are
indebted to the fostering care of the
Monks for the seeds of our present
greatness.

The idea of monasticism arose
from an earnest desire of devotees to
lead a religious life ideal purity and
excellence. This practice was not
confined to those of Christian faith;
but is found among many of the
Oriental religions, even among the
warlike Mohammedans.

Christian monasticism had its rise
in Egypt. The sincere and earnest
intentions of those early Christian
Monks was to preserve the original
purity of the Christian Church by
transplanting it into the wilderness.
The practice had but little effect on
Oriental ideas; it was not until it
came in contact with the practical
minds of the west, minds trained in
Roman law and in Roman traditions,
that it became an organized and
powerful institution.

Although other orders existed be-
fore the time of St. Benedict—the
founder of the Benedictine order—he
has been considered the father of
Western monasticism. He estab-
lished a mode of government which
was adopted in its main features as
a rule of monastic life for more than
five centuries. While the civil rulers
were engaged in military conquests,
the Monks were introducing the
Christian faith into Spain, Gaul, Eng-
land and Germany. They preserved
and transcribed the ancient manu-
scripts, that were now disappearing
with the ravages of war, thus pre-
serving and giving a new life to the
better elements of civilization. What-
ever earnestness, zeal and human
progress we find in European history
for nearly five centuries, is the result
of the work of Benedictine Monks.

In the twelfth century St. Bernard
revived the practice and gave it a
new impulse. By his ardent enthu-
siasm and burning zeal for the tri-
umph of Christianity he exercised al-
most unlimited influence over the
people; though he was not a Pope,
he controlled the Church and exerted
a more powerful influence than any
Pope in his day.

In the early history of Christianity
preaching was not considered an es-
sential of church service; but as in-
telligence increased it gradually be-
came the custom to instruct the
faithful in their doctrine as well as
to arouse devotional feeling. With
this object in view the Dominican
order, usually known as the Friar
preachers, was founded by St. Dom-
inic, authorized by the Pope in 1215.
Monasteries were soon founded, and
the Dominican voice was heard
throughout Europe.

Another great necessity of that
time was the administration of char-
ity, which has always been consid-
ered a feature of perfect Christianity.
In our times, surrounded as we are
with the luxuries and enjoyments of
modern life, we can scarcely conceive
of the importance of this work in a
time when classes were sharply di-
vided, and the lower class solely op-
pressed by the upper class. St.
Francis responded to the popular
complaint, and founded the Franci-
can order, otherwise known as the
Medicant Friars. They were obliged
to lead a life of poverty and humility,
going about administering to the
wants of the poor and afflicted, do-
ing all in their power to alleviate
human suffering, and were the first to
do anything in an organized way for
the miserable outcasts afflicted with
leprosy. The example of St. Francis
and his followers teaches us one of
the most valuable lessons that can
be drawn from the real life of the
Middle Ages.

While these most conspicuous or-
ders were established for the per-
formance of some specific work, there
was scarcely any life or activity for
centuries after the downfall of Impo-
rial Rome, that was not the result of
monastic influence. The first farm-
ers, painters, musicians, and states-
men were monks. Perhaps their
works that had the most potent and
permanent influence on mankind were
the preservation and promotion of
learning and the advancement of the
Christian church.

When the barbarian tribes invaded
Rome, they obliterated nearly every
vestige of learning, and established
their pagan institutions on the ruins
of Roman civilization. Their cruel
persecution of the Christians led
many of the monks to take refuge in
distant Ireland, where, free from the
din and clatter of arms, they devoted
their time, largely, to the study of
Roman law and Greek philosophy.
When Charlemagne undertook the re-
vival of learning he entrusted the
work chiefly to those Monks, who
aroused such an active interest in

IT'S AN OPEN WINTER

And It's an Open Secret
That excellent coal can be bought
of L. O. Langie at a reasonable
price. It's another open secret that
his coal is kept clean and free from
dust and dirt. The office is at the
corner of East Main street and East
avenue. Yards on North avenue,
near railroad, and on South Clinton
near Albion.

In these days when it is so hard to
get good coal it is refreshing to know
that there is one place where a su-
perior brand can always be obtained.
Such a place is found in Mr. Langie's
coal yard.

We print everything in our line at
moderate prices.
Hard times prices prevail at our
office.

Special Sale of Linens Now Going On.

Burke, FitzSimons, Hone & Co.

The invitation is extended to you
to-day to come and view our late
arrivals of New Goods. They are
very beautiful—these new creations
for coming Spring.

New Printed Dimities.

One of the brightest and most attractive places in our store to-day
is the White Goods Department. It would be difficult to conceive
the beauty and daintiness of this collection, and they are sure to
delight all who see them.

New Challies.

To-day we also place on sale our first importation of French
Challies. Impossible for us to describe to you the charms of this
display on our Dress Goods counters.

New Laces.

- JUST RECEIVED—
- New Venetian Point Laces.
- New Point de Gene Laces.
- New Bordeaux Laces.
- New Irish Point Laces.
- New Ronbaix Valenciennes Laces.
- New Normandie Valenciennes Laces.
- New Point de Paris Laces.
- New Black Wool Laces.

And the largest assortment of Vailings ever shown. These are the
latest creations from the French designers and manufacturers.

Burke, FitzSimons, Hone & Co.

Great
Cut
Bargains
Next Week.

We have put the knife into them
"way up to the hilt. Several
lines of Elegant Tailor - Made
Overcoats, that sold at \$20, \$25,
\$30, we have marked down to
sell at \$15 and \$18. Several lots
of Men's Suits that we sold at
\$12, \$15, \$18, \$20, we have down
to \$8, \$10, \$12. Several splen-
did Fur-Trimmed Jackets that
we sold at \$18.50, \$16, \$18,
marked down to \$8 and \$10.

BIGGEST BARGAINS AND EARLIEST TERMS IN THE WORLD NEXT WEEK AT

The People's Credit Co.,
89 STATE ST.
Clothing Department Up-stairs one flight

A Souvenir from Rome!

Do you want a precious Souvenir from
Rome, in exchange for cancelled Postage
Stamps—especially Columbian and foreign?
Send for information to Rev. P. M. Barral,
D. D., Box "B," Hammon, N. J.

LADIES,
If Your Garments Need to be Cut Over, Re-
paired or Sleeves Altered, We Can
Make You Satisfied.
FUR TRIMMING A SPECIALTY.
V. GRAESER, Practical Furrier,
29 South Clinton St., Beekhy Building, No. 12

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