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# The Catholic Journal.

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## THE DIVINE INFANT'S PLEA.

And His Flights Among the Colored People of Virginia.

### FEAST OF CHRISTMAS.

Friends of the unfortunate and the abandoned:

Take to heart Father Donovan's appeal in their behalf. Think of God's infinite love for these poor souls; think of that love for your own souls. Will you not have them partakers of your life of peace, brightness and joy, with the hope of a glorious resurrection?

Your prayers and your aims will help to obtain for them the priceless gift of faith, and for yourselves the sweet and precious blessings of the Divine Infant Jesus.

With best blessings,  
A. VANDE VEYER,  
Bishop of Richmond.

### CHRISTMAS GREETING TO CATHOLIC HEARTS.

Catholic hearts are you not filled with joy during this Holy Season at the birth of our new-born King by the glad tidings and greetings ringing out again upon a world cold and indifferent as it was on that December night long ago?

Will it be with you as it was with those who revelled in the City of David on that night and refused His pleadings at the door of the inn for the mere necessities of life?

How in our sympathy should we not follow the holy ones, Joseph and Mary, devoted to the Divine Infant, as they leave the unwelcome door of the inn and the chilled hearts of David's city. We are impressed with the anxiety and deep interest of Joseph and Mary for the Divine Infant's sake after wending their way into the cave shrine where fallen man's redemption was given birth.

They heeded the pleadings of the unborn King, and it was the pleasure of their hearts to hear the first Christmas greetings or glad tidings. "For this day is born to you a Savior, who is Christ the Lord, in the City of David."

We hear these Christmas greetings or glad tidings to-day, but are like Joseph and Mary, concerned in our day about the pleadings of the Divine Infant. Do we not give a deaf ear and an unwelcome response to the pleadings of the Infant Jesus when, through the voice of His appointed ones, we are asked to interest ourselves in His cause and further the work the Divine Infant began at the cave of Bethlehem - man's redemption.

Every altar of God, and especially the altar on the missions, is another Bethlehem where Christ is born again in poverty and longs for sympathy from the world around.

Yes, Jesus longs to make a flight—as He did in Egypt—to people even now strangers to His truths and His blessings. It is within the power of many to become other Joseph's and other Mary's by rendering Him assistance in His flights to the colored people of Virginia.

Among our charges on this mission is a school at Lynchburg, where sixty children are being instructed in the Catholic faith.

We go to this station monthly, and while there catechize the children, visit their parents, read Mass for the people, and preach at night in the parish church.

The children have a Sunday school and attend Mass every Sunday in the church of the place.

The first week in January a like school or station will be opened by the charity of a friend in another section of Virginia.

We will make monthly trips to this point also, following the same line of action as at Lynchburg.

Our intention is to establish a number of these schools for they give us rallying points, a nucleus, around which our energies, with the grace of God, will have good effect in spreading a knowledge of our holy religion.

There can be no question but wisdom and experience will be our witnesses that schools or mission points of this kind are the best and one of the most practical ways for successful work.

Then, too, a school of this kind, for which the expense is not so large will give us a foothold wherever established and enable us, through our teachers, to distribute a liberal quantity of Catholic reading matter during the year.

Here is a good opportunity for one wishing to erect a Christian monument to their name, that will prove a vein of life in the body of the Church.

for these colored people now dying outside her vivifying influence.

The cost will not be much for the ground and building of a frame school-house, which, will serve excellently well for school and missionary purposes in the country portions of Virginia. There are many who could do this, but there are many more who are willing, though not able, let each do what is in their power and send us their mite.

With this co-operation our hands, our feet, and our minds will be free to labor among these people.

Then, too, you have the consolation in life, and at death to know that you aided the Infant Jesus in His flights to these colored people.

Besides, as even a cup of cold water given in His name has its reward, so, too, for your assistance in this work, you share in two Masses every week of your life, and in another Mass every week after your death.

Who, then, will not espouse the cause of the Infant Jesus, especially at this holy season, and on the threshold of the new year, and reap for themselves the precious blessings mentioned by Bishop Van de Veyer in his letter?

We urge the old and tried friends of the work, to whom we are now mailing our collecting cards, to labor earnestly in this year of grace, as they have done in the past eleven years, and send us their returns promptly.

To others we implore you to join St. Joseph's Colored Mission Union of Virginia, and share in all the labors, prayers and spiritual advantages of this union.

These advantages or benefits you can easily obtain by donating money, clothing, Catholic reading matter, by praying for the conversion of the colored people of Virginia, and by filling our Collecting cards.

Remember, any aid given the work entitles you to a share in its spiritual favors; many unite with us, for in union there is strength.

Wishing one all the graces of this blessed season, and hoping in the name of the Divine Infant that you, His favored ones, will hear His plea, and write for Collecting Cards, or otherwise aid Him in His flight among the colored people of Virginia.

I remain,  
Yours in the Sacred Heart,  
REV. THOS. B. DONOVAN,  
709 First Street,  
Richmond, Va.  
Box 731.

### ST BRIDGET'S FAIR.

The School Hall Through All the Week.

The holiday fair and festival of St. Bridget's church, which has been in progress all this week in the school hall on Hand street, is scoring a great success in number of attendants and general enthusiasm. The attractions offered are numerous, the hall is especially inviting with its handsome booths filled with all manner of articles, the refreshments served are of the best, and a fine musical program is presented each evening.

Supper is served in the room above, and dancing follows later in the evening for the benefit of the young people.

The voting contests are lively, there being many valuable articles offered, and some of lesser consequence. Among these are a fine piano, a sewing machine, a gold watch to the most popular young man, and a fine tapestry painting of "Marguerite" made by Sister M. Geraldine of Nazareth convent.

The following ladies and gentlemen are in charge of the booths:

Father Bresnahan's booth—Misses Drury, Watson, Donovan, Stupp, S. Kelly, Ryan, Galvin, Dowling, Johnson, Doyle, McNamara, Riley, Frauel and Mrs. Nelligan.

The Geisha—Miss Kathryn Nelligan, chairman; assisted by Misses Moreland, Madden, Dowling, Frankie and Mamie Nelligan, and Messrs. Dwyer, Murray, McInerney, Essex and McKearney.

The Geisha restaurant—Misses Noldt and Meyerling, and Messrs. O'Rourke, Murray and Meyerling.

Father Hendrick's table—Mrs. Thomas Howe, chairman; assisted by Mesdames Culross, Norton, Whitley, and Misses Wynn, Carroll, Whitley, Corbett and Maloney.

Blarney Castle—W. Foster Kelly, Charles Shell, Charles Merz and Robert Lennon and their wives.

It Brings Good Cheer.

Langie's pure coal makes home more cheery through the holidays. Yards on North street, near railroad, and corner South Clinton and Alexander.

## NATURE'S POET.

Lecture Upon Wordsworth Before the Cathedral Reading Circle.

Prof. Ludlow E. Lapham delivered the fourth of a course of his lectures on William Wordsworth, before the Cathedral Reading Circle Monday evening. The lecturer dwelt especially on Wordsworth as a teacher of moral truth. It was Wordsworth's ambition to be a philosophic poet, and in this role he has given us some of his best productions.

Following are some illustrative selections of the lecture: "Wordsworth is not understood while he is classed among the pastoral or idyllic poets, even if among these the chief place be conceded him. He is England's great philosophic, as Shakespeare's her great dramatic, and Milton her great epic poet."

The basis of the Wordsworthian wisdom was laid in a profound faith—a faith that man has a higher nature as well as a lower, a higher mind as well as a faculty, judging according to the sense.

"Wordsworth's moral wisdom never hovers long in the region of allegory. It plants its feet in the solid earth. In his magnificent 'Ode to Duty,' there is, united with the same elevation of thought, a far more definite and imperative tone. The strain is of a maturer order, and the wisdom which comes by experience is wedded to that of spiritual insight. It affirms that between the lower and higher sections of man's nature there commonly exists an antagonism, and that the condition of man's life is a militant condition. A few happier spirits may stand outside the battle, and led on by an inner law of unconscious goodness may at least for an indefinite period, advance along a flower-strewn path of virtue. But even these are insecure, the path of virtue for the most part is a rough and thorny path, and the children of men can only find peace while they tread it in obedience to a law challenging them from above. To find true freedom they must submit themselves to a noble bondage."

"Wordsworth's conception of duty comes out boldly in the 'Leech Gatherer.' In the poem the poet strongly enforces the great truth that there exists something higher than the highest imagination, viz.: The heroic heart which perseveres in duty to the last, no matter under what difficulties, and never suspects its own greatness. The moral comes with the greatest power because it comes out apparently without design. The poem opens by describing a night of tempest, but with the sunrise nature suddenly changes her mood. The poet catches the inspiration of the morning and soars into a kindred ecstasy; but, inconstant as that nature of which he is the servant, his mood changes. Exhausted by his own energies, his spirit drops from its height into a gulf of blind perplexities. There falls upon him a piercing thought—the contrast between nature's creatures, bird and beast, of whom she takes care, and man, the being who looks before and after."

"Close akin to the 'Ode to Duty' is the 'Warrior.' Wordsworth's ideal warrior is a character founded on self-sacrifice, not self-assertion, one therefore that pre-supposes that liberty of spirit which can exist alone where the service of self having been annulled, room is made for a larger service. The happy warrior has a heart full of that human hope and love which belongs to the restored humanity; he evinces a habit of moral faith which even if it could have existed antecedently to a divine revelation could hardly have failed to accept it upon its earliest understood challenge. "It is almost impossible to rate too high poetry such as this. It reminds us of Milton's assertion that the drama might serve, besides the office of pulpit, to breed up a commonwealth in virtue and wisdom. The imagination is so often a corrupting influence that to change it thus into a power uninteresting to virtue is no mean enterprise. It is vain to preach sound principles to those whose moral being has been undermined by an essentially false ideal of character. From a heart thus corrupted ascends a mist which colors all things, and through which the white light of reason cannot enter."

"In Wordsworth wisdom was an essential part of his genius, and therefore carried with it that fervor which belongs to genius in its most vital period. By shallow readers that fervor is not noted because it has no irregular movements. It is not the flickering of the furnace flame, but the steady heat of a genial season. The wisest thoughts are often far from being the most striking."

"It is the blending of the inward and outward world's, and again the fusion of intellect with emotion which makes the poetry of Wordsworth, while anything but sentimental, yet eminently the poetry of elevated sentiment."

ANCHORSHIP FABLE:  
Death of the Head of the Catholic Archdiocese of Montreal.

Montreal, Dec. 31.—Archbishop Fabre, the head of the Roman Catholic archdiocese of Montreal, died shortly after 11 o'clock last night of cancer of the liver.

Edward Charles Fabre was born in Montreal, Feb. 28, 1827. He came from two of the best French Canadian families, the Fabres and the Perreules. When nine years of age he was sent to the college of St. Hyacinthe. After a classical course extending over seven years his parents sent him to Paris in 1843 where he spent eighteen months. On September 7, 1844 he assumed the casock at Chateaufort, and on Oct. 18th he entered the Sulpician seminary at Lezay. In 1846 the young ecclesiastic visited Rome and had the honor of an audience with Gregory XVI. Shortly after he returned to Montreal and became attached to the bishop's palace.

He was then ordained to the priesthood in 1850, and for nearly 20 years was one of the most prominent priests in the diocese. In May, 1870, he became bishop of Montreal, and took possession of the seat on September 19th, on the retirement of Mgr. Bourgo. In 1886, at the time of the elevation of Mgr. Taschereau to the rank of cardinal, Mgr. Fabre was made archbishop and placed at the head of the ecclesiastical province of Montreal.

During the whole of his career he always strove to promote harmony and good will among all classes and creeds. After many years of difficulties, he finally succeeded in bringing to an amicable arrangement the university troubles in Montreal, and the erection of a quasi-independent university at Quebec. At many critical periods in the city's history he stood for the best interests, notably at the time of the Northwest rebellion and in the small pox epidemic.

He was the third bishop of the former diocese of Montreal, and first archbishop of the present archdiocese of Montreal and metropolitan of the ecclesiastical province of Montreal, comprising with this diocese those of St. Hyacinthe, Sherbrooke and Valleyfield. As the Catholic population of the arch-diocese exceeds 400,000 it is one of the most populous in North America.

WANNAMAKER'S CASH BOYS

Sixty of Them From the Mission Founded by Father Drumgoole.

John Wannamaker employs sixty cash boys from the Mission of the Immaculate Virgin, on Lafayette place and Great Jones street, New York. Every morning the boys may be seen going from the mission house to work, and returning in the evening. Father Drumgoole says Mr. Wannamaker told him he was attracted to the mission when the Earl of Rosebery visited it many years ago. He was, with the earl and became impressed, as did also the earl, that no charitable institution in the world did so much good with so little fuss. Father Drumgoole, who started the mission, he said, was a man of genius, and the institution he founded would grow and prosper, and do a world of good.

If Mr. Wannamaker had declared that Father Drumgoole was a saint, he would find no one in New York who would dispute the statement.

Landslide in Ireland—County Kerry in Danger.

DUBLIN, Dec. 31.—The landslide which occurred in Rathmore, county Kerry, on Monday, has not yet subsided. The bog is again moving toward the river, and there are fears of a further sliding of the hill behind it.

For Nearly A Quarter of a Century

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## WANNAMAKER'S CASH BOYS.

Death of the Mission of Catholic Literature in America.

The Papal brief announcing the elevation of the Very Rev. Edmund F. Prendergast, Vicar-General to the Bishop of Scillo, has not yet reached this country from Rome. The formal document will be forwarded either to Monsignor Martelli, the Apostolic Delegate at Washington, or to Archbishop Ryan, whose auxiliary the newly-created Bishop will be.

Archbishop Ryan, speaking to a reporter said that the consecration of Bishop-elect Prendergast will take place soon after the Papal brief arrives. The details of the imposing consecration ceremony have not yet been arranged. While the appointment to a Bishopric is often rumored in advance, it is first officially confirmed, as a rule, by the receipt of a Papal brief. The elevation of Bishop-elect Prendergast, however, was formally proclaimed at the last consistory held by the Pope, and that fact of itself may safely be regarded as putting an end to all doubt as to the truth of the report. While acting as auxiliary to Archbishop Ryan, Bishop-elect Prendergast will remain at St. Malachy's church on Eleventh street, across the river, where he is rector.

A titular See is one which exists in name only, the title being taken from a place where a See formerly existed. Scillo, the title conferred upon Bishop-elect Prendergast was sometimes written with one l, and was also called Scilla and Scilice, as in many other names of African and Spanish places, representing apparently the Semitic feminine and adjectival form of the word. It was situated in Proconsular Africa, or in the northern half of the regency of Tunis. Long, Reclus and others identify it with the modern Karsene, but this seems to be much too far south, and was clearly not in the Proconsular, but in the Byzantine province of Africa. It should be looked for probably in the immediate neighborhood of Tunis, or in the valley of the Majarda, where Roman ruins are numerous.

"Nothing new occurs except Arab encampments, nestling amidst the ruins of vast cities."

Parlator was Bishop of the place about 640, when he subscribed a synodal letter to Paul of Constantinople, which is preserved in the proceedings of the Lateran Council of 649, under Martin I, Fastidius and Pseudomartin, the Catholic and Donatist Bishop of Scillo, were present at the conference of Carthage in 411. But what has rendered the name famous for all time is the martyrdom of twelve of its people at Carthage in A. D. 200, an account of which may be found in Butler's "Lives of the Saints," at the 17th of July. Baronius, Eubani and others narrate in part the proceedings at their trial.

Mrs. Anna Hanson Dorsey.

Death of the Mission of Catholic Literature in America.

Mrs. Anna Hanson Dorsey, the pioneer of Catholic literature in this country, who had been lying dangerously ill at her home in Washington, D. C., for the past two months, died on Christmas day.

Mrs. Dorsey was born in Georgetown thirty-two years ago. Her father was the late Rev. William McKimsey, a chaplain of the United States navy. When her first story, "The Student of Bloomsbury Forest," appeared, our Catholic writers of fiction could almost be counted on the fingers of one hand. There were Dr. Charles Constantine Elco and Charles James Cannon, both Catholics; John D. Bryant and Dr. J. V. Huntington, converts; names almost forgotten, and maybe, one or two others. These men, with Mrs. Dorsey, wrote as Catholics for the sake of Catholicity, with no hope of gain. With them it was a mission of love and devotion to principles, for, as Dr. Brownson said of one, his Catholic readers were necessarily very few, and Protestants would not read an author so avowedly Catholic. She has been the recipient of high honors, the University of Notre Dame having presented her with the Letourneau Medal, which is given only to some one who has rendered eminent service whether to the church or the American public.

Mrs. Dorsey was honored by personal letters from Pius IX. and also from His Holiness Pope Leo.

A few years ago Cardinal Gibbons paid public tribute to her work and influence in a testimonial sent her in behalf of herself and the hierarchy of America.

That too, she was a woman of great faith and courage, and a true patriot.

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## CATHOLIC SOCIETY.

Weekly Transactions in the Society.

Patronage—Current Collection.

A public meeting and installation of officers of Council No. 25, C. S. B. A. will be held at Immaculate Conception hall on Monday evening, January 4. Following is the programme: Selections, Mandolin orchestra; recitation, Miss Gossard; Piano solo, Miss Ida Miller; Musical Offering, Misses Ida Miller, Minnie Smith, Alice Freshaud; address, Rev. President T. H. O'Neil; recitation, Misses Alice and Helen Wyckoff; recitation, Mr. J. H. Schuler; address, Misses Addie and Alice Freshaud; recitation, Miss Elizabeth Wickham; address, Judge J. M. Murphy; selections, Mandolin orchestra.

Hereafter the regular meetings of Ladies' Auxiliary No. 2, D. C. B. will be held on the second and fourth Fridays of each month in their new rooms on the second floor of the Grand building. The annual installation of officers will take place Jan. 12, 1897.

Company A, Hibernian Rifles, held their party at A. O. H. hall, New Year's eve and it was a successful one, the hall being crowded with friends of the company. A programme of twenty-one numbers was given. The following was the committee: W. J. O'Connell, Thomas Delaney, David Brennan, Sgt. Thomas John McElroy.

Auxiliary 7 held a leap year party at the hall, New Year's eve and it was a successful one, the hall being crowded with friends of the company. A programme of twenty-one numbers was given. The following was the committee: W. J. O'Connell, Thomas Delaney, David Brennan, Sgt. Thomas John McElroy.

During the past year, the Auxiliary has done much for the poor, and has been successful in its efforts. The Auxiliary has been successful in its efforts.

In the list of officers elected in Auxiliary No. 2, D. C. B. A. is a very member, do. His record is very good, many members initiated. Who was many?

Mr. H. J. Ryan has been elected in Auxiliary No. 2, D. C. B. A. His record is very good, many members initiated. Who was many?

James W. O'Connell has been elected in Auxiliary No. 2, D. C. B. A. His record is very good, many members initiated. Who was many?

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