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## LET WELL ENOUGH ALONE

Not far from the town of Clonmel many years ago, there used to be a square looking mill, all built of stone, to which the farmers brought their grain, to be ground by Pat O'Donnell; and even if he was my father's own first cousin, I must say that devil a better miller ever hammered a stone, or wore a white hat.

Pat wasn't the steadiest creature in the world, and often enough when there was a lot of grindin' to do, he'd be off with the lads, hurin' or playin' football and drinkin' instead o' mindin' his business. His wife used to scold him till she'd bilster her tongue, but me bould Pat had no notion o' mendin' his ways at all.

One day, an ould nagur of a farmer, that lived convenient to the mill, kint in wid a load o' grain in bags.

"God save ye, Mrs. O'Donnell!" says he. "Save ye kindly, sir," says she. "That's a fine, big load ye have."

"It is that!" said he; "and it must be ground at once."

"Of course! I don't want to be waitin' till Christmas for it."

Norah looked bothered for a minute, and then she brightened up and said: "I'll send one of the boys after Pat, and bid him come up at once."

"Isn't he at home?" "No indeed, he's not. He went up to Clonmel about an hour ago to get a lot more like himself to go to the hurin' in Cahir, this afternoon."

"What the devil is that?" says he. He was almost at the end of his song when he happened to look up and saw a war the big sails of the mill goin' round as they never wint round before. Pat looked at them for a bit and Lullin'ed and rubbed his eyes.

"Well, if that's wind that's sindin' thim around that way, it's a great evercoat I've put under my vest for devil a breath can I feel at all, at all."

He shook his head and gave up the question entirely. It wasn't long before he was asleep in bed and gogot all about the mill and everything else.

At daybreak in the mornin' Norah woke him up.

"Get up, you lazy blaggard! and go get the mill runnin'. Ould Power left a lead for ye yesterday, and if ye don't want to lose him for a customer, ye'd better get his male ground."

Pat gave a stretch and aawn and tumbled out. He went over to the mill and when he opened the door he was surprised to see the stone o' grindin' around its place. He looked at the boys and asked them if they had been workin' at the mill? They answered him and told him that they weren't goin' to touch it when he'd bade them not to do so.

"I see ye haven't begun to grind yet!" says he with a snarl. "I'll not be bothered any longer wid ye, Pat O'Donnell. I'm always ready to pay on the nail, and I want my work done immediately, d'ye understand me?"

"I do," says Pat, in a quiet sort of a way.

## THE PRICELESS BOON.

### BISHOP SHANAHAN OF HARRISBURG SPEAKS ON CHRISTIAN EDUCATION

He Gives Reasons Why Catholics Should Educate Their Children in Their Own Schools—His Long Experience Makes Him Familiar With the Subject.

The other day at a reception in his honor in Philadelphia the Right Rev. John W. Shanahan, the newly consecrated Bishop of Harrisburg, made it plain why Catholics educate their children in their own schools. The Bishop, for many years had been the efficient superintendent of schools in the Philadelphia archdiocese, and his experience has certainly given him authority to speak on the subject of education.

"At the present time," said he, "we are educating 45,000 Catholic children in the parochial schools of the archdiocese, at a cost of \$300,000 a year. What is our motive in supporting these schools? Why do our Catholic people so willingly make this immense outlay? It is to secure to the rising generation the priceless boon of a Christian education. But cannot a Christian education be imparted at home and in the church? Is not home, united to teaching in the church, sufficient to form a thorough Christian? This is a question that needs serious consideration. To answer it properly, we must lay down as principles some preliminary truths. In the first place, we must say that many, I must say the majority of parents, find it very difficult to impart religious instruction to their children; they have not the time, nor the strength, nor the will, or may be they are not qualified for this important work. On Sunday the priest's time is limited, and he can devote only a short half hour to the explanation of the catechism. Now I ask you what science, or what art, or what branch of industry can be learned by devoting one period a week to its acquisition? Can we expect our children to learn the science of religion without close application and continued study? Again instruction is not education. Education is the bringing out of all the faculties of the child, the development of its entire nature, the training of the intellect and the heart and the will—in a word the body and the soul. To give all attention to the intelligence of the child and neglect its religious training is not education. The imparting of secular knowledge and religious knowledge must go hand in hand, and this work must be carried on from day to day during childhood, if it is to be done properly at all."

Those who have given attention to the subject must know the evils that come from learning without religion. "You know well," declared Bishop Shanahan, "that the great crimes against society are not committed by illiterate men, but by men who in their youth were instructed but not educated; by men who grow up from youth to manhood without religious training. Isolated cases are found of violence, robbery and other crimes perpetrated by the ignorant. But the crimes that go to the heart of society and shake it to its very foundation; the frauds on public funds; the robbery of savings banks and insurance offices, by which countless numbers are made to mourn; the unsettling of public credit; the gambling in stocks; the squandering and the pilfering of the treasury of the nation; the unlimited power of corporations, by which the artisan and the laborer may be robbed of the fruits of their honest toil—these and many more such evils are not the work of ignorant and illiterate men. When we see rich men growing richer and poor men growing poorer; when discontent is increasing and socialistic principles are spreading; when public honesty and morality are at such a low ebb; when religious indifference and infidelity are spreading everywhere, it is not difficult for any thoughtful man to trace the cause, and it will be found in the separation of religion from what is called education. This, then, is the reason why we support our parochial schools at such a tremendous sacrifice; that we may educate our children; that we may make of our children good citizens of earth and heaven."

Are not all these excellent reasons why Catholics should maintain their own schools? Irreligious education has created sad havoc among the youth of France. We must strive to save our beloved country from a similar danger. Some of the more enlightened and fair-minded of our separated brethren are beginning to recognize that the attitude of the Catholic Church on the education question is best for the nation, and they are advocating schools of their own in which to educate their own children. One of these days, when the education question is better understood, it will be admitted that the Catholic Church by fostering religion among the young does more for America than all other denominations combined.—Catholic Transcript.

Canon Kingsley to the Catholic faith, we have what is considered practically a most impressive specimen of the irony of fate. Her father's entire literary career was devoted to unceasing efforts to discredit the Catholic Church. In his character as Protestant minister also, he labored without rest for the same object. It is therefore a most providential happening when a conversion as this which is now announced shows how faint and fleeting is the influence of enemies of the Church even upon those who are nearest to them.

**BOGUS INDULGENCES.** Catholics are warned not to give credence to certain published prayers. Every priest who has had an opportunity of noting the strange excesses of devotion and the superstitions to which religiously minded people who have no proper spiritual direction are prone, has probably met with some form or other of "wonderful prayers," written or printed, and carried about as charms, which are supposed to cure the actual ills of life, prevent all sorts of possible calamities and assure their holders of eternal salvation.

These "prayers" usually take the form of revelations, made to some saint or they are said to have been found on the tomb of our Lord, or written by our Blessed Lady, and sent by some remote one to some famous king or queen of medieval times. They give irrelevant details about the Passion of Christ, the precise number of His wounds, the drops of blood shed at the scourging, the exact measure of His Body, and similar descriptions which are apt to fasten upon the imagination of simple people. Usually extravagant promises of indulgences, with spurious dates and names, are added, together with the injunction to copy the setter and to give it to others.

It is needless to say that such "prayers" are gross and malicious misrepresentations of the Catholic doctrine of prayer and indulgences, and calculated to do much injury to true piety by misleading the unassuming into absurd superstitions, and bringing ridicule upon religion on the part of those who are sufficiently intelligent to see the absurdity of this false devotion.

## OUR NEW SAINT.

### Jean Baptiste De La Salle, Founder of the Order of Christian Brothers.

Probably the first canonization of the jubilee year will be that of Jean Baptiste de la Salle, the founder of that teaching order of the Church, the Christian Brothers. Representatives of the order have received information from Rome that on April 30 the Pope authorized the publication of the decree of canonization. There is great rejoicing over the successful ending of the "process" of beatification before the Roman commission appointed to deal with the case.

The two miracles, the establishment of which completed the needed testimony, took place in 1859. They were the case of a boy dying at the Ruffin College, in France, and that of Brother Netholemus, who was unable to walk from spinal disease, at the house of his order, La Maison Neuve. Both were instantly cured through the intercession of the Blessed de la Salle.

Jean Baptiste de la Salle was born at Rheims, in 1651, of a good family. He became a priest, and was made canon of the cathedral of his native city. A man of singular piety, he renounced his inheritance and family advantages and lived a humble and austere life. He founded five primary schools and started the order of the Christian Brothers to teach them. The utility of his system has been proved by experience in all parts of the world. He also outlined a normal school course for his teachers. The Superior General of the Christian Brothers resides in Paris and there are more than fourteen thousand members of the order scattered over the world teaching in the Catholic parochial schools.—Exchange.

**QUEEN MARGARET'S CLIMB.** She Will Ascend the Highest Peaks of the Italian Alps to Honor Our Blessed Lady. A dispatch from Rome says that Queen Margaret has promised to climb the peaks of the Italian Alps, to take part in the dedication of a statue of the Virgin, of which the Queen herself is the sculptor. About two years ago a company of Alpine militia were marching over Rocca Melone when an avalanche started and nearly all were buried beneath a mass of snow. Assistance was summoned quickly from the nearest military post and all the entombed men were rescued.

The Queen was strangely moved by the incident. She composed a thanksgiving prayer to the Virgin, and resolved to make a statue and erect it on the spot of the rescue. A verse of this prayer is engraved upon the pedestal of the statue.

**Mummies in Italy.** The vicissitudes of the dead would furnish material for an interesting and gruesome volume. We are of course not surprised when we see an Egyptian mummy, but it is very extraordinary that during the Middle Ages and the Renaissance a species of mummification was also adopted in Italy, and even continues to this day. The two most curious examples of this are the cemetery of the Capuchins in Rome, and the catacombs of the Capuchins, St. Peter's. In the latter place, we believe, bodies are still added, though probably not in the Roman Capuchin cemetery as interments are forbidden in Rome. They consist of a series of chambers which are well-lighted and fitted to the ground. Here are to be seen the mummies of the dead of the better classes in the convent vaults. They are fully attired, even down to white kid gloves. Some are dressed against the wall and others again buried in chests, while some sit in chairs, all "checked" with their names and dates.

Every year or two the gloves are removed by the affectionate survivors, who go on great long days of the church to gladden their eyes with the family mummies. A visit to the catacombs is a most interesting experience.

**WHY WE ARE SAD.** Cardinal Ganganelli's Advice to a Friend Regarding Days of Kneeling. Cardinal Ganganelli wrote this letter to a friend: "You ask me why there are days when, given up to melancholy without knowing the cause, we are burdened to ourselves. To which I answer: 'First, it is because we are dependent upon a body which is not always in perfect equilibrium. Secondly, because Almighty God would make us sensible that this world is not our true home, and that we shall always be ill at ease until we leave it. Thus it was that the Apostle longed after the things that are eternal. There are days in the moral as well as in the natural world; and the soul, like the body, has its days.'

The best way to dispel gloom is to seek employment. When we are seriously occupied we have not leisure to become either sad or languid. Study is the element of the mind. "You will neither be a burden to yourself or to others," said Seneca. "If you have no study, it is inconceivable how many wretched hours there are in life from which employment would save you. You can not be happy in this world but by knowing how to hunt your sorrows. He who has no occupation at present either has had or will have some. Pain and sorrow are an inheritance from our first parents, and we can not entirely preserve ourselves from them."

Archbishop Hennessey, the venerable orator of the Dubuque diocese, has determined not to complete the diocesan seminary for which the foundation has already been laid, owing to his advanced age and illness. In its stead he will erect a mother-house for the Sisters of the Holy Ghost out of his own means and the bequest left him by his brother.

**CHURCH STATISTICS.** The Number of Catholics in the Philippines. Officials of the Government have recently acquired copies of a Preliminary Bulletin newspaper printed in Manila containing a statement of the Catholic population of the island from a survey of the Archbishop of Manila. It is as follows: The number of Catholics in the Philippines is 1,171,412. The number of Catholics in the Philippines is 1,171,412. The number of Catholics in the Philippines is 1,171,412.

**CATHOLIC NOTES.** Of the Inhabitants of New York. 75,000 are Catholics and 25,000 are Protestants. Oxford University has elected as Rector Dr. C. H. Johnson, a Catholic. Dr. Johnson is a Catholic. Dr. Johnson is a Catholic.

**Bank Notes for Fuel.** A novel spectacle of a steamer's furnace being fed with bank notes, says an exchange, was recently witnessed at a Mediterranean port. Forty-five sacks of the apparently valuable paper were tossed into the furnace, under the longing eyes of the stokers, who stood restively by with an evidently burning desire to possess themselves of at least a handful of that which they somewhat inelegantly styled "rum fuel." The notes were canceled notes of the Bank of Algeria, whose manager superintended the operation of their checkered combustion.

**Canon Kingsley's Daughter.** Says the Bakershire Mirror:—In the conversion of the daughter of the Duke of Devonshire, the Duke of Devonshire, the Duke of Devonshire, the Duke of Devonshire.

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remembered. Light rays from the hidden lanterns at least, reveal the hidden forces of the soul. Bodies against the walls appear like manufactory who had been there many of the bodies appear shabby, regarding dress, as their friends do not give them a post-humous toilet from time to time, which is necessary to keep them in good repair.

The cemetery of the Capuchins in Rome, is fully as interesting and ghastly. It is a series of vaulted chambers above the ground, so that there is no need of artificial daylight. Around the walls skulls and other bones are arranged in patterns. The ceilings are covered by ornamental patterns made of smaller bones, and lamps depending from the ceiling are also made from bones of the arm.

After a week dies he is buried for a term of years in the ground in the chapel, the earth being brought originally from Jerusalem. The bones are then taken out and help to deck the grave's chambers. A few months of particular sanctity are not by all, but placed against the wall and dried in situ.—Scientific American.

**Mrs. Mary Judge and Mrs. Alonzo H. Tarbet** have subscribed \$100 each to the fund for the erection of a Catholic Cathedral at Salt Lake City. Mrs. Judge signed her name to the subscription paper and Mrs. Tarbet opposed it, just prior to her departure for Europe. Mrs. Tarbet, who is wealthy in her own right, is the wife of Alexander H. Tarbet, the well-known mining man of that city.

**Cardinal Theodor** of the Pope's Legation in Vienna and Vice-Chancellor of the Austrian Empire, died on Tuesday, Cardinal Theodor, the oldest of the cardinals and was the senior of the Holy Father's cardinals. He was born in Austria in 1806. He was created Cardinal in 1855, by Pope Pius IX. as Prince Bishop of the Bishopric of Breslau, and was elevated to the rank of Cardinal in 1875.

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