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CRY OF THE POOR SOULS.

Hear those voices softly pleading,
Hear those low words interceding
From the green graves lonesome lying,
Evermore in sad tones crying:—
"Have pity! you, at least, have pity,
You, my friends!"

When the stars are set in ether
And the white moon in a cloud,
When the children's hands are folded,
And the golden heads are bowed,
Tell them of the fearful burning,
Of those souls in torture dirging,
Let their stainless hearts adoring
Reach Christ's throne, in sweet imploring.

By those faces lost forever,
By those smiles that never,<
By the memories of past days,
And by the kindness of old ways;
By the love in life your bore them,
And the tears in death o'er them,
By their words and looks in dying
Oh! hear those plaintive voices crying:—
"Have pity! you, at least, have pity,
You, my friends!"

—The Weekly Boquet.

OUR BELOVED DEAD.

All Souls' Day! Is it not "a holy and a wholesome thought" of Mother Church, writes a contributor to the Philadelphia Catholic Union and Times, to set aside one day tenderly sanctified to the faithful who have gone before us and who have not yet attained their paradise? We must each and every one traverse the same path of suffering—the path to eternal surcease of pain. And when we do, even though we are of the world's nameless and unknown, the whole world of Catholicity will offer the prayers for us that we repeat for all the souls in purgatory on All Souls' Day "that they may be loosed from their sins" and speedily arrive at the glory of All Saints.

All Souls is chiefly the day of charity for "they that have none to pray for them," the great army of the friendless dead. And yet, quite naturally, our prayers for these are pertinent in comparison with our fervent petitions for the happiness of the dear ones who made our happiness on earth. It is sad to die friendless; sadder still to be lamented by a host of friends who mourn for a day or a year and then—forget. The grass-tangled plots and rusted rails of a cemetery enclosure sometimes tell that death has claimed friends and their friends, but more often their story is the common tale of broken fealty and affection grown cold. The wildest grief is generally the most ephemeral. The widower of last year who made an insane attempt to leap into the grave after his wife's coffin had been lowered is already remembered, as a matter-of-course. Grief patiently borne keeps remembrance alive forever.

Some time ago I was introduced to a married couple who have lived their story and look it. They are in their later seventies, and both have won their crowns of snow. She is a dear, soft-eyed, sweet-voiced old lady, and he is the very king of old gentlemen. In the early years of their married life, having no children of their own, they adopted a little boy. Later their own little girl was born. When the children were twenty and eighteen, the parents, wishing to keep these two dear ones with them forever, told them that they were not skin. This announcement, which at first caused the supposed brother and sister to grieve sorely, led in time to the formation of a nearer tie. They loved each other; they were betrothed and the father and mother were supremely happy, for the young man whom they so loved and who was so worthy of their love was to be their real son at last.

Then the tragedy happened. He was brought home to them mangled and dying; he had time only to receive the last sacrament of heaven and the consolation of heaven and the uncertainties of earth and to beg them not to grieve for him. His very words were: "Do not grieve, but—do not forget." And so when they had closed his eyes forever, they gave way to no rebellious moans, no useless tears. Serenely they bore their unforgettable loss. The young girl wished to believe that her lover yet lived, and the parents were glad to agree with her. So Arthur's room was kept just as he had left it and as if he were to return, and his chair at table was left in its old place. Every night they prayed for him, but every morning Alice put fresh flowers at his plate. She "bawled bravely, but in vain," and there came a day when she weakly whispered Arthur's words, "Do not grieve, but do not forget," to which she added "do not forget that we shall be with you in spirit."

And those who saw the bereaved father and mother following the coffin of their only child say that never were such mourners seen, so calm, so hopeful in their faith, that there is no death.

Their double loss befell them thirty years ago, and still they do not grieve nor do they forget. Every year the allowance that was their children's is given to the orphans, and some good people fancy that the dear old couple are deranged when, in referring to this charity, they say "Arthur and Alice wish it so." One tactless woman protested, "But they are not living!"

only to meet with the smiling response, "Oh, yes, they are living forever."

"And expressing wishes regarding people in this world?"

"Expressing wishes for the good of people in this world—yes, even so!"

The communion of saints is a tangible reality to the saintly mother of two.

Do beloved spirits communicate with us? Have we not all seen them in dreams and heard their messages to us? Is it superstitious when we imagine that they hover near us at times? Let me relate a peculiar experience. A friend of mine lost her little boy, a fine handsome child, extraordinarily clever and intensely impressionable—an embryo genius with a full share of the whims and fancies of the brainy tribe. One of his peculiarities was a passionate fondness for clove pinks. He had a bed of them in the summer garden, and through the winter he saved his pennies to buy the aromatic cut blossoms. When he lay dead his coffin was covered with his favorite flowers, but after the funeral his mother could not bear either the sight or the scent of a pink, and they bloomed never more in house or garden.

One day she was brooding over her loss and recounting and magnifying the virtues and gifts of her lost darling. Suddenly she became aware of a peculiar fragrance, sweet, spicy, familiar, the scent of the boy's favorite clove pink. It floated all around her and then vanished as her thoughts left the mental image of her son. She dwelt upon this strange phenomenon. Ever afterward whenever she fell into mournful reverie the ghostly fragrance became manifest.

She was telling me this one day, and I, playing her hallucination, remonstrated with her.

"Your mind will become unbalanced with all this nursing of grief," said I. "It is sinful. Don't you remember Mrs. X— and Mrs. Y— and how patiently they bore their sorrow? They lost their children, too; it was Mrs. Y—'s only son, you remember."

"A son like mine," queried my friend, keenly, bitterly. She knew I could not answer yes, for her son was the most favored child of God it had ever been my good fortune to know. I hesitated, and she broke into a passion of praise and grief for her peerless one. Suddenly she stopped speaking and her face grew deathly pale. "There it is again!" she whispered, hoarsely.

And I, even I, the disinterested adviser, I found myself inhaling the pungent aroma of clove pinks! The mother fell on her knees. "God forgive me!" God help me to be patient!" she cried. The next moment the unearthly sweetness had vanished. Absolutely there were no pinks in the house, where perfumes of any kind are not tolerated. If the mysterious fragrance was not a supernatural manifestation, what was it?

CHURCH ABROAD.

It is said that the Duke of Norfolk, who is also Postmaster-General of Great Britain, and admittedly one of the best postmasters-general the country ever had, hands over to Cardinal Vaughan the entire salary of that position, \$50,000 annually, for church purposes.

The vacancy in the episcopal see of Namur has been filled by the appointment of Mgr. Aeylen, the abbot of the Premonstratensian monastery of Tongerlo.

English exchanges announce that the Rev. Hubert Hickman, vicar of St. Mary's district church, Rome, has been lately received into the Church by the Bishop of Clifton.

It is reported from St. Petersburg that M. Zarikov has been appointed to present to His Holiness Leo XIII. a rich gift on the part of the Czar. This act of good will on the part of the Russian Emperor is a recognition of the very important moral assistance rendered by the Pope to the cause of peace, treated of in the late conference at The Hague.

A message from Berlin dated October 30th states that Count Lobkowitz leaves from Vienna that Count Elmer Lonyay, the fiancé of the Archduchess Stephanie, when he was there lately, went over to Catholicism. The ceremony was very quiet. Count Lonyay's family is a very old Protestant one, and its members are passionate partisans of Rakoszy, the rebel.

About one-third of the population of Germany is Catholic. This third by working in union politically has exerted its rights from a hostile parliament. American Catholics would be stronger and more respected if they would unite in protection of their own interests. We should learn a parable from our brethren in the Fatherland.

Monsignor Skrbensky, canon capitular of Olmutz, has been designated by the Emperor Francis Joseph for the Archbishopric of Prague, and the choice has been duly notified to the Sovereign Pontiff. Mgr. Skrbensky, who is of Czech origin, is barely thirty-six years old. He was ordained priest in 1889.

Two Chinese priests of the Company of Jesus have recently received the honors of the French Institute for their narratives of their missionary careers and work.

SIX MILLIONS SAVED

Greater New York By Our Catholic Parochial Schools.

The Brooklyn Eagle estimates that the Catholic schools of the Greater New York save the city \$6,000,000 annually. The cost of educating each child must be considerably higher in New York than in Connecticut. But even were we to rebate the per capita tax by one third, making it \$20.00 for Connecticut instead of \$30.00—what it is in New York, it would be found that our parochial schools save the State between \$600,000 and \$750,000 annually.

Here is what Eagle has to say: "It is not probably known to the average citizen of the large number of children that are educated under the auspices of the Catholic Church, in the parochial schools nor the large amount of money that is annually saved the non-Catholic taxpayers in the city of New York. This matter is pertinent and opportune because of the crowded condition of the public schools and the inability of the Board of Education to provide a large number of children with a full day's attendance in the 230 buildings devoted to education, exclusive of the high school and normal colleges.

There are in the five boroughs of the city no less than 175 Catholic parochial schools, with an attendance of 70,877. The number of schools and the average attendance in each borough are as follows: Brooklyn, 53 schools, number of children attending, 23,877; Manhattan and Bronx, 56 schools, number of children attending, 38,470; Queens Borough, 15 schools, number of children attending, 2,578, and Richmond, 3 schools, number of children attending, 352. The attendance at the schools in Brooklyn ranges from 60 to 1,000; Manhattan and Bronx, 67 to 1,000; Queens Borough, 50 to 400, and Richmond 130 to 472.

According to the statistics of the Board of Education the cost of educating every child attending the public schools is about \$32. According to this average the city is saved about \$2,288,064, which would be the amount necessary to be appropriated for the education of the 70,877 children attending Catholic schools. To this may also be added the cost of the school buildings, some of which are model educational institutions, and cost for construction from \$10,000 to over \$100,000, without the price paid for the ground on which they are built. An average of about \$30,000 would place the value of the buildings at about \$4,900,000. This added to the cost of education as fixed by the local board would amount to over \$6,000,000, money that comes out of the pockets of about one-third of the population of the people and is saved by the city treasury.

This matter was brought to the attention of the public through a report of the trustee officers in Queens Borough, who stated that over 3,000 children were attending parochial and private Catholic schools within that district.

FOREIGN NOTES.

Two distinguished and well known scholars were lately received into the Church in Tokio—Professor Baell Hall Chamberlain, spoken of as by far the most eminent European authority on all that relates to Japan and the Japanese, formerly professor in the Imperial University, and Professor Nagl, a leading savant and teacher, renowned throughout Japan, who holds the chair of chemistry in the university. There are at present in Japan about 125,000 Christians, and of these 53,872 are Catholics, 13,000 Congregationalists, 12,000 Presbyterians, 8,000 Episcopalians. The Catholics are divided as follows: 35,645 in the Nagasaki diocese, 9,114 in the Tokio, 4,463 in the Hakodate and 4,470 in the Osaka diocese.

It is reported that in the coming year, in all probability, the Blessed Rita of Cascia, who is popularly known as "the advocate of the impossible," will be canonized. She was an Augustinian nun, and is held in great veneration. Several martyrs of Cochin-China and Tongkin will also be canonized on that occasion. It is supposed that this ceremony will take place in autumn next, and it will form, as it were, a happy crowning of the Jubilee Year.

The following Catholic chaplains are serving with the British field forces in South Africa: The Rev. E. Ryan, from Aldershot; The Rev. E. M. Morgan, from Halifax, Nova Scotia, and the Rev. L. J. Matthews, from Alexandria.

The Fathers of the African missions have established a leper hospital for the use of the blacks in the vicariate of Beaulieu.

All the prestige that woman has in modern civilization is due to Christianity and to the church's fidelity in preserving its tenets in this as in other respects. The darkest page in the history of ancient paganism is that which recalls the universal degradation of womanhood, and this degradation was all the greater in proportion as material civilization was high, just as the strongest lights cast the darkest shadows.

O the anguish of that thought that we can never stone to our dead for the stunted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God had given us to know.

SAINTS OF IRELAND.

AN INTERESTING DOCUMENT TRANSLATED FROM THE GAELIC.

Found Among the Papers of a Cultured Irish Catholic Lady Who Died Recently in New York City—Liturgy of Irish Patron Saints.

The following interesting document, translated from the Gaelic, was found among the papers of a cultured Irish Catholic lady who died recently in New York.

Many of the old clans, patriarchal races and ancient Catholic families of Ireland have cherished a traditional devotion to certain local saints who have been regarded from the immemorial as their patrons, and to encourage this devout observance the following "Liturgy of the Patron Saints of the Dioceses of Ireland" was compiled and approved by the ecclesiastical authorities. Subjoined is a list of some of the Irish families who thus are clients of the saints invoked in this litany. There are many other Irish families, clans, towns and localities who invoke the patronage of other illustrious local saints, whose names do not occur in this litany of diocesan saints, to which the following list is confined:

St. Malachi is patron of the O'Donnell, O'Reilly, McManis, O'Neil, Nugents, O'Farrells, Maguires, MacKennis.

St. Lawrence, of the O'Toole and Purcells.

St. Kevin, of the Kilbrides, O'Byrnes and Murrays.

St. Albert, of the Cullens, Ryans and Bennetts.

St. Jarlath, of the Moores and Killeanes.

St. Kieran, of the O'Connors, Grahams and Browns.

St. Columbkille, of the O'Donnells and O'Langhins.

St. Conlath, of the Mullins and Duffys.

St. Macartin, of the O'Flynn, O'Donnells, Macartans, Smiths and Maguiness.

St. Kyran, of the O'Brennans, O'Donohoes, Fitzpatrick and Mahons.

St. Aidan, of the O'Kinnell and O'Farrells.

St. Albin, of the Cullens and Nolans.

St. Fachanan, of the Galways and Lyncches.

St. Flannan, of the Fitzgeralds, McNamoras, O'Neils, McKinnons, Blannhessetts, Bunises and O'Shaughnessys.

St. Finbar, of the Macarthy and Barrys.

St. Brendan, of the O'Connells and O'Carrys.

St. Otteran, of the Barrons, Wykes and Walshes.

St. Aidan, of the Frenches, Kellys and Dynars.

St. Nicholas, of the Burkes, Blakes and McDermotts.

LITANY OF THE IRISH SAINTS.

Lord have mercy on the children of Ireland.

Christ have mercy on the children of Ireland.

Lord have mercy on the children of Ireland.

Christ have mercy on the children of Ireland.

God, the Father of Heaven, have mercy on the children of Ireland.

God, the Son, Redeemer of the World, have mercy on the children of Ireland.

God, the Holy Ghost, protector of the elect, have mercy on the children of Ireland.

Holy Mary, conceived without original sin, pray for the children of Ireland.

All ye holy angels and archangels, pray for the children of Ireland.

All ye holy orders of Blessed Spirits, pray for the children of Ireland.

St. Patrick, apostle of Ireland, pray for the children of Ireland.

St. Bridget, patroness of Ireland, pray for the children of Ireland.

St. Malachy, patron saint of the archdiocese of Armagh, pray for the children of Ireland.

St. Lawrence and Kevin, patron saints of the archdiocese of Dublin, pray for the children of Ireland.

St. Albert, patron saint of the archdiocese of Cashel, pray for the children of Ireland.

St. Jarlath, patron saint of the archdiocese of Tuam, pray for the children of Ireland.

St. Columbkille and Eugenius, patron saints of the diocese of Derry, pray for the children of Ireland.

St. Conlath and Bridget, patron saints of the diocese of Kildare, pray for the children of Ireland.

St. Gallan, patron saint of the diocese of Down, pray for the children of Ireland.

St. Maeniscus, patron saint and first Bishop of the diocese of Connor, pray for the children of Ireland.

St. Macartin, patron saint and first Bishop of the diocese of Clonmel, pray for the children of Ireland.

St. Aidan, patron saint of the diocese of Kilmore, pray for the children of Ireland.

St. Mel, patron saint and first Bishop of the diocese of Ardagh, pray for the children of Ireland.

St. Colman, patron saint and first Bishop of the diocese of Drogheda, pray for the children of Ireland.

St. Eunan, patron saint and first Bishop of the diocese of Raphoe, pray for the children of Ireland.

St. Eusebius and Kyran, patron saints of the diocese of Loughlin and Glenties, pray for the children of Ireland.

St. Aidan, patron saint and first Bishop of Ferns, pray for the children of Ireland.

St. Albin, patron saint of the diocese of Emly, pray for the children of Ireland.

St. Colman, patron saint of the diocese of Clonmel, pray for the children of Ireland.

St. Fachanan, patron saint of the diocese of Kesh, pray for the children of Ireland.

St. Flannan, patron saint and first Bishop of the diocese of Killaloe, pray for the children of Ireland.

St. Eunan, patron saint and first Bishop of the diocese of Cork, pray for the children of Ireland.

St. Maeniscus, patron saint and first Bishop of the diocese of Limerick, pray for the children of Ireland.

St. Brendan, patron saint of the diocese of Ardagh, pray for the children of Ireland.

St. Otteran and Carthage, patron saints of the diocese of Waterford and Lismore, pray for the children of Ireland.

St. Aidan, patron saint of the diocese of Elphin, pray for the children of Ireland.

St. Nathy, patron saint of the diocese of Achonry, pray for the children of Ireland.

St. Colman, patron saint of the diocese of Kilmacdoug, pray for the children of Ireland.

St. Nicholas, patron saint of the diocese of Galway, pray for the children of Ireland.

St. Fachanan, patron saint of the diocese of Kilfenora, pray for the children of Ireland.

St. Muredach, patron saint of the diocese of Killybeg, pray for the children of Ireland.

Pray for us, O Holy Patron Saints of the diocese of Ireland.

That we may be made worthy of the brotherhood of Christ.

LITANY OF PRAY.

O Holy Saints of Ireland, whose names are still in benediction in the dioceses, where in past ages you exercised spiritual rule, intercede for the children of Ireland, that they may retain and glory in the faith which St. Patrick preached to their forefathers.

O all ye Holy Martyrs of Ireland, you received the Crown of Martyrdom, still fondly revered in the land where intercede for the children of Ireland, that the light of your deeds may be made known for the benefit of their souls.

O Holy Missionary Saints of Ireland, whose names are renowned in the lands to which you bore the torch of faith, intercede for the children of Ireland, that they may be enabled to continue to the spreading of that ever glorious light and so like you, arrive at a happy eternity.

O all ye Holy Irish Ancestors, who, teaching the seductions of the world, seceded yourselves therefrom, obtain for the children of Ireland the grace to suffer cheerfully the loss of all earthly goods, rather than yield to the temptations, incessantly placed in their path, to allure them from their allegiance of the faith of ages. Through Christ our Lord, Amen.

Henry Austin Adams, who has been on a lecturing tour in Wisconsin, will lecture in the Church of St. Francis de Sales, East 5th street, New York City, Sunday evening, November 13th. His subject will be "Cardinal Newman."

Bishop Rademaker, of Fort Wayne, does not seem to give much hope of recovery. It is said that a conductor Bishop will soon be appointed.

The faculty of St. Francis Xavier's college, New York, have placed a scholarship in their college at the disposal of each Catholic pastor in the city.

The Rev. Father Cronin, editor of the Union and Times, has been re-elected his parish church. To his parish the edifice is now a "dream of beauty." We hope that it will prove his for many years to come.

Rev. William H. Ironside Reaney, vice of the cruiser Olympia, has been assigned as chaplain to the supply ship Dixie.

A private letter, says the Milwaukee Review, informs us that the future of the Church in Florida has brightened considerably since the Spanish-American war ended. The action of the Key West Sisters during the war already has attracted several converts.

Many devout persons, knelt bareheaded in the mid of Twenty-second street and Second Avenue, New York, while a priest from the Church of the Holy Trinity administered the last sacraments to a mangled street-sweeper who had been struck by an electric car.

At the commemorative services held recently in Loretto, Pa. in honor of the prince priest, Gallatin, Archbishop Ireland wore the vestments worn by Father Gallatin and made from the wedding dress of the latter's mother by her own hand.

It is said that the Duke of Norfolk, who is also Postmaster-General of Great Britain, and admittedly one of the best postmasters-general the country ever had, hands over to Cardinal Vaughan the entire salary of that position, \$50,000 annually, for church purposes.

A CHINESE PRIESTHOOD.

China is in a fair way to have a priesthood; she has already a roll of native martyrs. A book has been published in Rome, entitled "The Beatification of ten Chinese and thirty-nine natives of China, who suffered martyrdom for the faith." Some were executed, others were most of them beheaded. According to God's plan, martyrs seem always necessary for the conversion of a country as missionaries; and as martyrs China is not deficient. "The martyrdom," says Tertullian, "is the seed of Christianity." The Church has well glory in the prodigality with which, up to the present day, she has been down to fertilize the soil of the Lord.

Five New Xaverian Brothers.

Five young men were recently received into the habit of the Xaverian Brothers at Mt. St. Joseph's College, Baltimore. The ceremony was performed by the Rev. Father C. F. P., the chaplain of the college. The following are the names of the five religious: Samuel Hill, of Washington, will hereafter be known as St. George; Thomas Smith, of Maryland, as St. William; John Smith, of Maryland, as St. James; and two others, of New York, as St. John and St. Michael.

Brother Robert.

Brother Robert, of the Xaverian Brothers, who was recently received into the habit of the Xaverian Brothers at Mt. St. Joseph's College, Baltimore, is a native of New York. He was educated in the Xaverian Brothers' school at New York, and is now a member of the Xaverian Brothers' community.

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CATHOLIC NOTES.

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