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A happy New Year to all—1900.

NOTICE.

Correspondents and advertisers are hereby notified that commencing next week copy must reach this office by Thursday morning at the latest. This action is deemed necessary by reason of our having to go to press one day earlier, in order that all subscribers may enjoy their paper on Sunday.

THE JUBILEE YEAR.

Bishop McQuaid in compliance with the decree of His Holiness, Leo XIII., has issued the following circular letter to each of the priests in this diocese:

Reverend and Dear Sir :

I forward to your address copies of three translated documents received from Rome in relation to the approaching jubilee of the Holy year, marking the beginning of the closing year of the nineteenth century, and the opening of the new century.

It has pleased the Holy Father to permit the offering up of the Holy Mass, sung or read, at these two midnight hours, and the exposition of the Blessed Sacrament, whenever the Ordinary judges it prudent to allow this exposition. Permission is granted to the faithful who are devoutly prepared, to receive Holy Communion, before or after the mass.

These exceptional privileges are granted to encourage piety and prayer among the people, to give to a world addicted to selfishness and material interests, with little thought of the life to come, a striking lesson; to profess publicly before an unbelieving generation our faith in the Great God from whom all things come, and in Whose hands are time and eternity; to reverence and worship the Lord Christ, our crucified Redeemer, true God and true Man, whose saving blood on our altars and through the Sacraments, perpetuates and keeps ever fresh and efficacious the merits of the redemption.

It is a proper occasion for Catholics to renew their loyalty and devotion toward the Holy See and the Sovereign Pontiff.

The present jubilee is for Rome, and all who can should journey to the city where dwells and rules the head of our church, the seat of authority and guidance in all things spiritual. Of this vice-regent of Christ on earth we are no more ashamed than we are of Christ himself.

The year following the Holy year will, no doubt, bring the jubilee for the rest of the world. In due time the regulations, privileges and advantages of this jubilee will be fully made known.

During the Holy year pastors can prepare the minds and souls of their parishioners by religious exercises, missions and public acts of piety, to draw them nearer to God by holier lives, by refraining from dangerous amusements, and by greater devotion to prayer and the receiving of the sacraments.

"It will be, for you a year of severe labor, but also a year of much consolation from the warmer piety, the brighter faith and increased zeal of your flock.

"Wishing you and your parishioners all the joys and happiness of the coming festivities,

Very sincerely in Christ,
†BERNARD,
Bishop of Rochester.

Dec. 12, 1899.

Under date of December 27, the Rt. Rev. Bishop has officially promulgated the following letter to the priests of this diocese regarding the approaching Jubilee year, as to diocesan regulations :

Permission is given to all pastors in the diocese to have midnight mass December 31, 1899, with the exposition of the Blessed Sacrament during the mass. The following order will be observed:

Exposition of the Blessed Sacrament; the holy mass, with distribution of communion; the consecration of the parish to the Sacred Heart of Jesus, in parishes in which the ceremony has not taken place, and in others, its renewal; the chanting or recitation of the Miserere, the Rosary, the Te Deum.

It should be the aim of everyone to make the night a night of prayer and religious exercises. To insure order and keep out of the church undesirable people, who might not appreciate the sacredness of the hour and the services, it is prescribed that admission to the church be by tickets distributed to parishioners, whether pew holders or not, and without cost. A plate collection during the mass, to meet necessary expenses, would not be objectionable

N. B.—No priest can say that day more than two masses, and only two when there is justification for two masses to answer the obligation of the people to hear mass on the Holy day. Parishioners who are to receive Holy Communion at the midnight mass should be cautioned not to eat, or drink, say after 8 o'clock the preceding evening.

Wishing you, reverend dear sir, and your flock, a happy and blessed year,
Very sincerely in Christ,
† B. J. McQUAID.

Yawman & Stupp, the enterprising book and stationery dealers, in the Triangle building, East avenue and East Main street, will hereafter publish weekly, in the JOURNAL, a list of the latest publications received by them.

DELINQUENTS PLEASE NOTICE.

During the coming week bills will be mailed to subscribers in towns who are in arrears. In this city our agent, C. A. Hudon, will make personal calls on all who have not paid up. Delinquents should pay their subscription at least once a year. We cannot afford to carry those who allow it to drag along.

THE GOSPELS

GOSPEL: St. Luke, ii. 33-40.—"And His father and mother were wondering at those things which were spoken regarding Him. And Simeon blessed them, and said to Mary, His mother: Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until four score and four years: who departed not from the temple, by fasting and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law they returned to the City of Nazareth. And the Child grew, and waxed strong, full of wisdom: and the grace of God was in Him."

If we begin from childhood to lead a holy life and persevere, as did Simeon and Annas, in good works, we can, like them, press to our breasts Jesus Christ in spirit and truth; we will obtain light, and be able to make Him known to many.

HOLY MEDALLIONS.

There is on exhibition at our office a sample of a new idea in portrait minature, which is so close an imitation to the original French porcelain minature costing from $25 to $100 that they baffle the skilled expert. The Holy Medallion that we are handling is the handsome one of St. Cecelia, and they are in four finishes viz.: plain silk, plain gloss, colored silk, colored gloss. These medallions are copyrighted and have never before been offered on the market and are something absolutely new. They will be furnished to subscribers only at 75c for the plain and $1.00 for the colored finish. Each medallion is fitted with an easel so you have no framing to do. It is ready for the center table, piano or other place the minute you receive it. If a picture of a relative or friend is desired instead of the one we offer, all you have to do is to furnish us with a cabinet photograph. Now that the holidays are coming this new idea would be just the thing to give a friend. If you are not a subscriber send in your subscription right away and secure one of these beautiful French water color pictures.

TRUE HEROES.

The bravest deeds are done silently, unostentatiously. Among the silent workers in God's sacred cause, the Catholic missionaries in foreign parts hold a conspicuous place. Unnoticed, often unthanked, with pure and noble fervor, they fulfill quietly their heroic mission.

"Look at them," writes the New Zealand Tablet; "hands often grimy with toil, faces weather-beaten, old clothes that a Jew would not, perhaps, give sixpence for, they settle among the head hunters, live as Maori among the Maori, in order to win the Maori; they go barefooted and in destitution among the blacks, to gain the dusky tribesmen to Christ. There is more of the glory of God and true heroism in the soul and work of one of those weather-beaten missionaries than there is in a train-load of sparkling Koh-i-noors, or an army of men who scramble over the ice-bound pass that led them to Klondike in search of gold."

An English traveler, Major Waddell, records, in one of the new books, his impressions of the Catholic missionaries in Thibet:—

"One can not but admire the self-sacrifice of these priests, who have given up their lives entirely to this humanizing work, to labor without salary, and on a bare subsistence, that affords them little better food than the poorest native; for they choose to die here among their life's work, without ever thinking of returning to home life in Europe.

"I hase associated with them in Japan and China, and more intimately and for years, in India and Mesopotamia," writes another traveler, J. C. Sundberg, M. D. "What excellent work Catholic missionaries have done and are doing in Asia, few outsiders know Here they labor year out and year in, living often in poor, miserable huts, and on the most frugal fare. . ."

Such are the men in whose behalf the noble Society for the Propagation of the Faith is appealing to the Catholics of America. Passages from the pens of eminent travelers, like those above mentioned, should arouse interest in foreign missions on the part of Catholics, and great generosity toward our self-sacrificing missionaries in distant lands.

Bishop England, of Charleston, S. C., half a century ago, had to meet the same old calumnies that molest us now. Writing in 1835, he said that he had to publish a Catholic paper at a loss so as to defend his people from false charges. Then he adds: "I had to write myself to repel the incessant vituperation and falsehood. You may judge the extent when it is very generally believed that I have a commission from His Holiness to establish the Inquisition; that our churches are provided with subterranean dungeons to incarcerate and torture such Catholics as would attempt to leave the Church; that some have been actually tortured, and that a number, amongst whom I am a principal, are the instruments of the Holy Alliance devising the mode of destroying our republic, and that my object in visiting Vienna and Rome was to concert measures with His Holiness and the emperor of Austria. This is a trifle. The other calumnies are more diabolical and more atrocious."

At the beginning of the century, before the foundation of the Society for the Propagation of the Faith, the Propaganda numbered scarcely five million Catholics, under its jurisdiction. For the present century the number has risen to about twenty-six millians. Generations of missionaries have spent their lives in bringing about this happy result. The Propagation of the Faith has collected and distributed towards that end no less than $53,669,867.29, during the course of seventy years (1822-1891). The receipts of the Society, last year, were $1,338, 311.49. Of this sum the Catholics of the United States contributed $53,642.00.—Baltimore Tablet.

On the last day of this month and year, Leo XIII. will, if he lives, keep the 62nd anniversary of his ordination, and on the following day he will celebrate the same anniversary of his first Mass. He will be a bishop 57 years next February and a Cardinal 47 years the coming December 19th, while next February he will complete his 22nd year in the Papal chair.

A colossal statue of St. Peter Fourier, canonized in May, 1897, was placed in the Vatican basilica recently. Eighteen horses could hardly drag the heavy marble mass, and nearly 200 men worked the heavy cranes by which the statue was hoisted into its niche opposite the bronze image of St. Peter. The statue is five metres in height and weighs nearly 20 tons.

A unique course of sermons is being preached at The Transfiguration church in Mott street, New York, during advent. They are as follows: First Sunday: "The Wedding Day." Second Sunday, "A Happy Home." Third Sunday, "A Ruined Fire Side." Fourth Sunday, "What God Hath Joined."

THE PRIEST AS A PHYSICIAN.

Every unprejudiced physician will allow that the sacraments of the Catholic Church, as administered to the sick, have a decidedly soothing and beneficial effect upon the latter. Goethe, who had little if any practical faith in the supernatural, has left us a beautiful literary memorandum, entitled "Sacraments," in which he dwells upon the wonderful power of the sacramental rites in the Catholic Church to raise man's aspirations, to strengthen his purposes and make him superior to the ills of this life. The confession of past sins which haunt the sick man during the hours of enforced reflection relieves the mind.

The fear of retribution, introduced by the thought of possible death, turns to hope after he has received the assurance of pardon, given not in the form of friendly desires or pious sentiment, but as an efficacious remedy, vouchsafed to man by God through the ministry of man, and always sure of being obtained so long as the sinner has a true sorrow for his offence. Thus, too, in Extreme Unction, the prayer which the priest pronounces as he anoints the different senses of the body reminds the patient that even now, though his life is in jeopardy, he need not fear. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or greatly doubtful Then the sincere Catholic is made to remember that if the wisdom of God deems it for his advantage to live, he will recover in the strength of that last sacramental prayer made in the name and power of Christ, but if not he is fortified for the transit into eternity. And the thought gives him peace, and the last struggle is one of hope instead of despair. If rightly understood such disposition will be welcomed by every sensible physician.

"Strive to live in a perpetual readiness to die, and this you will attain if you learn to love our Lord's presence now." "Life is very short, and the world to come always dawns upon us. Choose boldly a life devoted to Christ. Be His above all, be His only " "Let us bear in mind this truth; that on the bed of death and on the day of judgment to have saved one soul will be not only better than to have won a kingdom, but will overlay by an exceeding great reward all the pains and toils of the longest and most toilsome life." Live as you would wish to die, because as you die so will you be for all eternity. Precisely that character which you have woven for yourself through life by the voluntary acts of free will, be it for good or for evil, that will be your eternal state before God. As the tree falls so will it lie. Make one mistake and that mistake is made forever." "The happiness of life, the happiness of home, the happiness of your past—where is it? You have to look back for it, it has gone or it is going, transient and beeting, and in a little while it will be no longer. But in the kingdom of God that life ever new of body, of mind, of soul, of happiness, of perfect identity, of mutual recognition, of restored bonds, or perfect love and transfigured in the Kingdom of the Resurrection, shall be changeless and eternal."—Cardinal Manning.

Charity is the very breath of God. Charity gave birth to Jesus, and nerved His soul to endure the anguish that is winning human redemption and shaping human civilization. Charity touches each dawn and sunset with roseate and radiant glory. Charity makes all human duty more beautiful than morning, though said duty be lonelier than death, and has, at first, only a scaffold for its reward. Charity so moulds the hearts of men and nations that the victories of its own greatest heroes are secured. Charity is slowly turning all hells of hate and crime and darkness into eternal homes of joy. Charity is the only force in all the infinite universe that does not exhaust itself by service and action, but increases its power in the precise measure of the purity and energy with which it is exercised. Let us seek it; let us live it, and so make our lives Divine.

A good Swiss priest of Thun has started the original idea of an address to Pope Leo XIII., on occasion of the Jubilee Year, to be signed by all nonagenarians, as the Pope himself will complete his 90th year on March 2 of next year. The address has already been drawn up and is as follows: "Having arrived at an age when the soul feels itself free from influences which, at other stages of life, often mislead or smother its nobler impulses, the undersigned are able to understand better than ever before those great truths of which your Holiness is never wearied of reminding the world, and which the latter, to its own misfortune, obstinately ignores. The remembrance of the great past of your Holiness's life must fill your soul with gratitude to God for all that he has accomplished through you. And to this consciousness your Holiness must certainly be indebted for the flourishing health, the ever youthful strength, which are the wonder of the world and the joy of the Universal Church."—Tablet.

HE DIED POOR.

THE SAINTLY BISHOP DE GOESBRIAND OF BURLINGTON, VT.

He Spent His Fortune Building Up the Diocese of Which He Become the First Ordinary—His Great Love for the Orphans and the Poor Led Him to Poverty.

Some interesting facts concerning he career of one of the most remarkable men in the history of Vermont are being brought to light in the city of Burlington. A month ago the Rt. Rev. Louis de Goesbriand, Bishop of Burlington, died in a small, poorly furnished room in the Providence Orphan Asylum.

After the Bishop's remains were laid to rest in front of the episcopal residence in Burlington, Vermonters began to wonder how much of an estate he left to be divided among his relatives and friends. It was known that he was at one time a very rich man.

The exact or even approximate extent of his wealth had been a mystery always, but it is estimated that the late bishop was once worth between $500,000 and $2,000,000. Some of his intimate friends who had known him for many years place the figure at $1,000,000. He had lived frugally, and of late the knowing ones have been declaring that there would be some surprises in store for the poor people of the diocese when the bishop's will should be read.

But the bishop left no will. The surprises, however, has happened. It is announced by the rector of St. Joseph's Church of that city, that the fortune left by the late bishop consists of exactly $2.12. Not another penny did he leave.

The money was found in the late bishop's writing desk at the Providence Orphan Asylum Bishop Michaud, successor to the deceased bishop, searched the desk for further evidences of the fortune that once existed, but besides this small amount of change there was not even a postage stamp.

Bishop de Goesbriand believed that no man should die rich. It was his ambition to die in poverty He gave his fortune to charitable institutions, to churches and to the poor. The amounts that he gave are known only to the beneficiaries Not even his most intimate associates were aware of the way in which he disposed of his wealth.

The bishop was greatly devoted to the interests of the Providence Orphan Asylum, which he erected on North avenue in his city. He solicited subscriptions to build this instituton, but most of the funds came from his own private fortune. There he spent his declining years in prayer and meditation, surrounded by the little ones. Before he became seriously ill the late Bishop de Goesbriand asked the Mother Superior:

"Sister Joseph, you make up a report of the inmates of the orphanage regularly. Where do you place my name in your report? Am I classed with the children?"

"Oh, no, my lord, your name appears in the list of old people."

"I would like to be classed with the orphans hereafter. I am one of them," he said, and his wish was gratified In the last report of the inmates of the orphanage his name appeared with those of the children.

"He was the most remarkably self-sacrificing man I ever knew," said the Mother Superior at the Providence Orphan Asylum. "During his stay here I could not fail to notice many little things that would illustrate his character. His greatest desire was to make the children happy. He was extremely humble, and aside from the small change he left in his desk, his earthly possessions consisted of his clothing, and I can assure you that his wardrobe was scanty and poor at that.

"When his body was taken from the asylum to the cathedral the little ones followed it. Now that he is gone some of them will come to me with tears in their eyes and ask me when he will come back to them. One day Father Campeau, of Essex, died and left $500 to the orphanage. When the check was brought to the bishop he said:

"'Father Campeau has been very good, and there are others who will follow his example, but when I die I will not be able to leave them anything I don't intend to have anything to leave. I am going to die a poor man.'"

Bishop de Goesbriand was born in Brittany, France, 83 years ago, and he was the senior Catholic Bishop in the United States. He was of noble parentage, his father being Marquis Henri de Goesbriand, of Berdolas, Brittany. His mother also was of noble parentage.

With solemn and impressive ceremonies the sacred bells which are to call the pious monks of St Francis to their devotions received the blessings of the dignitaries of the Church Dec. 3, in the monastery on Mount St. Sepulcher, beyond Brookland. Immediately in front of the bells was the throne occupied by Bishop Curts, formerly of the diocese of Wilmington, Del., who performed the ceremony. He was assisted by Very Rev. Philip Garrigan, vice-rector of the Catholic University, as assistant priest. Rev. Father Slinger, O. P., of the Dominican Order, deacon, and the Very Rev. Walter Elliott, superior of the Paulists, sub-deacon. The minor offices of the ceremonies were filled by the Franciscan friars, and 150 members of the Knights of Columbus stood guard before the altar.

Archbishop Elder presided at the conference of irremovable rectors and consultors of the Ft. Wayne diocese, called for the purpose of selecting three names from among which a coadjutor to Bishop Rademacher will be chosen.

In a letter issued to his people on the eve of his departure for Rome, Bishop Blondel of Helena, Montana, states that during his incumbency, covering a period of 20 years, the Catholic population has increased from 15,000 to 40,000.

Weekly Church Calendar.

Sunday, Dec. 31—In the Octave of Christmas. Gosp. St. Luke, 33-40. St. Sylvester, Pope and confessor
Monday, Jan. 1, 1900.—New Year. Circumcision.
Tuesday, 2—St. Macarius. hermit.
Wednesday, 3—St. Genevieve, virgin.
Thursday, 4—St. Titus, disciple of St. Paul.
Friday, 5—St. Telephorus, pope and martyr
Saturday, 6—The Epiphany.

"Do you like learning to spell, Willie?" asked the visitor. "Oh, I don't know. I think I would if words was spelt like they're pronounced." said Willie. "Which, for instance?" "Oh, jography and rithmetic and joyman. What's the sense of spelling joyman G-e-y-m-a-n?"

There was a disagreement, and the mother undertook to straighten things out. "Why can't you play nicely?" she asked. "'Cause he wants to boss things," answered the younger. "He wants me to play I'm President of the United States." "Well, why don't you?" "'Cause it's my turn to be Dewey."

I asked a little boy, to-day,
Who scuffed along with rustling feet
If he was sorry when Jack Frost
Piled up the dead leaves in the street;
With wondering eyes he looked at me
And answered promptly, "No, sir-ee!"
"Why not?" I asked. The rascal laughed.
"I have such loads of fun!" he cried;
"I pile the dead leaves over me
And tuck my legs in tight and hide,
Till someone passes by, like you,
And then I jump and holler—'Boo!'"
—James Buckham, in Little Folks.