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THE HOLY FAMILY.

What a beautiful sight is the Holy Family dwelling on earth! God could not create anything more beautiful than this Holy Family; He reached the limit of possibilities in creation when He had accomplished this. It is indeed a great example to us, and a model which we ought to hold before our eyes during this month, in order that we may study the foundations of what a holy family ought to be; what a life that should be, where the holiest are bound together in the most affectionate friendship and relationship.

Our Holy Father Leo XIII, has seen the great importance of the Christian family; the family established by the laws of the Church and the country, where marriages are legalized and solemnized; where continence and modesty reign; where children, under kind and parental subjection, are brought up to be good men and women, good for religion and for society. When poverty strikes such a family there is patience and forbearance shown; when sickness and death come, there is a resignation to the will of God. In the Christian home there is surpassing peace, and not that crazy restlessness that looks for satisfaction in grasping at possessions, never satisfied day or night.

I do not think, this devotion has been appointed for this month by any authority, except the idea that after having adored the divine infancy during the month of January, the devotion to the Holy Family may follow as a natural sequence. Should any one desire to make this devotion during another month, it would certainly not be out of the way, for save only in a few cases has a certain devotion been assigned to a particular time. The devotion to the Holy Family is a beautiful and instructive one; the Christian family should be built on this great model. The Holy Family consisted of Jesus, Mary and Joseph; the father, Mother and Child. All other families are made up of the same constituents.

Those who are actually in a family, or who intend to choose that mode of life by which they may get to heaven, will love this devotion and find instruction and consolation in it.

One of the greatest works of God in the world is the Holy Family at Bethlehem and Nazareth. He sent down upon the earth, His only Son, Jesus Christ; prepared a most holy Mother for Him, Mary Immaculate, and selected for Him a foster father and a protector. He held them together in the most tender family ties of father, Mother and Child. He kept them in that relation until St. Joseph died a blessed death, and the Lord Jesus went forth on His sacred mission of teaching and redeeming mankind.

Who would study the lives of the Holy Family we will draw many lessons for our own conduct.

RESULT OF GODLESS TRAINING.

Dealing with the subject "Fashionable Catholicity," an editor of an exchange remarks: "It is common with a certain class of Catholics to show what they doubtless consider their good sense and liberal spirit by speaking lightly of devotions and pious practices that are not of stern obligation. We do not here allude to merely nominal Catholics, but to those who practice their religion after a fashion, and pass in the world as real Catholics—'only not bigoted, you know.' They go to mass on Sundays, as a rule, approach the sacraments once or twice in the year, and have even been known to attend services not of precept when there were incidents in the form of unwonted pulpit eloquence or musical attractions. But as to saying the rosary, wearing the scapular, or making the way of the cross now and then—why, the very suggestion provokes a smile or a shrug; and the non-Catholic friend is justly informed that these practices are in no way binding, and that for their part, they attach no importance to them. Of course these fortunate people may possess spiritual constitutions strong enough to thrive—or, rather survive—on the smallest possible supply of grace; but they should remember that not all are thus spiritually strong, and that we may not scandalize the weak. There are the young, young children, whose lives are in our hands for shaping, the youths and maidens; with their own impressionable, untutored natures to contend with, as well as the fascinating dangers of the world. Their tender minds have been impressed by pious instructors with the importance of frequenting the sacraments, of devotion to Mary, mother of peace and purity, manifest in pious practices in her honor, wearing her medal or scapular or reciting the rosary. They have been taught that these devotions are not merely for the poor and ignorant; that Popes and prelates have loved their beads as the unlettered Irish peasant woman loved hers; that great minds have found in them the inspiration of works that are to-day the world's delight; that emperors and princes have worn the scapular under their royal raiment, and been robed for the grave in the poor Franciscan habit or the livery of Mount Carmel. But the domestic attitude on these points often tell sadly against the school training. The very delicacy of the youthful heart makes it peculiarly susceptible to a sort of false shame, and eager to conform to the prevailing example. The covert sneers or outspoken railings of the household elders and familiars take the sustaining force out of the examples of remote saints and sages. Intervals between the sacraments lengthen, the scapular is laid aside, and the rosary—if it be a handsome one—is relegated to a place among the bric-a-brac. It is easier to destroy than to build up. The young, having successfully emulated the example set them, are not seldom prone to go beyond it; and the 'liberal' Catholic is apt to be succeeded by a generation Catholic in thought but the name."

LEAD KINDLY LIGHT.

Lead kindly Light, was the expression of the feelings of a great soul inspired by the Holy Ghost. That soul had been struggling in the dark and gloom for years, humbly and earnestly seeking for light and truth. It was a sincere appeal to God for help. It was a prayer. It was another Our Father. How many such petitions had gone out from that soul before this one was written, and how many followed it before the light came dimly as through a glass, and before it was led into all truth! No one but God knows of the struggles and wrestlings that preceded and followed it till that soul submitted humbly to the guidance of His Church. How many earnest men and women has it taught to say with moistened lids and upturned eyes on bended knee: Lead Thou Me On!

Only great souls submit with humility and childlike simplicity, or understand what it means to go to Him like little children.

The light came and the great Apostle was glorified and sanctified and the Apologia came forth, and other great works from his pen followed, and his voice was heard, and his self-denying life was felt, and the world has been lifted up and Christianized by them.

He walked in His Steps, and led many others to walk in them. He was in the world, but not of the world. He kept the Commandments. He followed Jesus. He loved his fellow-men and gave his life for them.

THE GOSPELS.

GOSPEL: St. Matthew xx. 1-16. Septuagesima Sunday—At that time, Jesus said to his disciples this parable: "The kingdom of heaven is like to a householder, who went early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he said to them: Why stand you here all the day idle? They say to him: because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come the lord of the vineyard said to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heat. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil because I am good? So shall the last be first, and the first, last; for many are called, but few are chosen."

What is meant by the words: "The first shall be last and the last shall be first?"

The Jews were first called to enter the church of Christ, but on account of their obstinacy they were excluded and are the last. The Gentiles on the other hand, were the last called to the faith, but were the first to embrace it and enter the church of Jesus Christ. We who are called to serve God from our infancy should be careful not to be the last in our old age.

Weekly Church Calendar.
Sunday, Feb. 11—Septuagesima Sunday—Gosp. St. Matt xx 1-16—St. Raymond Pennaforte, confessor.
Monday, 12—St. Agatha, virgin, martyr.
Tuesday, 13—St. Catherine of Ricci, virgin.
Wednesday 14—St. Valentine, priest, martyr.
Thursday, 15—SS. Faustina and Jovita, martyrs.
Friday 16—St. Juliana, virgin, martyr.
Saturday, 16—St. Fintan, abbot.

New Books Received.
"Compendium Juris Canonici," Rev. Andrew B. Mehan, D. D., in \$2 00
"Daily Thoughts for Priests," Very Rev. J. B. Hozan, in \$1 00
"The Perfect Religious," Mgr. De la Motte, in \$1 00
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COOK OPERA HOUSE.

It only takes a person with half an eye for vaudeville affairs to see that a great bill is offered at this cozy place of amusement the coming week. Here is the bookings: the five Cornallias, Charlie Case, Empire Comedy Four, Anderson, Appleton and Allen, Howe and Edwards, Freeze Brothers, and last, but not least, Miss Frances Curran. The five Cornallias are new to this city, but perform some astonishing acrobatic feats. Charlie Case is always a favorite with his new and bright jokes. The Empire Comedy Four are all good singers and funny comedians: Anderson, Appleton and Allen do a travesty on the war scene from "Virginia." Seymour Howe and Emilie Edwards in their comedy, "My Uncle's Visit." Freeze Brothers as tambourine spinning, solo dancers and baton jugglers are good, and Miss Frances Curran, in a number of new and popular songs, completes the excellent bill.

THE BAKER THEATRE.

One of the most important musical events of the season in Rochester will be the appearance at the Baker on Sunday next of the Hungarian Boys' Military Band, under the leadership of Nicklaus Schilzanyi, who comes with the reputation of being the Souza of Europe. The band consists of 50 boys, every one a trained musician, who play like veterans. Two concerts will be given, in the afternoon at 3, and in the evening at 8. "In Old Kentucky," whose popularity seems to increase with each succeeding year, will be the attraction at this thespian temple on Tuesday and Wednesday, Feb. 13th and 14th. It is a human play, pulsating with life. This is its seventh season, and being presented here with new scenery and the strongest cast it ever had, "Old Kentucky" should prove an attraction to crowd the house.

ST BERNARD'S SEMINARY

To Have a New Hall of Philosophy and Science.

St. Bernard's Seminary has outgrown the facilities which were thought adequate when the institution was built and plans have been prepared and ground will soon be broken for a new building which will be a model both as regards architectural beauty and sanitary construction. This building will cost about \$25,000. Work will be commenced the first of April and it will be ready for occupancy by September 1. It will be constructed of brown stone and brick, will be absolutely fire proof and an ornament and thing of beauty, as well as a practical school building.

The new building will be located 55 feet south of the present school, its front being on the line with the old building. It will extend 44 feet on the boulevard and extend back 142 feet. Its height will be three stories and a basement, the greater part of the basement being above ground. The entire building will be absolutely fire-proof. The roof will not be sloping like the present building, but it will be flat with a castelated battlement running around it.

This addition will be known as the Hall of Philosophy and Science. In the basement will be a complete chemical laboratory and a dark room for the development of photographs. It will also contain the heating and water apparatus, a howling alley, gymnasium and baths and toilet rooms. The main floor of the building will contain two large class rooms, each 20 by 60 feet. Another room 20 by 60 feet will be used as a scientific museum and a place where the valuable collection of material owned by the Seminary will find a safe housing. This collection is now scattered in different parts of the present building, but it will all be gathered in this room when the building is complete. This floor will also contain two smaller class rooms, each 20 by 30 feet.

The second floor will contain rooms for thirty students and one professor. Here also will be located large bath and toilet rooms. On the third floor will be the library, 40 by 60 feet. This will be the real feature of the building. All of the details of construction of the building have been planned by Bishop McQuaid and he is justly proud of them all. But this library is the crowning glory of the edifice and the bishop is specially interested in its construction. There will be no windows in this room, all the light being admitted by six large skylights. By this arrangement all the space will be preserved for use. Alcoves will run around the room, which will contain two floors, and here the books will be placed. The cases will not be more than six feet in height, thus doing away with the necessity of using ladders. The library at the seminary now contains 10,000 volumes and the space is all filled. The new library will accommodate 40,000 volumes.

In addition to the library the third floor will have a large hall 40 by 50 feet to be used as a general assembly room. This will comfortably seat 400 people. There will also be rooms for the librarian and a professor.

In speaking of the new building and the cause of its building Bishop McQuaid said: "The growth of St. Bernard's Seminary has been more rapid than we anticipated when it was first started seven years ago. At that time we thought the facilities would be ample or many years. Already, however, we have 89 students and the room is all taken up. Of these students 38 are from the diocese of Rochester and the others from all parts of the union. To provide for this increase, we have had to build again. This time we have provided sufficient class rooms for many more students than the two buildings will accommodate, so that if anything further is needed it will only be in the way of dormitories.

"We will call the new building the Hall of Philosophy and Science and this name will be sculptured over the entrance. The contracts for iron, brick, carpenter and stone work, not the out stone work, are all let. The building will contain all the most improved sanitary apparatus. The ventilation will be by means of a central air shaft which will run up through the entire building. Into this all the impure air from all the rooms will be drawn. The roof will slope towards this shaft and the water will pass down a pipe in the center of it. By this means there will be no danger of it freezing in the winter.

"The stone which will enter into its construction is being quarried from our own land. At present it is the same brown stone of which many of the churches in the city are built. The man in charge told me, however, that he expected in a few days to come upon a layer of mottled stone. If this should prove true we will use this stone in the new building. We intend that the building shall be absolutely fireproof. The floors will all be cement."

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