

# The Catholic Journal

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SATURDAY, SEPT. 22 1900.

Weekly Church Calendar.

Sunday, September 23—Gosp. St. Luke xlv.  
1-11.—Sixteenth Sunday after Pentecost.—  
St. Linus, priest, martyr.  
Monday, 24—Our Lady of Ransom.  
Tuesday, 25—St. Cleophas, disciple.  
Wednesday, 26—SS. Cyprian & Justina,  
martyrs.  
Thursday, 27—SS. Cosmas and Damian,  
martyrs.  
Friday, 28—St. Wenceslaus, martyr.  
Saturday, 29—St. Michael, archangel.

The beginning of this week ushered  
in the much heralded coal strike. We  
cannot see how the miners are going to  
benefit themselves but suppose that they  
may as well starve doing nothing as to  
starve with the hard work they had  
to perform. Reports from the coal  
regions are to the effect that it will be  
the greatest strike ever waged in this  
country. The total number of miners  
idle now are estimated at 115,000  
and the leaders claim that not a mine  
will be in operation next week. It is a  
question of resources. Continuation of  
the conflict if there be an opportunity  
for peace is an unnecessary sacrifice  
of both labor and capital. It should  
be remembered that miners and  
operators are not the whole public and  
the aggression of the rights of others is  
criminal. One of the operators, Mar-  
kle and Co. offered to arbitrate. They  
should be dealt with justly and not  
made to suffer because others are ob-  
stinate and refuse. Other operators  
should arbitrate, miners recognize it  
as the cardinal principle of adjustment  
and should accept it if offered. The  
communities demand it, the state and  
nation demand it. The public voice  
crying for arbitration compulsory, if  
not otherwise, must be heeded. To  
disregard it in the face of untold evils  
is a crime against suffering humanity  
which cannot go unpunished.

Did you go down and cast a tearful  
eye on your empty coal bin?

The statements made by Duncan  
Mann at the meeting of the Metho-  
dist ministers Monday last as to the  
alleged neglect of the religious and sec-  
ular education of the Italians of this  
city by the Roman Catholic church,  
are false in every particular, as any  
person who will take the trouble to  
investigate can easily satisfy them-  
selves on that subject. Rev. J. E.  
Gefell of the Cathedral, who conducts  
special services for the Italians at  
Ledy chapel every Sunday, has issued  
a scathing statement contradicting  
point blank all of the charges of Mr.  
Mann. Father Gefell first calls at-  
tention to the contradictory nature of  
Mr. Mann's statement that the  
"Roman church does almost nothing  
for them" (the Italians), and Mr.  
Mann's second statement that he and  
his associates encountered powerful  
opposition from the Roman church.  
Dr. Gefell denies the truth of Mr.  
Mann's statement that the Italian  
children have been denied admission  
to the parochial schools. He says  
there are by actual count over 200  
Italian children in the parochial  
schools at present.

Rev. T. A. Hendrick, pastor of St.  
Bridget's church, has also issued a  
statement in answer to Mr. Mann.  
Father Hendrick says among other  
things: "If Duncan Mann will come  
to St. Bridget's school any day he  
will find from 25 to 40 Italian chil-  
dren getting as good an education as  
they can in any public school; to say  
nothing of the mission. There are  
18 Catholic schools in Rochester, and  
I believe that the majority of them  
are as well supplied as any other  
school in the city."

## A JUST TRIBUTE.

The noble self-sacrifice of our nuns  
who labor among the afflicted of the  
world has called forth many a fine  
tribute from non-Catholics. One of  
the most beautiful of these has just  
been paid by Mrs. A. J. Sampson, wife  
of the United States Minister to Ecua-  
dor. Writing in a Protestant paper,  
the Northwestern Christian Advocate,  
of a visit to the leper hospital at  
Quito in Ecuador, Mrs. Sampson says:  
"Among these different classes of un-  
fortunates are twelve resident Sisters  
of Charity who are here, there and  
everywhere. Clothed in white, with  
kind, placid faces, they minister to  
the suffering and speak cheerful words  
to each. The mother superior, who  
told me she had been in charge twelve  
years, had a face only in a thou-  
sand, strong and resolute with a  
light upon it that spoke for the Spirit  
within. We asked her how she could  
endure to spend her life among such  
scenes.

We were about leaving, and, with-  
out a word, she took my hand in  
hers and led me to a tiny chapel hung  
in white. The altar was strewn with  
flowers; on one side hung a picture  
of Our Mother of Sorrows, and near it  
hung one of the Good Shepherd to  
which she pointed and our question  
was answered. We stood by her side  
a moment, looking into the face of  
the Good Shepherd, and the contrast  
with all we had seen and felt during  
the two hours before, was such that  
a hush fell upon us and, in thought,  
we were transported above the clouds.  
A moment later the great doors banged  
behind us, we passed into the fresh air  
and sunshine in silence and with  
thankful hearts for the blessings  
which crowned our own lives, while  
each felt that within was the greatest  
aggregation of misery we had ever  
seen, which was relieved only by the  
self-denial and patient endurance of a  
handful of women who had consecrated  
their lives to a willing service for  
others and who never turn back, but  
go calmly on in their chosen work  
until from age or weakness they are  
forced to give it into other hands."

"Lead, Kindly Light," was the ex-  
pression 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 an-  
other "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 fol-  
lowed it till it 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 sim-  
plicity, 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 Apo-  
logia 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 his commandments. He followed  
Jesus. He loved his fellow men  
and gave his life for them. Although  
the greatest writer, and one of the  
most famous men of his time, he  
sought seclusion in a monastery  
among the brethren of his order. He  
longed for his vocation and through  
giving up self and appealing to God,  
was led into it.

Donaparte Park, Bordentown, N. J.,  
for many years the home of the ex-  
iled King of Spain and Sicily, Joseph  
Bonaparte, will soon be turned into  
a monastery. The property which  
comprises two hundred acres and  
several large mansions, was purchased  
by the Lazarist Fathers about six  
years ago, and since that time it has  
been used as a summer home for the  
Fathers. Hereafter it will be the  
novitiate of the Lazarists and the  
headquarters of the Congregation of  
the Mission of St. Vincent de Paul,  
now at Germantown, Pa.

It was recently noted in this maga-  
zine that all the lineal descendants—  
two families—of Lord Byron are Catho-  
lics. In the new edition of Byron's  
works, published by Murray, there  
are a number of hitherto unpub-  
lished letters, in one of which the poet  
writes: "When I turn thirty, I will  
turn devout. I feel a great devotion  
that way in Catholic churches and  
when I hear the organ." In another  
of these interesting letters he records  
his intention of placing his daughter  
Alvina in a convent and having her  
brought up "a good Roman Catholic  
(it may be a nun)."—Eve Marie

## BRYAN'S DOUBLE.

A Catholic Priest Who is Taken For  
the Presidential Candidate.

Out in Lagrange, Ill., there is a  
man, a Catholic priest, who bears a  
striking resemblance to William Jen-  
nings Bryan. He is Father James H.  
Hagan, pastor of St. Francis' church  
and an ardent admirer of the Demo-  
cratic candidate for President.

During the past four years, and  
more especially the past few months,  
Father Hagan has been the central  
figure in many amusing incidents in  
which people have mistaken him for  
the man from Nebraska.

Father Hagan's attention was first  
called to the fact that he looked very  
much like Bryan during the Chicago  
convention in 1896. It was on the  
day that Bryan made his memorable  
speech and Father Hagan was in the  
convention with his brother, H. H.  
Hagan, a delegate from Oklahoma.  
He was sitting with a number of al-  
ternates, and one turned to him and  
remarked that he looked very much  
like the man from Nebraska who  
stamped the convention.

Father Hagan allowed that there  
might be some reason in the allega-  
tion and thought nothing more of the  
incident. He started to leave the hall  
before the convention adjourned, and  
as he neared the door was surround-  
ed by an enthusiastic crowd of free  
silver men. They insisted upon grasp-  
ing his hand and complimenting him  
on the "cross of gold" speech.

The priest at length got out of the  
hall wondering what predicament his  
likeness to Mr. Bryan would next lead  
him into. In a few days he found out.  
Bryan was billed to speak at a mon-  
ster Democratic rally, and Father Ha-  
gan determined to attend. He got to  
the hall late and the place was filled  
and many prominent Democrats oc-  
cupied the stage.

His ticket entitled him to a seat on  
the stage, and he started for it. He  
entered the stage from the side and  
started to walk across to a vacant  
seat. Instantly those in the front of the  
hall started enthusiastic applause,  
which was taken up by hundreds, and  
only ceased when Father Hagan re-  
tired to the back of the stage and out  
of range of the sight of the audience.

Father Hagan was dining with sev-  
eral friends at the Victoria Hotel a  
short time ago. During the course of  
the dinner he noticed that a lady and  
gentleman at an adjoining table  
watched him very closely. When the  
couple had finished their dinner he  
was surprised to see them rise and  
walk directly to his table.

"Mr. Bryan," the gentleman said, as  
he approached with outstretched  
hand, "I am a great admirer of you  
and want my wife to meet you."  
Father Hagan explained that a mis-  
take had been made and a much per-  
plexed Bryanite admitted that the  
joke was on him.

Father Hagan is a quiet man, and  
is not at all pleased with the notori-  
ety that his resemblance to Bryan is  
bringing him. He takes it good nat-  
urally, however, and says that it is  
more of a compliment than otherwise  
to be considered like the man from  
Nebraska. Father Hagan has been in  
charge of the parish at Lagrange since  
it was founded in 1889. He is a book-  
worm, has a splendid library and here  
he spends most of his time when not  
occupied with his priestly duties.

## CATHOLIC INVENTORS.

The Church is No Way Opposed to  
True Science.

The Catholic monks were the first  
to put floating bells over sunken rocks  
as a warning to mariners in fog and  
darkness. Cardinal Stephen Langton  
was the first to found a society for  
the purpose of systematically putting  
fixed lights on dangerous headlands to  
guide ships safely on their way. He  
called it the Guild of St. Clement and  
the Most Blessed Trinity; and Trinity  
House at the present day, which has  
all light houses in England, is its di-  
rect successor.

Cardinal Simon Langham was the  
first to establish technical schools in  
England for painting, architecture and  
the cultivation of orchards, gar-  
dens and fish ponds. William of Wy-  
keham, the great bishop of Winches-  
ter, was the first to introduce a tech-  
nical system of making good roads.  
The daily date so familiar to us on  
the top of every newspaper is due to  
the labors of the Jesuit, Father Clav-  
ius, performed at the order of Grego-  
ry XIII. The life of Leonardo da  
Vinci is a wonderful lesson in archi-  
tecture, engineering, art and science.

Modern physiology is based on the  
work performed by Lestachius, Fallo-  
pius, Vesalius and Malpighi; and  
Bishop Steno was the first to write a  
systematic treatise on geology. These  
and a host of instances beside should  
be enough to convince honest minds  
that the Catholic religion is in no  
way opposed to true science working  
in the service of man.

## CHANGES AMONG THE REDEMP- TORISTS.

The recent changes among the Redem-  
ptorists affect two New York  
city churches. Rev. Stephen Connolly  
goes from Our Lady of Perpetual Help  
church, East 61st street, to Grand  
Rapids, Mich., and will be succeeded  
at the 61st street church by Rev. Mar-  
tin Mulligan. Rev. Aug. Thumel, C.  
S.S.R., goes from the East 150th  
street Church of the Immaculate Con-  
ception to Saratoga. His successor at  
this Melrose church is Rev. Peter  
Wartinger from Annapolis. Other  
changes are: Rev. John B. Hickey  
from Annapolis to Brooklyn, Rev.  
Joseph Scholly from Grand Rapids to  
St. John's, New Brunswick; Rev. Pe-  
ter Doyle from St. John to Annapolis;  
Rev. John Derling from Northeast,  
Pa. to St. John; Rev. Francis Jasinski  
from Philadelphia to Baltimore; Rev.  
F. S. Kenel from Saratoga to St.  
Wenceslaus, Baltimore; Rev. Hen-  
ry Borgmann from Saratoga to An-  
napolis.

## FIVE MINUTE SERMON.

SHORT INSTRUCTIONS ON THE GOS-  
PEL BY A REVEREND FATHER.

Sixteenth Sunday after Pentecost.

"Everyone that exaltheeth himself  
shall be humbled: and he that humb-  
leth himself shall be exalted."—Gos-  
pel of the Day.

The Gospel relates that on this oc-  
casion He healed a man who had the  
dropsy, and He taught those present  
as well as also that it is not for-  
bidden to heal the sick on the Sab-  
bath-day. Besides, he showed that  
we must avoid pride and cultivate  
humility.

St. Augustine says that the man  
that had the dropsy was a figure of  
the rich miser, who the more he has  
the more he wants, after the manner  
of dropical patients, who the fuller  
they are of the water the more  
they want to drink.

According to St. Augustine, the  
dropsy of this man signified any other  
predominating passion of a sinner.  
Any passion, when it takes possession  
of the heart, becomes insatiable, and  
the more it is gratified the worse it  
becomes, like the thirst of one afflicted  
with dropsy. If we notice the drunk-  
ard, the proud man, a libertine, an  
ambitious woman, a miser, we see that  
the habitual debauch, the beastly ex-  
cesses, the most extravagant fash-  
ions, and the greatest gain do not  
satisfy their desires, and, much as  
they may gratify their whims, they  
never have enough.

Jesus proved it from the example of  
the Pharisees themselves, by saying  
that if they did not scruple to draw  
from the pit an ass or an ox that had  
fallen into it, because their interest  
required them to do so, much less  
should there be any difficulty in curing  
a sick person for charity's sake and  
for the glory of God. Those Pharisees  
were impious men, says the venerable  
Bede. Through avarice they would  
violate the law of the Sabbath, and at  
the same time they accused Christ of  
violating the Sabbath because He  
cured a man through charity.

Jesus Christ, knowing the ambitious  
desires of their hearts, gave them the  
important advice to select the lowest  
place, so as not to expose themselves  
to the shame of being obliged to give  
up the highest place by the command  
of the host, who had destined it for one  
who was superior in merit.

Even the world despises the proud, and  
when it can humble them it does it with  
pleasure. On the other hand, it loves,  
esteems, and praises the truly humble,  
and is pleased when their merit is  
appreciated. God, says St. Hillary,  
will humble the pride of the ambitious  
and glorify the humble, if not in this  
life, certainly and forever in the next.

To the "Adirondack school of Painters,"  
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