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Baron Curzon's Success.
George Nathaniel, first Baron Curzon
of Kedleston, Ireland, and viceroy of



From a recent photo.
BARON CURZON.

India, is a young man for so exalted a position. He is not quite 42 years of age. Lord Curzon has made a very efficient viceroy of India and has impressed favorably both the European and the native populations.

GOD ALONE IS LIFE.

ALL OTHER THINGS PARTAKE OF LIFE,
BUT ARE NOT LIFE.

Religion and Morals Are Inseparable. Says His Holiness—All Moral and Social Questions Settled by the Christian Faith.

God alone is life. All other things partake of life, but are not life. Christ, from all eternity and by his very nature, is "the Life," just as he is the Truth, because he is God of God. From him, as from its most sacred source, all life pervades and ever will pervade creation. Whatever is, is by him; whatever lives, lives by him; for by the word "all things were made and without him was made nothing that was made." The whole object of Christian doctrine and morality is that "we, being dead to sin, should live to justice" (1 Peter II, 24)—that is, to virtue and holiness. In this consists the moral life with the certain hope of a happy eternity. This justice, in order to be advantageous to salvation, is nourished by Christian faith. "The just man liveth by faith" (Galatians III, 12). "Without faith it is impossible to please God" (Hebrews XI, 6). Consequently Jesus Christ, the creator and preserver of faith, also preserves and nourishes our moral life. This he does chiefly by the ministry of his church. To her, in his wise and merciful counsel, he has entrusted certain agencies which engender the supernatural life, protect and revive it if it should fall.

This generative and conservative power of the virtues that make for salvation is therefore lost whenever morality is dissociated from divine faith. A system of morality based exclusively on human reason robs a man of his highest dignity and lowers him from the supernatural to the merely natural life. Not but that man is able by the right use of reason to know and to obey certain principles of the natural law. But though he should know them all and keep them inviolate through life—and even this is impossible without the aid of the grace of our Redeemer—still it is vain for any one without faith to promise himself eternal salvation. "If any one abide not in me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire, and he burneth" (John xv, 6). "He that liveth shall not be condemned" (Mark xvi, 16).

We have but too much evidence of the value and result of a morality divorced from divine faith. How is it that in spite of all the zeal for the welfare of the masses nations are in such straits and even distress and that the evil is daily on the increase? We are told that society is quite able to help itself, that it can flourish without the assistance of Christianity and attain its end by its own unaided efforts. Public administrators prefer a purely secular system of government. All traces of the religion of our forefathers are daily disappearing from political life and administration. What blindness! Once the idea of the authority of God as the Judge of right and wrong is forgotten law must necessarily lose its primary authority and justice must perish, and these are the two most powerful and most necessary bonds of society. Similarly once the hope and expectation of eternal happiness are taken away temporal goods will be greedily sought after. Every man will strive to secure the largest share for himself. Hence arise envy, jealousy, hatred. The consequences are conspiracy, anarchy, nihilism. Public life is stained with crime.

So great is this struggle of the passions and so serious the dangers involved that we must either anticipate ultimate ruin or seek for an efficient remedy. It is of course both right and necessary to punish malefaction, to

educate the masses and by legislation to prevent crime in every possible way, but all this is by no means sufficient. The salvation of the nations must be looked for higher. A power greater than human must be called in to teach men's hearts, awaken in them the sense of duty and make them better. This is the power which once before saved the world from destruction when groaning under much more terrible evils. Once remove all impediments and allow the Christian spirit to revive and grow strong in a nation and that nation will be healed. The strife between the classes and the masses will die away. Mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will realize that they must observe justice and charity, the latter self-restraint and moderation, if both are to be saved. Domestic life will be firmly established by the salutary fear of God as the lawgiver.

In the same way the precepts of the natural law which dictate respect for lawful authority and obedience to the laws will exercise their influence over the people. Seditions and conspiracies will cease. Wherever Christianity rules over all without let or hindrance there the order established by Divine Providence is preserved, and both security and prosperity are the happy result. The common welfare, then, urgently demands a return to him from whom we should never have gone astray, to him who is the way, the truth and the life, and this on the part not only of individuals, but of society as a whole. We must restore Christ to this his own rightful possession. All elements of the national life must be made to drink in the life which proceedeth from him—legislation, political institutions, education, marriage and family life, capital and labor. Every one must see that the very growth of civilization which is so ardently desired depends greatly upon this, since it is fed and grows not so much by material wealth and prosperity as by the spiritual qualities of morality and virtue.—From Pope Leo XIII's Late Encyclical on "Jesus Christ, Our Redeemer."

Kansas Apple King.
Judge Fred Wellhouse, the "apple king" of Kansas, is the man who has



Photo by Leonard, Topeka.
JUDGE FRED WELLHOUSE.

taken several portions of the unprofitable prairie ground of the Sundowner State and turned them into smiling orchards.

We now have an Australian hierarchy, comprising 5 archbishops—one, his eminence Cardinal Moran—18 bishops, and 1,114 priests. There are 3,975 nuns, 444 religious brothers, 1,304 churches and a Catholic population of 793,215 out of a total of about 4,000,000. The growth summed up in these statistics was recently celebrated by the meeting of the first Catholic congress and the consecration with great solemnity of the Catholic cathedral of Sydney, near where the first mass was said by an exiled priest less than 100 years ago.—London Tablet.

Death.
Death is like the putting off of a garment, for the souls invested with a body, as it were with a garment, and this we shall put off for a little while by death, only to receive it again in a more brilliant form. What, I pray you, is death? It is but a journey for a season or to take a longer sleep than usual. Mourn not over him who dies, but over him who, living in sin, is dead while he liveth.

SHORT SERMONS.

Religion is simply the way home to the Father.

The holiness of children is the very type of saintliness, and the most perfect conversion is but a hard and distant return to the holiness of a child.

There is only one person in the world to whom we may be severe. There is one who deserves it and on whom we may vent all our severity, and that person is our own self.

THE IDEAL DOCTOR.

BISHOP HORTSMANN'S ADDRESS AT A COLLEGE DEDICATION.

Medicine the Noblest of the Natural Sciences—The Model Doctor Should Be at Once a Genius, a Saint, a Man of God.

Rt. Rev. Bishop Hortsmann, of Cleveland, delivered an address recently at the dedication of the new building of the Cleveland College of Physicians. The ceremony attracted a notable assemblage of scientists who manifested deep interest in the prelate's remarks.

"Among the natural sciences," said the Bishop, "that of medicine certainly is the noblest. No other science can do for humanity what it can. None touches the human heart so closely; none should be studied with such reverence. Let this last be the thought of my short address.

"God is one. He is the Truth, and truth must be one. There can never be any real conflict between science and religion. If we are firmly convinced that God is as much the author of our religion as He is of nature, we must be also thoroughly assured that the comparison of His works in both these orders must necessarily give a uniform result. All the natural sciences from which objections have been drawn against religion have themselves, in their progress, entirely removed them.

"Everything in nature is full of mystery—the grain of sand, the blade of grass, the flower, the smallest insect, every form of animal life, and most of all man, the lord of creation. Mystery everywhere; mystery within us; mystery without us. The chemist will tell you of the properties of matter and enumerate its various simple elements. Ask him whether those elements are really only one, and he will reply that that is the Philosopher's Stone all are seeking. What is matter? No one knows. What is mind? No one can tell. A cutie old Scotch philosopher did answer these two questions; you can judge how wisely: 'What is matter?' 'Never mind,' said he, 'What is mind?' 'No matter.'"

"When, then, we approach the study of man's body, its vital and spiritual functions, it should be with humility and reverence. Yet strange to say, it is commonly supposed that doctors, as a rule, are materialists and infidels. I hope that this is an exaggeration; for I know that the greatest physicians of the Christian era have been devout believers. Why should there be any antagonism between medicine and religion? Among the greatest benefactors of the nineteenth century, the world points with pride to Pasteur and Roget, both devoted Catholics. In all ages the Church has promoted and upheld the study of medicine. At one period her monks were almost the only physicians. She founded all of the great schools of medicine, and Italy, too, Catholic country so little understood or studied by Americans, has given to medicine and surgery its most illustrious names and greatest discoverers.

"Our own day has seen the discovery of the fever microbes and bacilli, which is revolutionizing medical practice. With aseptic and anæsthetic treatment, there is scarcely anything the skilled surgeon may not attempt with well-founded confidence of success. The relation between physics and physical nature, between the mind and body, has claimed the deepest study of scholars of nervous diseases. This last physics-psychology did indeed in the beginning look towards pure materialism. But now all admit that back of all phenomena there is hidden an unknown force which cannot be explained. God must be admitted. He reveals Himself in all His works, reveals His infinite power and majesty, in the microscopic little as in the glorious firmament of the heavens. As the great chemist Liebig writes: 'The intelligent will of the chemist may force the elements to combine outside of the organism somewhat alike the elements to quinine, caffeine, etc., because they have separated from the organism only chemical properties. But chemistry will never succeed in producing a single cell, a muscular fiber, a nerve—in a word, an organic life.' It was Liebig who first invented that substitute for the mother's milk which is used so much since his day. He analyzed that milk perfectly and then prepared a liquid which was identical in its chemical properties with the real article; but strange to say, babies have never thriven on it as they do from the maternal breast. Thank God, my own mother nursed all of her children for eighteen months, and we were nine of us. Let us repeat the great truth. The power of the Creator cannot be denied. He reveals Himself in all His works.

"To conclude these remarks: What has been my object? To show the reverence and humble spirit with which both professors and students should be filled in the lecture hall, in the dissecting room, in the laboratory, at the clinic—that they should realize that God is wonderful in all His works and especially in the living man; realize the sublime dignity of their vocation as physicians; and what that dignity demands of them. As that delightful author Henry Frederic Amiel writes about the ideal doctor:

"To me the ideal doctor would be a man endowed with profound knowledge of life and of the soul, intuitive divining any suffering or disorder of whatever kind, and restoring peace by his mere presence. Such a doctor is possible, but the greatest number of them lack the higher and inner life; they know nothing of the transcendent laboratories of nature; they seem to me superficial, profane, strangers to divine things, destitute of intuition and sympathy. The model doctor should be at once a genius, a saint, a man of God."

"The University of Oxford has for its motto, 'Dominus illuminatio mea.' The Lord is my illumination. May the great God be your light, aiding teachers and scholars to pursue their studies with reverence and perseverance, that thus the Cleveland College of Physicians and Surgeons may ever be a blessing to the city and our country. Vivat Floreat Crescat—Vivat May it live. Floreat! May it flourish. Crescat! May it ever grow in usefulness, a benediction to humanity."

ROMAN STUDENTS.

Many of Erin's Sons Receive Degrees and Prizes at the Propaganda.

The students at the Propaganda, Rome, have just received their various degrees, and also their prizes. The number of names which are decidedly Irish, is very striking, notes the New World's correspondent. These students are intended to minister to various nationalities, but they have evidently all been descended from an originally Irish stock. Cardinal Ledochowski, prefect of Propaganda, presided, and presented the prizes. Among the doctors proclaimed in the theological faculty were Rev. James Kennedy, student of the Urban college for New Zealand, and James Veele, student of the North American college. Among the licentiates were Revs. Henry Tracy, John O'Hern, Donald McMaclean, John Doyle and Daniel O'Callaghan of the North American college; Patrick McCabe and James Kelly of the Irish college. Among the bachelors were Revs. Matthew Keating, Martin Corry, William Sanders and William Brown of the Irish college; John Sheehan, Joseph Carrigan, Aloysius Stickney, Francis Neely, Joseph McKenna, Stuart Chambers, David Supple, Joseph Rammel and Lawrence Fell of the North American college. Among the doctors proclaimed in the philosophical faculty was Rev. Timothy Hurley of the Irish college, and among the licentiates were Revs. Timothy O'Brien, Timothy Hurley and John Loughrey, also of the Irish college. Among the bachelors were Bernard McKenna and John Galway of the Irish college. The Gregorian university also conferred degrees and prizes on students with distinctly Irish names, although not attached to the Irish college. Thus among the doctors created in theology were Revs. James Kenny, George Hyland and William O'Boyd of the English college. Among the licentiates, James Mahony and Joseph O'Leary of the English college. Among the bachelors Revs. James Gibbons, Thomas Hickey and Patrick Kearney of the English college; Joseph Keenan of the Scots' college and Michael J. Scanlon of the North American college. These are only the students with Irish names, as the complete list would be far too long to reproduce. This list will, however, give an idea of how much we owe to the sons of the Emerald Isle, who have ever and always been steadfast supporters of the Catholic Church, and proves that in the future they will still help to spread her doctrines in all parts of the world.

CATHOLIC SAXONY.

The Best Families in the Country Where Luther Was Born Are Returning to the Faith.

A writer in the New York Observer, commenting on the progress of Protestantism in various parts of Germany, says that although the Catholic Church has never been more active or zealous in making converts than it is now, Protestantism has reason to be satisfied with its increase. But he says: "There is perhaps one dark spot in the outlook—in Saxony. Here in the country, where Luther was born, and where his wonderful Reformation work was begun, there is a singular tendency among the members of the oldest aristocratic families to join the Church of Rome. Whole families have gone over to Rome, families bearing names illustrious in the history of the Reformation. The reason is probably, not far to seek. The royal house is zealously Catholic, and the king, now an aged man and no longer in the prime of mental vigor, shows a distinct inclination to fill all offices around his person and wherever his influence extends, with members of the Catholic community. A near relative of the king's, Prince Max of Saxony, was recently consecrated a priest of the Catholic Church. This young man's influence among the Saxon nobles, especially among the ladies, is enormous, and it is probably these royal and court families which are responsible for many of the recent conversions. German Protestant associations are much concerned at the feebleness of the Saxon nobles, and on more than one occasion recently earnest appeals have been addressed to them conjuring them not to forget the faith of their forefathers; and to remain true to the principles of the evangelical faith."

Of course this Protestant writer finds other than the real reasons for this reversion of the country of Luther to the Church which Luther rebelled against and sought to destroy. He will not see that it is the price of God working in the hearts of the people which is drawing them back again into the fold of the one true Church.

The annual course of lectures to non-Catholics by the priests of the New York Apostolate, will be conducted this year at the home Church of St. Teresa, Rutgers and Henry streets, by Rev. Daniel C. Connon and Rev. William A. Courtney, beginning Sunday, January 8th, continuing nightly except Saturday, to and including Sunday, January 13th.

Sister Superior Loretto of Notre Dame college of Maryville, Mo., died December 18th. She was 42 years old, 15 years a member of the order, and superior of Maryville for six years.

The diocese of St. Joseph, Missouri, has a new missionary, Father Linnenkamp, pastor of Immaculate Conception church in the See city.

Queen of the Violin.
To be only 27 years old, to be good looking, modest, unaffected and to be



Photo, copyright by Alice Dupont, New York.
MISS LEONORA JACKSON.
The leading American violinist of her sex—such is the happy fate of Leonora Jackson, a pupil of Joachim, the leading violinist of the world.

LAY WORKERS NEEDED.

For the Promotion of Church Interests, Both Spiritual and Temporal.

Rev. Father Brodyck, of Baltimore, in an address before a local organization recently, spoke with much fervor and earnestness in advocacy of a closer cooperation of the clergy and laity in the promotion of church interests, both spiritual and temporal. In the early days of the Church, he said, there were lay members who gave much of their time to missionary work for the conversion of the pagan and the infidel. They had no priestly functions, but, nevertheless, preached the Word of God in every section; and the results of their labors were most fruitful and greatly aided in building up the Church and increasing its membership. The great St. Francis of Assisi was given by Father Brodyck as an example of this character of work. He had never been ordained a priest, was simply a layman in God's field of labor; yet he founded an order that lives to-day; that is known throughout the world; that from whose membership spring numerous saints, many Archbishops and Bishops, and even Popes. What was done by laymen then was, of course, in conformity with the rules and regulations of the Church, and with the approval of the Sovereign Pontiff. It was largely due to the work of laymen that the magnificent cathedrals and churches of Europe were built, and to such projects they gave their genius and their physical labor gratuitously. They were possessed of the true spirit of God and their faith in their church was such that they were always ready to make any sacrifice in its behalf and for God's glory.

The Protestant Reformation, said Father Brodyck, was responsible for the cessation of big work that had become so prominent and useful in the progress of the Church. Men went about preaching false doctrine and interpreting the Scriptures as best suited their whims and fancy, and the authority of the Church was derided and ignored. The influence of the layman was no longer felt and seen in Church growth and strength, and the duties of the clergy were largely multiplied, and thus it has been since those evil days fell upon the earth.

In our time, especially, however, interest of laymen in the work of the Church is being invoked, invited and encouraged. They are not asked of course, to go about preaching on the highways and byways, nor upon the house tops; nor are they expected to apply their hands and skill voluntarily to the erection of churches and other edifices of religion as was done in primitive ages. But what is desired from them is that by personal example and solicitation they bring wayward Catholics and their Protestant brothers to a knowledge of the true faith. Unity of purpose and action is a most important principle in this matter, and Father Brodyck stressed in words of

Japan's Emperor is set the Western. Mutually, the present misdeeds of man, who is contemplating a bloodshed, is the one hundred and twenty



From a recent photo.
EMPEROR OF JAPAN.
First emperor of his line. He is 60 years old and has been on the throne since 1867.

high commendation to receive the ranked movements in which it is signed for the clergy and laity to operate earnestly to the end that there may be a more extended popular enlightenment regarding the destinies of the Church and that she may be more justly considered and dealt with in her relations to our national life.

CATHOLICITY'S FUTURE.

Herbert M. Carruth Delivers a Novel Lecture in Cambridge.

On the evening of Dec. 22, in St. Peter's Hall, Cambridge, Mass., a novel lecture was delivered before the Peter's Catholic Association of the city, by Mr. Herbert M. Carruth, Ashmont, Dorchester, on the "Future of Catholicity Among English-Speaking Peoples." The lecturer was introduced by Rev. P. J. Supple, D.D., St. Peter's church. His subject was taken from a certain chapter in Holy Father's recent encyclical, "The use of Catholicism for Christ."

He reviewed the history of the church in England from the reformation to our day, paying high tribute especially to Cardinal Manning and Newman. Then he took up the story of the church in our own country dwelling particularly upon the elements brought in by the Irish, German, Polish and Italian immigration, and saying that "it is not for us to judge of a people by the first specimens that may come to hand through distress or persecution, political troubles at home. The story of the church, he said, is that of not national but catholic and we must give the right hand of fellowship to members of other races. Many of these have been brought up in Catholic influences in Europe; and we must see to it that the new generations do not lose the faith."

Mr. Carruth dilated upon the fact that there are many who are not Catholics, but who are of the same love of country, of the same faith, of the same education, and who are in the same surroundings, political, economic, and social, as Catholics. He made a strong plea for the education of the laity, and for the cooperation of the laity in the work of the church. He said that the church is not a mere organization, but a living organism, and that it must be able to adapt itself to the needs of the times. He said that the church must be able to speak to the people in their own language, and that it must be able to meet the needs of the people in their own way. He said that the church must be able to stand for the principles of justice and morality, and that it must be able to stand for the principles of the Gospel. He said that the church must be able to stand for the principles of the faith, and that it must be able to stand for the principles of the love of God and of our neighbor.

The lecture was remarkably strong, fearless, and full of knowledge and Catholic fervor, and served wide repetition.

Rev. Isaac Foster, rector of St. Ignace church, Kenosha, Wis., died last month. He was 70 years old, and had been a member of the order for 40 years. He was a very devoted and successful missionary, and had been superior of the order for many years. He was a very kind and gentle man, and was loved by all who knew him. He was a very successful missionary, and had been superior of the order for many years. He was a very kind and gentle man, and was loved by all who knew him. He was a very successful missionary, and had been superior of the order for many years. He was a very kind and gentle man, and was loved by all who knew him.