

THE CATHOLIC JOURNAL

PUBLISHED EVERY SATURDAY AT
524 East Main Street, Rochester, N. Y.

BY THE
CATHOLIC JOURNAL PUBLISHING
COMPANY

If paper is not received Saturday notify the office.

Report without delay any change of address. Send both old and new.

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Discontinuance—The JOURNAL will be sent to every subscriber until ordered stopped and all arrearages are paid up. The only legal method of stopping a paper is by paying up all dues.

Subscription Rates

Per Year, in advance, \$1.00

Entered as second class mail matter.

ROCHESTER TELEPHONE 2353.

SATURDAY, DECEMBER 28, 1901.

WEEKLY CHURCH CALENDAR

Sunday, December 23. Gospel, St. Luke, II, 33-40. Thomas a Becket, Bishop and Martyr.
Monday, 24. St. Sabinus, Bishop and Martyr.
Tuesday, 25. St. Sylvester, Pope and Confessor.
Wednesday, January 1. Circumcision of Our Lord.
Thursday, 2. St. Macarius, Hermit.
Friday, 3. St. Genevieve, Virgin.
Saturday, 4. St. Titus, Disciple of St. Paul.

REV. JAMES J. LEARY.

Again the Angel of Death has laid his hand upon the congregation of St. Mary's and taken from them their beloved pastor, Rev. James J. Leary.

Father Leary was only ill a day when the summons came and he was called to his eternal reward. His loss to the parish of St. Mary's especially at this festive season is very sad. The people of that parish had just come to know him and had become reconciled to the grief they had experienced over the death of Rev. J. P. Stewart, Rev. Rev. J. P. Kiernan, V. G., and Rev. T. C. Murphy when they are again called upon to mourn the death of another rector.

Father Leary was a quiet, modest, unassuming priest, one who had rare executive ability as has been attested by his work in Christ's vineyard, and one who was ever ready to give advice and counsel. To the diocese his loss means a great one, for as our Bishop expressed it in a touching tribute to his memory "It is hard to lose one whose mission was apparently not fulfilled. It is hard to lose one of those priestly prelates our country is calling for."

May God give the surviving relatives strength to bear their sad affliction in this their hour of sorrow and trial will be the prayer of every Catholic in the diocese. Requiescat in Pace.

CARDINAL RAMPOLLA.

The Christmas number of Household Words has for its principal feature an article on the Holy Father, by Mr. Hall Caine, which contains many stories and sketches of the personal life of Leo XIII. Apropos of Cardinal Rampolla. Mr. Hall Caine writes: "Early in my residence in Rome a prelate of the Pope's household said to me, 'I have seen Cardinal Rampolla nearly every day for years, and I do not yet know whether he is the white sheet of paper on which Leo XIII. writes, or whether Leo, XIII. is the white sheet of paper on which Rampolla writes.' Without any of my friend's opportunities of observation I came to my own decision on this subject immediately I set eyes on Cardinal Rampolla himself. It was in St. Peter's on Maundy Thursday, a few years ago. It was a weary face, with large nose, a deep jaw, a mouth not yet very regular and drawn down on one side, as if moulded in iron and then twisted away; a singularly uninspired face, not remarkable for intellect, for resolution, or for power, but the face of a modest man and a good man, very self-conscious, not at all self-assertive, and leaving the impression that it was painful to him to be observed. The whole personality impressed me with the idea of a man who lived a subdued life under the will of another, not certainly with the idea of a masterful man, conscious of power and accustomed to command, and least of all with the idea of a man who ruled through another ruler. The first glimpse of Cardinal Rampolla told me a good deal about his character and his position in the Vatican, and I thought a good deal about the character of Leo XIII. I have since seen something of Rampolla at closer quarters, and nothing I know of him has evened the enormous, and I think preponderant, preponderance of St. Peter's cardinals in the Sacred College. My settled conviction that Leo XIII. is the very real as well as the apparent ruler of the Vatican."

In that very interesting collection of reminiscences of English converts, "Roads to Rome," which was extensively reviewed in the Universe some weeks ago, there is testimony not only to the influence of reading and controversy, but also to the compelling power of example. The humblest bear witness to the truth, and the words of one of the sixty converts, Sir Henry Billingham, seem to have an especial message for laymen in the ordinary walks of life. "My first impressions of Catholicity were among the poor in Ireland, where I was born," he writes. "Brought up myself in a school of extreme Low Churchism of a deeply religious character, but surrounded by masses of practical good-living Catholics, I was struck by the little impression the educated Protestant class made on their poorer brethren, and was very favorably impressed with the simple devotion and faith of these latter. . . . My education at Oxford had thrown me more or less under the influence of the High Church party, and I drifted almost insensibly into the bosom of the Church. But the personal example and simple faith of the Irish poor were the first things that impressed me."

MISSION OF JOHN THE BAPTIST

St. John is something more than a herald. He had to prepare the way for the King, to make the crooked ways straight and the rough places smooth. His office was that which is entrusted to us all in our own sphere; to try and make the way in which the followers of Christ have to tread straight and easy. What a privilege if we can by our charity and our edifying life make the path of life more easy for those whose lot is to tread the way of the Cross and to walk over rough or stormy paths. Is this your endeavor in your daily life, or do you place obstacles in the path of others by your bad example, want of charity and consideration, impatience, etc.

St. John, as the Herald or Forerunner of Christ, had to proclaim the coming of the King. He himself expresses this by his description of himself as the "voice" of one who cries in the desert; that is, Christ spoke through his mouth. So He speaks through the mouths of all His servants just in proportion to their devotion and singleness of purpose. How poor an echo are my words of the whispers of Christ to the faithful soul! How mixed with the discordant notes of self will to worldliness.

St. John's estimate of himself in comparison with Him Whom he announced was that he was not worthy to stoop down and untie the latchet of his sandal. This was the duty of the lowest slaves. It meant that he was unworthy to serve Christ, even in the capacity of a slave, and by doing the work that many slaves would consider beneath them. Am I willing to undertake the humblest and most menial duties in the service of Christ? Do I consider it a privilege to do so?

The Trappists of Marianhill fifteen miles from Durban, South Africa, have an estate of 12,000 acres; this was purchased eighteen years ago. The place was then practically a wilderness, but the monks set to making bricks and quarrying stone for buildings, erecting a monastery, boarding schools for their Kaffir boys, workshops, stores, school rooms, offices, kitchens, mills, telegraph and telephone offices, hospitals and consulting rooms, bathrooms, museum, art and science rooms for chemistry, hydraulics and astronomy, besides a college, classroom and library for their subjects—probationists of the order; also houses for all sorts of machinery and farming implements, stable and byres for cattle, and barns, piggeries, fowl houses and poultry yards. The estate is now a smiling garden, with large congregations of educated and useful members of society. Some thousands of young Kaffir men and women have been taught trades, housed, fed and clothed, for which the monks or nuns have never received one penny from the Natal government and little or nothing from the white population of Natal. The Trappists have spent about £2,500,000 in property buildings and land. Besides this about £17,000 a year is spent in Durban for stores, clothing, food and other requisites of the mission.

Many of the blacks at Marianhill speak German, English and Zulu Kaffir, and books are printed in these languages at the printing shops for their use. Three newspapers—one in English, one in German and one in Zulu Kaffir—are brought out at the monastery. These papers are turned out by Kaffirs, type-setting and all, under the direction of the monks.

If people knew how infinitely pleasing to the heart of Jesus is the devotion to His divine heart, there is no Christian who ever so little love for that amiable Redeemer who would not practice it.

The executive committee of the Catholic Missionary Union meets on December 27th. It is expected that the project of founding a seminary for Home and Colonial missions will then be formulated and submitted to the American hierarchy.

RESULT OF GODLESS SCHOOLS.

The frequent complaint of Protestant ministers that their churches are empty in spite of their efforts, waxes louder and louder as the years go by, writes Dr. Conde B. Pallen in the Pittsburg Observer. But the preacher's remain utterly blind to the main reason of this religious vacuum. That reason is not far to seek; they have no religious schools. You cannot expect children educated without faith and God to be true to God when they grow up. In fact, they know little or nothing of God. They have no faith and no interest in religion. This is why out of our population of some seventy millions there are only twenty-three million church-goers, including the twelve million Catholics.

Protestantism has simply bitten its own nose off to spite its face. Out of sheer hatred for Catholicity, the Protestants of this country have for the past sixty years insisted upon purely secular school system. Catholics have been taxed to support the iniquity and have taken upon themselves the burden of double taxation rather than connect their children to its baleful influence. Protestantism, having no true religious instinct, has sacrificed the faith of its children by the millions to this Moloch of Irreligion.

The result is that if we subtract the twelve million Catholics from the twenty-three million church-goers in the United States we will have remaining only eleven million. Protestants, out of a population of seventy millions, who go into of a church year in and year out. No wonder their ministers raise their voices in lamentation. But who is to blame? As you sow the furrow, so shall you reap the harvest. Godless education brings forth godless men and women. From the teeth of the dragon shall spring up monsters.

Hall Caine is experiencing a little persecution, over in England, because he said at a Catholic bazaar, recently, that, of all the churches, the Catholic Church is the church of the poor, and spoke of the Pope as the holy Father. The National Club at Whitehall is somewhat wrought up. These were grounds of offense to certain members of the National Club, whose standing officers say it shall consist of members who hold the doctrine of the principles of the reformed faith. The general committee, at its recent meeting, to consider whether Mr. Hall Caine, as a member, had not violated the principles supposed to be held by its members, passed a resolution denouncing Mr. Caine's conduct and requiring him to give his attention to the rule of the standing officers, which called for an explanation or resignation, or, failing either, for expulsion.

Charity is the very breath of God. Charity touches each dawn and sunset with roseate and radiant glory. Charity makes all human duty more beautiful than morning, though said only be lonelier than death, and was at first only a scaffold for its reward. Charity so moulds the hearts of men and women that the victories of its own greatest heroes are secured. Charity is slowly turning all hearts of love 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 power and energy with which it is exercised. Let us seek it. Let us live it, and so make our lives divine.

England stands far-and-away in the worst position of all the English-speaking countries in respect to the relative proportions of the Catholics and the general population. Whilst Scotland can claim about one-tenth of her inhabitants as Catholics, Ireland about three-fourths, Canada nearly half and Australia about one-fifth, the Catholics from scarcely more than one twentieth of the people in England.

The Boston Globe in referring to a charitable institution in that city, known as the Channing Home, recalls the story of its beginning and in so doing brings back the story of an humble heroine, Harriet Ryan, the daughter of an Irishman from Halifax and a Canadian Frenchwoman. Harriet Ryan's attention was first turned to the need of a hospital for incurably sick women by the miseries of

her own home, where her sister was a consumptive. She pleaded with the rich people of Boston until they gave assistance, a feeble and precarious start was made. It prospered. Two years after its opening a fair was held, and Lowell, Holmes and Emerson wrote in its behalf. Harriet Ryan contracted consumption herself in her work and died a patient in the institution she had assisted so much to start.

Kaiser Wilhelm, over in Germany, for the third time has refused permission for Tolstol's latest attack on the Catholic Church to circulate in the Empire.

A note likely to prove interesting to admirers of Washington Irving, is that "Rip Van Winkle" translated into Bengali, was recently presented as a drama in St. Peter's College, Agra, India. Hindu students alone occupying the stage. The play won applause.

MASS ON FRENCH WARSHIPS

The recent order of M. de Lanessau, the French minister of marine, directing that attendance at mass on French men-of-war shall no longer be compulsory, and that the mess-hall shall no longer be displayed in the place of the tri-color during religious service has, as might have been expected, provoked some animated comment in the French press. The Radicals and the Socialists rejoice greatly, of course but in more conservative quarters the criticism is much less friendly. All the Monarchical and clerical journals naturally unite in a chorus of condemnation. A typical protest is uttered by the Gaulois. It says: "These measures are taken just when the fleet is engaged in the task of imposing upon Turkey freedom from all taxation for our religious communities, and the reconstruction, restoration, or reopening of the churches, convents, hospitals, asylums, or schools of the aforesaid communities on Turkish territory. Our sailors are thus forbidden certain things which they are disappointed to impose upon Turkey. How do you expect Turkey to understand this sort of thing, or Europe either, or yet we ourselves? Can one respect a minister of marine who sends to war British sailors who are all believers yet forbids official religious services on their vessels? The reply will be this: 'Sailors will be free to practice their religion privately. Where and how? And if the service is officially forbidden will they then dare to take part in it secretly at the risk of being denounced and of getting into the bad books of the supreme head of the fleet? This interdiction of liberty of conscience on the pretext of insuring such liberty is as unhand-d a business as it is odious.'"—New York Evening Post.

BETHLEHEM'S GROTTTO.

The grotto of Bethlehem, to which the Blessed Virgin and St. Joseph retired and in which Jesus was born, still exists. It has been closed within the precincts of a great church—the Church of the Nativity. You descend to it by a flight of sixteen steps. It has a natural cavern, part of which has been covered with masonry, and subsequently the vault and ceiling coated with marble by the piety of the faithful. The pavement is itself composed of white marble with incrustations in jasper and porphyry. In the centre is seen a silver star laid in 1171, on which has been inscribed in Latin these words: "On this very spot Jesus Christ was born of the Blessed Virgin."

What an impression must not the reading of these words make on the Catholic heart! Emperors, kings, patriarchs, thousands of travelers have read them, and were so struck with awe that they fell prostrate on the floor and adored Him who was born on the spot for our salvation. Many sovereigns desired to have in the grotto of Bethlehem a perpetual mark of their faith and piety; hence there are as many as thirty-two magnificent lamps continually burning there, which were given by the Republic of Venice, Emperors of Austria, Kings of Spain and Naples, and finally by the pious King Louis XIII. of France.

MGR. SETON TO RETIRE

Mgr. Robert Seton, rector of St. Joseph's Roman Catholic church, Jersey City, N. J., will retire at the end of the year. He said recently that he had worked thirty-four years in the diocese of Newark, for more than twenty-five of which he had been rector of St. Joseph's church. His health had failed of late, and consequently he had determined to retire and live quietly in Rome, where he would continue his interrupted studies of the history and antiquities of that city, where he was educated for the church. His relations with his people, he said, had always been of the most sympathetic character, and he sincerely regretted the necessity for severing them. He had met with strong support from all of them and had built with their assistance a substantial number of parish buildings. He left only a small debt on the property.

Mrs. Mary Judge, of Salt Lake, Utah, has donated two magnificent memorial windows for St. Mary's Cathedral, the cost of which will be from \$10,000 to \$20,000. This is Mrs. Judge's second gift, her first being one of \$10,000.

The Island of Grenada, in the British West Indies, has been placed in charge of the Dominican Sisters of the English province.

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