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THE OBSERVANCE OF SUNDAY.

The country is agitated about the observance of Sunday, says the Messenger of the Sacred Heart. This, our readers may recall, was the object recommended to our prayers during the week of August. It is gratifying to us, as Catholics, that we never think of having recourse to the civil law to regulate our Sundays. In this, as in all other matters of serious import to religion and morality, we follow in all simplicity the guidance of the Church. Even without referring to her authority, we are imbued with the Catholic principle, so tersely expressed by our Lord: the Sabbath was made for man, not man for the Sabbath; and since He instituted His own day for our benefit, we find it natural to refrain from everything that would prevent us in turn from devoting the day to Him, from service labor and unbecoming amusements, so as to spend it in divine worship, with proper rest and relaxation.

By an unwritten law, the world pays tribute to the Catholic custom of observing this day, Catholic, because whatever true regard there is for the Lord's day is due, not to the Reformers, not to Sabbatarians, with their puritanical restrictions, but to the reasonable and truly religious manner in which the Church has safeguarded this observance from the beginning. If we wish to derive profit from the present controversy, we should take the pains to study the origin of this day, and strive to appreciate the spirit in which the Church has ever required her children to observe it. If, besides, we desire, as we should desire, to help our fellow-citizens who are now agitating the question, whether they be members of a church or not, to derive benefit from the controversy, we can do nothing better than set them an example of true Sunday observance by attending strictly to what the Church requires. Ten million Catholics, say 15,000,000, if we have that number, as some compute it, go Sunday morning, to mass, and many of them again to the afternoon or evening services, would be a moral force for this observance, far more effective than books of laws with armies of policemen to enforce them. Here is matter for a New Year's resolution!

The current issue of the Missionary says that: "The annals of conversion have been remarkable during the past month for the number of Episcopal ministers who have come home to the Church of their forefathers. Philadelphia leads with the reception of Rev. Alvah W. Doran. In England, Rev. Frederick George Lee, LL. D., founder of the Order of Corporate Reunion, has been received at the Brompton Oratory by Rev. Digby Best. Father Lynch, of Roanoke, Virginia, has accepted the submission of a Presbyterian minister. There is another minister, a reformed Episcopalian, together with his wife and five children, under instruction in New York. We may add to this list J. J. Keyes, of Milford, a son of a minister, and Mrs. Duffalo-Schoemaker, the wife of one. This is a goodly number for one month. It is an indication, however, of the large crowd that is being reconverted, and it is only a question of time when they will come." The defection of so many leaders in Israel should cause consternation among the sects. Protestantism is evidently decaying at the rate. The best fruit seems to ripen and drop first.

The first Polish community for religious women in America is about to be founded in St. Louis, says the Chicago Progress. Authorization of the State has been received for the future of the Sisters of the Holy Family. The new community will be founded in St. Louis, Mo., and will have as its object the education of the young and the care of the sick.

O. F. M., of the Franciscan Monastery; Rev. William Faerber, pastor of St. Mary of Victories, and Rev. U. Stanowski, pastor of St. Stanislaus' Koska's church. The order will be known as the Sisters of St. Francis.

Rev. Father Elliott, C. S. P., for the past two years superior of St. Thomas' college, the Paulists Home of Study, has been assigned to missionary work, and Rev. Joseph McSorley, C. S. P., has been appointed to succeed him. During his term of office at the college Father Elliott has endeared himself not only to the students of his own community, but to everyone at the University, and there is universal regret at his departure, although all recognize his power and influence on the missionary band, and there is no doubt that a great impetus will be given to the effort now being generally made to the missions to non-Catholics.

Information from Agram states that a new establishment of the Jesuits will be opened there in July, and will receive 800 members of "the order," chiefly from France, Spain and Belgium.

A REMARKABLE WOMAN.

Mother Ignatius, of the Convent of Mercy, of Bathurst, Australia. Rev. Mother Ignatius of the Convent of Mercy, Bathurst, is probably the most remarkable woman in Australia, says the Catholic Press of Sydney. She is a sister of Archbishop Crooke, of Cashel, one of the most distinguished of Ireland's prelates and patriots, and although she is now 84 years of age, her mental faculties are as fresh as ever. Some short time back she met with a slight accident, from the effects of which she has not quite recovered but otherwise she is in sound bodily health and is likely to live and take a keen interest in the order for many years. Mother Ignatius is one of the company of twenty-four nuns who came to Australia with the bishop of Maitland and the late Dr. Quinn, of Bathurst, arriving in Sydney, in October, 1866. There were also nine priests on board. As Bishop Murray has said, never has so large a number of the sons and daughters of Erin left their dear native land and convent homes to proceed in one ship on such distant mission.

THE IRISHMAN AND THE QUESTION BOX.

The question box is very often a seven days' wonder to many of the old folks in country parishes who have been accustomed to the routine ways. Their idea of Church service never contemplated the presence of Protestants and when the latter come in large numbers, as they do at non-Catholic missions, and are put into the most prominent seats and are accorded the privilege of asking any questions they please concerning Catholic doctrine through the question box, verily the old folk think they have fallen on strange times. One good old Irishman, typical of the class of heroes who "had the faith," came in to the pastor one morning and wanted to know why he allowed the Protestants to come into the church and "to be trying to stick the strange priest"—meaning the missionary. "Never mind, Father," he continued, in a consolatory way, "he is able for them."—The Missionary.

DEATH OF FATHER CASSIDY S. J.

The Rev. Peter F. Cassidy S. J., died last Sunday evening at the clergyhouse of the Church of St. Ignatius Loyola, Eighty-fourth street and Park avenue, New York city. A week ago while taking part in mission services which were being conducted in the church by the Jesuit Fathers, he was attacked by pneumonia. Father Cassidy was born in Ireland on May 13, 1845. He came to this country at the age of five and was educated at St. James' school, Brooklyn, and at the College of St. Francis Xavier in New York city, where he was graduated in 1865. Entering the Society of Jesus in the same year he studied philosophy at Woodstock Seminary in Maryland and theology in Laval, France where he was ordained a priest. Returning to America, he taught at St. Francis Xavier's, at St. John's College, Fordham, at Boston College and at Georgetown University. He was at one time President of St. Peter's college, Jersey City. The last four years of his life had been devoted to missionary work in this country and in Canada. His funeral was largely attended by the regular and secular clergy.

President Chas. F. Thwing, of West ern Reserve University, is one of the distinguished educators of the country. He is, besides, a contributor of timely and practical articles to the leading secular periodicals. At the closing meeting of the Illinois State Teachers Association, last week, he made this significant statement: "I a Protestant, would rather have my children taught by a good Catholic nun than by a wise agnostic. We have gone farther in the elimination of religious teachings than is necessary." "Honor to whom honor is due." These are brave words from a Protestant minister. Evidently, the agnostics growing weary of strife, despair, doubt and agony.

The last year has been one of progress in Texas. Twenty-two new churches and chapels have been erected. Twelve new educational institutions have been, or are being, built. Six new hospitals and asylums have been built as well as many parochial schools.

THE HOLY NAME

ANTI-SWEARING MEETING HELD LAST SUNDAY.

Under the Auspices of St. John's Holy Name Society of Albany—Addresses Made by Prominent Members of the Clergy and Laity.

St. John's Holy Name society of Albany secured a grand mark of commendation for its enterprise on last Sunday evening in the magnificent demonstration held in Harmanus Bleecker hall of that city, at which persons of all beliefs attended to offer protest against the foul sin of blasphemy and all impure speech.

The first meeting of the kind held by the society was four years ago on the feast of the Holy Name of Jesus, at the Leland opera house, on South Pearl street. The venture was such a success that the society concluded that such a demonstration should be held annually to further its glorious object of rendering honor to the holy name of God and in offering protest against sinful language which is so prevalent throughout Christendom.

Last Sunday evening's meeting was all that could be desired. It is estimated that about 3,000 persons were in attendance at the exercises, comprising individuals of every shade of belief. Two of the speakers were non-Catholics, one being a Presbyterian minister and the other a distinguished attorney.

The private boxes were occupied by prominent Albanians. Three hundred members of the society occupied seats on the stage and in the front orchestra chairs. The Rev. James M. Ludden, pastor of St. John's church, presided, and in the front row with him were Rev. Bishop Burke, the Rev. Dr. Andrew V. Raymond, president of Union college, Schenectady; the Hon. John Bove, the Hon. Danforth E. Ainsworth, the Rev. John W. Dolan, Attorney Eugene D. Flanagan and the Rev. Patrick B. Dempsey. The hall was filled shortly after 10 o'clock and a pleasing overture was played by Egle's orchestra. "Oft Sweetly Soothe" was the title of the beautiful selection sung by the Union Glee club double quartet, composed of the following: First tenors, J. J. Berestorf, J. J. Phelan; second tenors, S. F. Moran, Joseph A. Cancy; first bass, J. M. Costello; J. M. Cassidy; second bass, D. B. Kinsley, P. F. Whalen.

There were five addresses delivered, short, pithy and to the point, and between each the glee club or orchestra rendered vocal and instrumental selections, which added much to the interest of the meeting. The Hon. John Bove introduced Father James M. Ludden to the audience as the chairman and the clergyman upon assuming his duties said in his judgment there was not a single heart that did not beat in unison for the good of the society and for encouraging anything that would tend towards reverence for the Holy Name of God. The chairman then introduced as the first speaker of the evening the Rev. Patrick B. Dempsey, pastor of St. Mary's church, Coxsack. Father Dempsey's address was on "The Folly of Profanity." Among other things he said:

"Every other form of vice gives some gratification, but this of profanity none whatever. Without an appetite to urge him to do it, without any temptation to drive him to it, without any motive to advantage, a man simply sells his life by his profanation of the name of God. This practice is a surrender of our Christianity. God is nothing to the atheist, nothing to the heathen, and if he abuses the name of God we can find no fault with him. But when we Christians twenty, thirty, fifty times a day insult our God, it seems to me nothing but a triumph of infidelity. I know of no more shameful sight than this, that a Christian priest should stand before a Christian audience and accuse them of such a crime against their God—and the charge is true."

In the course of his remarks on the subject, "Some Recollections on Profanity; Causes and Cures," Attorney Eugene D. Flanagan said:

"The refined man, the cultured man the gentleman, never swears. To be sure many otherwise lovable men are addicted to this habit, and many, but tempered and passionate, carry it from their youth. The man of limited education often finds himself at a loss for an adequate expression. At such times he is likely to explode in an expression of the name of the Deity—the pop-gun of incapacity fired against the wall of civility."

"Who Are Profane? Why Are They Profane?" was the subject chosen by the Hon. Danforth E. Ainsworth, deputy superintendent of public instruction, the next speaker. In the course of his splendid argument for purity of speech Mr. Ainsworth said:

"The plain, unvarnished Anglo-Saxon, without superlatives and without profanity, is the strongest always. In regard to the question, 'Why are men profane?' Mr. Ainsworth said that the ignorantly profane man unconsciously paid a tribute to the God whose name he took in vain by realizing that there was a power above himself which he was trying to reach.

President Raymond, of Union college, was the next speaker. "Irreverence and immorality," was his subject and he handled it in his usual learned and profound manner. Among other things he said:

"Some may say that there are those who use profanity and yet are honest and moral, unselfish and noble. How many such men do you know? I do not know any such man. I do not know any man who uses profanity and yet is not honest and upright. And yet they are not the rule. The habit of profanity not only expresses irreverence, but it develops irreverence. Let the habit grow upon a community or a nation

and the very foundations are undermined."

The Rev. John W. Dolan, of Johns town, was in his usual eloquent form and handled his subject, "The Name Above All Others," in a most able manner. Father Dolan told many historical anecdotes and his remarks were received with evidences of pleasure.

The Rt. Rev. Bishop Burke made a short address, at the request of the chairman. The beloved bishop spoke in his usual easy style and related a number of humorous incidents. In concluding he said: "Three hundred men united to bring honor and glory to the name of God are a good leaven that will pervade society; and who can tell how far it will go? I trust that their example will be followed by all with whom they come in contact."

The entire congregation sang "Holy God We Praise Thy Name," and the demonstration ended. It was one of the most successful meetings in the history of the movement.

St. John's Holy Name society was established during a mission held by the Redemptorist Fathers of St. Clement's, Saratoga Springs. Its first spiritual director was Rev. John T. Siatery, at that time assistant at St. John's, but now the energetic first assistant of St. Joseph's, Troy. Rev. Wm. P. Brennan is the present spiritual director of the society. The labors of the young clergyman for the advancement of the organization have won general admiration and under his wise direction the society is sure to flourish and attain a high place among the associations of the Albany diocese.

NOT MADE BY MONKS.

The Truth About the French Liqueur Benedictine.

An American Benedictine of Atchison, Kan., Rev. Joseph Sittenbauer, recently set out to find the truth about the "liqueur benedictine," which the French Benedictines have been credited with manufacturing these many years.

The result of his investigation unmasks another plausible falsehood. Writing to Father Sittenbauer from Paris Rev. Louis Charon, O. S. B., states:

"The liqueur benedictine has never been manufactured by monks. The secret of making it was discovered by a druggist, who at first started on a small scale. But as the sale of the liquor increased rapidly, he bought the ruins of the old Benedictine Abbey at Fecamp. He turned this dilapidated structure into a distillery and called his liquor benedictine. Intelligent people are well aware that the monks have not, and never had, anything to do with it."

From a Paris bookseller, Father Sittenbauer received articles from two encyclopedias on the same subject, after mentioning that the liquor is made in the old monastic buildings at Fecamp, whence it derives its name, remarks:

"No bottle is sent out without bearing the seal of the prior, who has no existence. This speculation, original in its form, seems to enjoy the public favor."

In summing up the evidence, Father Sittenbauer asks:

"How did the slander originate that the French Benedictines derived a yearly profit of seven million francs from the manufacture of this liquor; that Pope Leo compelled them to build the Benedictine University, St. Anselmo, in Rome, at the cost of twelve million francs; that they must contribute two million a year toward its support. These are inventions pure and simple. The originator is a liar, who certainly lied for a purpose. As the lie was circulated just previous to the enactment of the Association Laws, it is not difficult to guess its purpose."

A MOST COMMENDABLE CHARITY.

Two cents a month, not the price of a very ordinary cigar, nor of a glass of beer, nor of a street car ride, when the walking is so good, will place our Indian schools on a solid foundation and amply care for the devoted band of missionaries and nuns who are giving their talents and their lives to the salvation of these "Wards of the Nation," as they are called. That is provided we all, the Catholics of the United States, join the Society for the Preservation of Faith among the Indian Children, referred to in Dr. Faust's article on the Catholic Indian Bureau in the New Century. The dues are but twenty-five cents a year, and the payment of the same is the only duty or obligation connected with membership in the society. Congress will not appropriate a cent to keep in existence those splendid institutions that have done more to humanize and Christianize the Indian than all other influences combined, and if the American Catholics now refuse to contribute two cents a month they must go by the board and disappear from the earth—which will not be a credit to American Catholics. Cardinal Gibbons gives his warmest approval to this scheme, which seems to be entirely feasible and practical. It's worth while, brethren, let's all be generous and join.—The New Century.

Ex-Mayor James K. McGuire's Christmas gift to the Christian Brothers' Academy, Syracuse, New York, in the shape of a four years' scholarship was a most timely and appropriate recognition of a school that is making itself felt throughout the city by the success its scholars are meeting with in the different vocations they have entered upon.

The Sacred College begins the new year with sixty-six members, being an increase of ten in the past twelve months. Only two Cardinals, Galeati and Cascajares y Azara, died during the year 1901. The mortality in the last year was much below the average. Of the living Cardinals forty are Italians and twenty-six of other nationalities.

BUTTER AS A MEDICINE.

It is Good For Consumptives and For Thin, Weak People.

Butter is so common a commodity that people use it and scarcely ever think what wonderful value lies at their hand in the pats of dainty yellow cream fat. Of course they know that it is useful in many branches of cookery and that without its aid the table would be bare of its thin rolled bread and butter, its delicate cakelets and its other usual accessories. Beyond these uses the value of butter is a thing only vaguely thought of.

But this delicate fat is as valuable as the dearer cod liver oil for weakly, thin people, and doctors have frequently recommended the eating of many thin slices of bread thickly spread with butter as a means of pleasantly taking into the bodily tissues one of the purest forms of fat it is possible to get.

Butter is a carbon, and all excess of it is stored up as fat in the body. It gives energy and power to work to those who eat heartily of it. So it is not economy at table to spare the butter, even to the healthy folk. For any one afflicted with consumption butter cookery, if plenty of fat can be digested, is one of the best ways of curing the disease if it is in its early stages or of keeping it at bay if advanced.

Butter is not a simple fat, composed of merely one sort. It is a mixture of no less than seven different sorts of fats, and no more complex oil can be taken than this is.

How a Diamond Cuts Glass.

It has been ascertained by a series of experiments that a diamond does not cut out the glass, file fashion, but forces the particles apart, so that a continuous crack is formed along the line of the intended cut. The crack once begun, very small force is necessary to carry it through the glass, and thus the piece is easily broken off. The superficial crack or cut need not be deep. A depth, according to the measurements, of a two-hundredth part of one inch is quite sufficient to accomplish the purpose, so that the application of much force in using the diamond only wears out the gem without doing the work any better.

Numerous stones, such as quartz and other minerals, when ground into proper form, will cut glass like a diamond, but are not so valuable for that purpose, lacking the requisite hardness and soon losing the sharp edge necessary to make the operation a success.

An Odd Use For the Pin.

An odd use that the pin was put to long ago was that of checking the intemperate habits of the English. St. Dunstan conceived the idea of dividing the tankards out of which the liquor

was drunk into eight equal parts, each part marked with a silver pin. The cups were generous affairs, holding two quarts. Consequently the quantity from pin to pin was half a pint, and the regulation was that the drinker "stop at a pin."

Roisterers, however, prevented the purpose of good St. Dunstan and established the rule of "good fellowship," by which the drinker was to stop only at a pin. If he drank beyond, he had to go on to the next mark. As it was difficult to stop exactly at a pin the vain efforts always excited much mirth, and the trial usually ended with the draining of the tankard.

Bill Nye's Criticism.

It was in Frisco when Peter Jackson, the colored pugilist, was a feature in "Uncle Tom's Cabin." Bill Nye was to have lectured at the Baldwin theater, but was greeted by so small an audience that he excused himself and went over to hear Jackson talking of the pearly gates to Little Eva. After the performance L. R. Stockwell, the veteran actor, met Nye in the lobby of the theater, and he exclaimed:

"Hello, Nye! What did you think of Peter?"

"Well," responded the humorist dryly, "anatomically he was great, but Uncle Tomically he is the worst I ever saw."

Buying a Title.

It is not expensive to become a noble in Bavaria. To be made a simple "von" costs a matter of £75, to be raised to the "ritterstand" £100, to be made a "freiherr" £250, to be made a "graf" costs £500, while to be made a prince only costs £1,000. These prices are only for one person, but the government kindly makes reductions in the case of whole families wishing to turn noble all at once. Thus for £2,000 or £3,000 a small family can be made princes, though they are only permitted to use their title within the kingdom of Bavaria.

They Were Stayers.

After a dinner given by Stephen Price of Drury Lane theater, all the guests but Theodore Hook and the Rev. Edward Cannon retired. Price was suffering from gout, but as they disregarded his hints to retire he stole off and left them in high talk.

On the following morning Price inquired of his servant, "Pray, at what time did those gentlemen go last night?"

"Go, sir?" replied John. "They're not gone, sir. They have just rung for coffee."

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