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SATURDAY, JANUARY 1, 1922

Weekly Church Calendar.
Sunday January 1 Gospel St. Matt. II, 13-18. St. Titus, Disciple of St. Paul.
Monday 2 St. Epiphany, pope and martyr.
Tuesday 3 The Epiphany.
Wednesday 4 St. Lucian, priest and martyr.
Thursday 5 St. Severinus, abbot and confessor.
Friday 6 SS. Julian and Basilissa, martyrs.
Saturday 7 St. Agatho, pope.

Concerning Church Funds.
A matter that is being discussed with some interest just now by many pastors is "Am I justified in spending the Church funds in order to distribute literature among the people?" At first blush one would think that there could hardly be any hesitation in solving so primary a difficulty, but at a gathering of priests recently it was hotly discussed pro and con.

It was contended that as trustees of the Church funds a pastor has no right to spend except whatever be necessary for the running of a material plant for church purposes. He argued that the Bishop's directions in sending him to take charge was "to pay debt and look out for the Church property" and he made it his point so well that he almost persuaded the rest. The larger view of a priest's mission to his people however prevailed. Primarily his duty was to the souls of the people and any thing that contributed to the reclamation and elevation of souls not only belongs to the privileges of a pastor but was a part of his duty. Therefore said this latter contestant, "I have spent more during the past year in distributing books etc among my people than I have in any other way. I consider that this expense account is far more necessary than one for altar fixtures or for church windows. There is a Catholic paper mailed regularly to every family in the parish and I pay for it out of the church funds. I find since I adopted this practice there is a better feeling towards church things and I have all I can do in instructing converts." Later on inquiry was made about this priest's parish and it was found that thirty two converts were received during the past year and the non-Catholic people were very well disposed towards him. In as much as he carried this same enlightened policy into all his dealings with Catholics and non-Catholics alike he is practically the strongest force for good in the town in which he lives.

This matter may be simple but it is a matter of profound interest in the intellectual life of a thoughtful pastor.
REV. A. P. DOYLE, Paulist.

Student Medal Winners.
The annual distribution of medals to the students of the foreign ecclesiastical colleges was made by Cardinal Goetts, prefect of the Propaganda, Nov. 27 last at the College of the Propaganda. The Turner medal winners were: John Turner of New York, first medal for sacred theology; Joseph Kennedy of Philadelphia, second medal for logic, theology and canon law; Patrick Brennan of Florida, second medal for moral theology; and Andrew Brennan of Scranton, Pa., second medal for canon law. John Cooper of Baltimore received a first medal and John Hartig of Brooklyn, John Fokenrode of Baltimore and Albert Burke of Cincinnati second medal for sacred archeology; Augustin Ryan of Wilmington, Del., and Augustin Asafog of New York, second medal for ethics; Leo M. Mahon, second medal for metaphysics.

Sorrow.
All sorrow can help to create in us a clean heart and to renew a right spirit within us. Sorrow born of adversity may cleanse the heart from much that hampers character, and through it a right spirit of sympathy, love and charity may be reborn within us. The sorrow that tears the heart when loved ones depart off cleans the heart from worldliness. Our thoughts follow them Godward, and thus within us is reborn a right spirit of faith in him who is with us when we pass through the valley of the shadow of death.

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IN FIFTY YEARS.

ONLY TWICE HAVE THE TRAPPIST MONKS SPOKEN.

The Rigid Rule of Silence Was Broken for One Day When a New Abbot Was Installed—Days of Prayer and Work Under the Stars and Stripes.

The muted knell of a deep chested bell wailed through the crisp air of a Kentucky morning summoned to a ceremony of unusual import the Trappist monks of Gethsemane Abbey. This ceremony, the installation of a new abbot, has been performed only once before within the sacred precincts of this holy place, and for this occasion the solitary and silent brotherhood were given a freedom which comes to them only once in many years and the memory of which will serve to brighten many weary hours of toil and solitary penitence. Day after day the Trappist monks go their narrow way in silence and in solitude. They speak to no one not even to their neighbor and when through illness or need they are compelled to break silence, only permit the through a partial desecration of the abbot of the peace. What little earthly joy is theirs comes from within, and the hours are spent in prayer and meditation they devote to tilling the soil. It is a custom of the Trappists to settle in to labor, and their persistent labor transforms barren wastes into fruitful, yielding groves and gardens.

These monks rise at four o'clock in the morning and until the first rays of the sun announces the coming of the day the hours are spent in prayer and penance. Their fare is coarse brown bread, and for drink pure water serves. As soon as it is light enough they begin the daily routine of sowing and reaping, varying this with religious exercises. There are in the United States only two such monasteries, one at Gethsemane, Nelson county, Ky., and the other near Dubuque, Iowa. In the entire world there are only a thousand of these monks, who have taken upon themselves voluntarily the arduous life of prayer and



The New Abbot.

solitude, contemplation, labor and prayer. The order was founded in the year 400 by St. Bernard, on much the same plan as it exists to day, but the demands were so great that the discipline was for a time relaxed, until in 1100, it was restored by the Abbey of Cîteaux, and the name Cistercian Monks was adopted. Some years later the rules were again modified. Finally, at the Abbey of La Trappe, in the year 1600, the influence of Abbot Remy reinstated the strict rule of former years, and from that time forward it has remained, the monks bearing the name of Trappists. When a Trappist monk grows old and feels the end approaching he finds time from his other labors to begin the digging of his own grave, an occupation that must indeed be conducive to solemn and religious thought.

The story of the manner in which the interesting ceremony took place recently, was founded in 1818. The entrance is through a long walk of old trees which form an arched way, at the season melancholy with falling leaves of red and gold rustling in the autumn wind. Here all is quiet and peaceful, and the days come and go with unvarying monotony. Only a few miles away, however, in the little towns of New Hope and Coon Hollow, large factories are noisily engaged in the product for which Kentucky is famous all the world over. But the residents of the neighborhood seldom see or hear anything of the busy monks, and it is only when the big bell tolls that they are made aware of anything unusual in the monastery. The return to France of Father Edward, the first abbot consecrated in the monastery, necessitated the selection of a successor, and the Rev. Edmund Obrecht, O. C. P., was elected by the professed monks to fill the vacancy. The professed monks are those who have been in the monastery for seven years and who have taken the final vows of the order. Consecration of the new abbot took place in the chapel of the abbey, and the blessing was conferred by the Right Rev. William George McCloskey, Bishop of Louisville. The monastery, for once, had lost its simple character, and the vaulted chapel was festooned with evergreens swung in long loops from the arches and pillars and caught up in a knot just in front of the altar, where also rested several American flags.

The Stars and Stripes were in evidence elsewhere in the chapel and without the walls, and seemed to indi-

cate that, despite the seclusion of the order, the monks were not without some knowledge of current affairs. In the chapel, no ordinary open to the world at large some curious contrasts were seen. The smooth shaven monks in their gowns and coats of coarse stuffs elbowed in and out among laymen and churchmen in broadcloth. From an overhanging gallery women in modish gowns rosy checked with the annual excitement, stood side by side with wives of Kentucky mountaineers, dressed in bright cotton fabrics and the conventional sublimity of the mountain folk. Women are rigorously excluded from the monastery, but these had gained an entrance by climbing an outside wall and at the task of torn clothes and scratched face they managed to view the ceremony from a point of vantage. The ceremony itself was impressive. At a little after ten o'clock the bell ceased tolling and a long line of black robed acolytes entered the chapel bearing candles, which threw a wondrous glow upon the wan faces of the monks when they went to take their places a few moments later.



Road to the Monastery.

Following the acolytes was the Bishop, in a trailing robe of purple and the Abbot, in a gown of spotless white hat shinning red and shone in the light of the waxen tapers. Then appeared the abbots of the Benedictine and Cistercian orders, and lastly the monks of Gethsemane chanting a word hymn that rose and lost itself in the vaulted roof. Reading the Papal decree and the Confession of Faith and the examination of Father Obrecht were first gone through with. Then the new Abbot advanced to the steps of the altar and prostrating himself offered up a fervent prayer for blessing on his work.

From the rear of the chapel came the subdued voices of the monks chanting penitential hymns, while the celebration of the pontifical mass and the Pro Natis were solemnly read. Then the new Abbot knelt before the altar and amid the swelling strains of the Te Deum Bishop McCloskey pronounced the benediction. An interesting feature of the service was the conferring of the mitre, giving the Abbot the power of a bishop and the crozier, or shepherd's crook, having reference to his position at the head of the fold. The crozier presented to Father Obrecht is an elaborate affair composed of more than 7000 pieces of wood. It was put together by Father Timothy, a monk in the abbey, who spent ten years on the work. Final services consisted in placing upon the Abbot's finger a ring signifying that he was forward he was wedded to the order. In the bell ceased tolling and a long line of acolytes entered the chapel and bore tidings that for one day at least the Monks of Gethsemane had given themselves over to rejoicing.

Carl Neufeld's Treatment.
One of the most dramatic events of the capture of Khartoum was the rescue of Carl Neufeld, the German merchant who had been captured by the mahdi's troops eleven years before at Gondola and had lingered in chains in the prison and was taken to the British camp, and there once more among people of his own race he had the satisfaction of knocking off his own fetters and finding himself a free man.



Carl Neufeld.

According to Father Obrecht, who escaped from the Khalifa in 1894, Neufeld had endured horrible torture and had thrice narrowly escaped death. He spent four years in one hot manacled and without change of line. Subsequently he won better treatment because he was able to manufacture gunpowder for the derviches and built a tomb for the mahdi's body, which caused him to be regarded even with some little favor by the worshippers of the dead leader.

More fortunes have been made and lost by Cornish mining than in any other industry in England and "Cousin Jack," as every native of the country is called, is hoping that the old times are coming back not that the output of tin from the Straths settlements has fallen off. The romance of Cornish mining has yet to be written; it will form good reading.

SUNDAY IN ICELAND.

Church Service and the Salutations Between the Natives.

Sunday in Iceland is full of interest to strangers. In the early morning the country folk commence to assemble, and in the distance they may be seen approaching the church in all directions. What the Sabbath day is to these people few can tell. Some of them never even remember the name of the members of the family from one church day to another. What wonder then that they begin to assemble in full two hours before the church opens?

A priest in a black cassock, a white surplice and a little ascot, preceded by a choir of boys, entered the church and the service began. The choir sang a hymn, and then the priest read the Gospels and the Epistles. At the end of the service the priest read the Gospels and the Epistles. At the end of the service the priest read the Gospels and the Epistles.

After church the worshippers dispersed, and many of them come so far that they do not reach their homes until away into the night.

What He Stood On.
When Mr. DeRach made his entry into public life, he contested High Wyoming, and then, as War, his ready wit helped him to success. His opponent, says Housebold Words, was a courtier of influence. In an address to the people the gentleman asserted that he was "standing for the seat upon the constitution of the country, upon the broad acres of his fathers, upon law, property, and order."

The Language of Animals.
There may be no dumb animals—only their voices may be out of our ear. It may be supposed that small creatures, including quadrupeds, but their speech is much more acute than we are led to believe, but none of the lower notes of our scale. This is perhaps the case with cats and dogs, who can occasionally communicate with one another, coming so close as almost to be indistinguishable, but making no sound audible to us. Thus there is not such a confusion of noises as there would be otherwise. The vast difference of pitch heard by different great tribes of creatures causes us and them to have, so to speak, the world to ourselves.

He Was Not Fit to Eat.
Not long ago a missionary fell among cannibals, who, after holding a conference, decided to cook him for supper. They communicated their intention to the unfortunate man, who, however, strongly advised them not to devour him, saying he was very unpalatable.

How a Bird Flies.
It is a matter of considerable difficulty to determine at what distance from home a bird can begin to direct his course by landmarks. Trained pigeons can do so for hundreds of miles, and shore birds and those which breed in cliffs near the sea have no difficulty whatever in reaching their homes after one striking the coast line. These birds are conspicuously conservative in the matter of nesting sites, breeding by myriads in a few colonies, to which they return at stated intervals.

Spanish Rice.
Spanish rice is very good with roast mutton. Put two tablespoonfuls of drippings into a saucpan and allow them to bubble. Add a half cupful of well washed rice and toss until browned. A sliced tomato, a minced onion and a bit of garlic are also browned in the drippings. Cover with hot water, season with salt and pepper and cook thoroughly, adding more water if necessary. Do not touch the rice until it is done.



GOVERNOR ODELL.

Inaugerated Governor with great pomp and much display at Albany on Thursday, January 1st.

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A Gifted Sister.
Sister Dominica Ruzer of the Dominican order, the most distinguished student attending the University of Prague. The professors say she is the most gifted woman they have ever known. She has been prominent in the most abstruse forms of the higher mathematics and physics and now is beating all records in mental philosophy. Sister Thomas is one of the fourteen children of a poor shoemaker.

Chosen Head of the Sulpicians.
Father I. M. Lesog, director of the Grand seminary, in Montreal, has been elected superior general of the Sulpician order in Canada to succeed the late Abbe Coles. Father Lesog was born in France in 1864 and was ordained priest September, 1890. Six years later he came to Canada, and in 1881 he was named director of the Grand Seminary at Montreal.

Something Worth Cultivating.
"Truth is stranger than fiction."
"To most of us, yes; but still it's not so bad when you come to get on speaking terms with it."—Chicago Post.

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