

THE CATHOLIC JOURNAL

PUBLISHED EVERY SATURDAY AT
824 1/2 East Main Street, Rochester, N. Y.
CATHOLIC JOURNAL PUBLISHING
COMPANY

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For Year, in advance.....\$1.00
Entered as second class mail matter.

ROCHESTER TELEPHONE 4383.
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SATURDAY, OCT. 10, 1908.

Moral Leprosy in Factories and Other Places.

(Written for The Catholic Journal by Veritas.)

Under the head of "A Preventive Evil" the October number of the "Catholic Calendar" has an outspoken, pungent, practical article, on the "moral leprosy" of evil conversations and examples, apparently incidental to factories and workshops. "It is without doubt," says the writer, "in what is commonly called the modern 'shop' or 'factory' that the seeds of sin and immorality are sown." This seems a broad statement to make, but one would find some difficulty in controverting or disputing it. The more intimate one is with such places, the more evident is its truth. The very mixing of the sexes itself, especially at what is known as "life's silly season," when the transition from youth to manhood and womanhood is being effected, is in itself a danger. The writer goes on to say "they take their recreation together during the noon hour or accompany one another on the way to and from work—now it cannot be denied that there is a moral leprosy steadily but surely insinuating itself among these thousands of souls, many of whom are but tender and innocent school boys and school girls, by reason of the unclean, suggestive and often filthy conversations that are carried on both during the hours of work and of recreation." One must be woefully unobservant if he cannot from his own experience, confirm every word of this. Conditions are such in these days that we cannot always choose the nature and place of our labor, but of one thing we are the sole master, namely the measure of our self respect—to put it in no higher light. As the writer, with admirable courage puts it "much of it is to be traced to our own wicked hearts which not only countenance such things, but actually take part in them;" and again "Catholic young men and Catholic young women are to be found, who, realizing fully the seriousness of an evil thought and much more so of an evil word or deed, uttered in the presence of their companions, and altogether shamelessly, suggestive stories or unwholesome jokes, such as they would never dare utter in the presence of a father, a mother or respected friend." It is well that we be reminded from time to time that though we should not be "as the rest of men," many of us very often are. The writer of the article evidently knows what he is talking about.

"What right," he asks, "has any human being, supposed to be civilized and living in decent society, to utter unmentionable things in your presence?" What right indeed? He has none,—nor would he take the liberty did he not guess that he would be casting the seed on receptive soil. The "moral leprosy" who prowl about seeking whom they can corrupt, are excellent judges of character. At a glance they recognize their "subjects" and rarely meet with a rebuff. If only young men and women would bear in mind the infallibility of this statement "No one ever rose in the estimation of another—be that other good or bad—who took part in an evil conversation." This was the utterance of a witty man of the world who throughout a misspent life had earned the title of a "first rate story-teller" and raconteur, but who was secretly despised by all those he had amused.

Moral courage is unquestionably our greatest need. It is not our province to turn ourselves into preachers or cantors (or we should probably end in being humbugs), but we owe it to God and our fellow men to see that we are moral, self-respecting, Catholic citizens.

This is the lesson of the article we are quoting from. The recommendation made by the writer for the founding of a "Pure Conversation Shop League" wherein members, especially Catholics, would bind themselves to ensure at least as pure a moral atmosphere in places of business, as in the "railway carriage or street car" has our entire sympathy. Unity would make for strength and eliminate all suspicion of personal priggishness. The moral leper should be ostracized and punished in a practical manner. This is the best indeed the only way (through such a society) to get at him.

Now you Catholic Young Men's and Young Women's Societies place this item on your agenda and get right down to business by founding such a society in your midst.

COMPARATIVE LONGEVITY.

It is the universal testimony that clergymen reach the highest age, being close run by gardeners and vinedressers. Ordinary agricultural laborers, although their occupation is so largely in the open air, are not conspicuous as long lived except in France, Sweden and England. People working with wood are longer lived than those whose occupations are with metals, and both attain a higher age than textile workers and workers in chemical industries. The shortest-lived people are miners, except in England, where the superior mining regulations and admirable sanitary arrangements have a beneficial effect.

WHAT THE KAISER CAN DO.

The Kaiser is fond of recounting the number of things that he can do. He is as proud of being able to cook his own dinner as he is of having composed considerable music. He can also play chess. It seems give a lecture, preach a sermon, sing a song, manage a yacht, a regiment or a battleship. He has also studied electricity and engineering, has written a play and conducted its rehearsal, drawn illustrations and caricatures and conducted a choir.

It is a creed with many people, large and small, that their opponents in public affairs are unpatriotic mercenary, not clever like themselves. In the main quite vicious, they hug it and parade it, but they do not in the least believe in it where they have understanding. This creed is responsible for much of the froth and fuss that on both sides are being displayed over public questions.

A single day's income and expenditure of the United States government, which both receives and spends more than any other government in the world, is interesting. On Wednesday last, an average day, the government took in from all sources \$2,020,836 and paid out \$1,630,000, and when the day was over it had a net balance in hand of \$390,836. In other words, the government is collecting from the people nearly \$400,000 every day in excess of what it needs to cover its expenditures, great as they have grown to be.

The British income-tax assessors are deeply interested in His Grace the Duke of Roxburgh's statement to The World that he has an estate equal to that of his American bride-elect. It seems to be news to them, and "important if true."

According to Dr. Louis Haupt, of the Department of Education, there is a baby born in New York city every fifteen minutes. Six years ago there were only two an hour. And still Mr. McClellan says that the people are not satisfied with the low administration.

Shrewd London Dressmakers have discovered that they can collect their bills from fashionable clients by barring them from attendance at court while in debt. Kings and courts have their uses.

"Did you ever," asked the young husband, "have your wife look you in the eye when you came home and ask you if you had not forgotten something?" "Many a time, me boy," answered the old married man. "She does yet. In the early days it used to mean a kiss; now it is usually a reference to wiping my shoes."—Cincinnati Enquirer.

PRESTERS' CEMETERY.

PROPOSED CATACOMBS IN CALVARY CEMETERY, NEW YORK.

A Mortuary Chapel to Have Two Acres of Stone Lined Crypts Underneath For Burial Places For the Clergy of the Archdiocese.

Architect Raymond F. Almiral has completed the plans for a mortuary chapel in Calvary cemetery, with an underground cavern for the burial of priests resembling the catacombs of Rome.

The idea is one which Archbishop Farley conceived while traveling through Rome about two years ago. It occurred to him at that time that the archdiocese of New York, with its large number of priests, should have some such place for their burial, and he discussed the matter with his fellow clergymen when he returned to New York. The plan found favor and has grown steadily since then, more particularly since Father Farley became archbishop. The chapel with the cavern for the dead underneath is to be built on the site of the present frame chapel in Calvary.

The project will entail an expenditure of about \$200,000, it is estimated. It is said on good authority that the archbishop has promised to contribute liberally toward the fulfillment of the plan. Already prominent Catholic laymen have offered to donate large amounts, but these offers have thus far been rejected on the ground that only priests ought to donate.

When the idea was first broached plans were drawn crudely outlining the scheme, and these are now to be seen in the recreation room of the Diocesan seminary at Dunwoodie. This plan pictures an underground burying place more elaborate than the historic catacombs of Rome, although fundamentally based on the same idea.

Outwardly there will be little to indicate the size of the catacombs, it being intended that the chapel shall stand over them. The caverns, it is intended, however, shall occupy a space of about two acres.

The new plans contemplate that a shaft shall be sunk about fifty feet. When that depth is reached a cavern shaped in the form of a cross is to be dug. This will be walled with rock hewn from the Vermont mountains.

The underground cavern is to be divided into compartments having a capacity of from twelve to fourteen bodies. Each body is to be separated from the other by cemented walls.

The chapel above the catacombs is to be 60 by 120 feet in size. It is to be constructed in the shape of a Roman cross. A round tower is to surmount the chapel, and it is to be ninety feet in height. It is to be topped with the figure of the "Risen Christ."

Between the two stairways of the sanctuary in the chapel is to be the main entrance of the underground cemetery. A steel door will reveal the entrance to the catacomb. At the extreme end of the cavern a chapel is to be arranged where the last services over the dead priests are to be held.

The work, it is said, both on the chapel as well as the underground cavern, is to be started in a few weeks.

If the plans as now contemplated are carried out the mortuary chapel, with its cavern underneath for the dead, will be the first imitation of the ancient catacombs in this country. The nearest approach to anything of the kind exists at the monastery of the Passionist monks in West Hoboken. Under that institution there is a huge underground vault some seventy feet beneath the chapel. There, clothed in the rugged habit of that austere order, the most austere in the Catholic church, lie, resting on bricks, the remains of the founders of the order. The custom of so disposing of the bodies was discontinued about two years ago because of technical legal barriers. Archbishop Farley's plans, however, are such as to comply with all sanitary objections.

Henceforth the proposed innovation for the burying of dead priests has not been approved by the American hierarchy; but, as the conditions in New York are different from those of any other city, they are believed to be permissible here.—New York Times.

A Death of Trappist Monks.

The authorities at the Trappist monastery at New Mellary, just outside Duquesne, are becoming alarmed at the rapid decrease in the membership of the order. Only one young man has entered the monastery during the past year, and a majority of the members are now old men.

The abbot states that only five Americans have entered the monastery during the past fifteen years, and during this period there have been twice as many deaths among the members. Twenty-five years ago the membership was more than 100. Today there are only six monks left. The monastery has thousands of acres of good farming land, but has been unable to work all of it on account of lack of help. Unless more young men enter the monastery during the present year the abbot says he will urge the parent monastery at Old Mellary, Ireland, to send monks here. The average age of the monks in the monastery here is fifty-seven years.—Des Moines Register.

Be Sure of Prayer.

If you are young look onward to the opening trials of life. If you desire to find yourself strong in God's grace and established in holiness you must be sure of prayer. If you are middle aged and not so holy as you feel you should be and look on to old age and its peculiar difficulties you must be sure of prayer. If you are old and look on to death, etc., be sure of prayer. Let us all look into the bright heaven above us. Are you to be there? Is it to be your everlasting home? Be sure of prayer.

VESTING RITES.

When'er I wind the amice o'er my head
I think of Christ, blindfolded, buffeted.
And when with alb I clothe myself each morn
I think of him in Herod's garb of scorn.

In cincture and in mantle I see
The cruel cords, dear Lord, that fettered thee.

The stole reminds me of the cross of wood
That soon was reddened with the precious blood.

The chasuble before my vision brings
The purple robe that mocked the King of kings.

And when I clasp the chalice I recall
Christ's eager haste to die for me, for all.
—Matthew Russell, S. J., in Guidon.

PAPAL APPOINTMENTS.

Promotions For Bishops Moeller and Glennon and Mgr. Rooker.
His holiness, according to information from Rome, has ratified the nominations made by the congregation of the propaganda and appointed the Right Rev. John J. Glennon, coadjutor bishop of Kansas City, as coadjutor archbishop of St. Louis; the Right Rev. Henry Moeller, bishop of Columbus, as coadjutor archbishop of Cincinnati, and the Very Rev. Mgr. F. Z. Rooker, secretary of the apostolic delegation at Washington, as bishop of Nueva Caceres, Philippine Islands.

Bishop Moeller was born in Cincinnati on Dec. 11, 1849, and was educated at St. Xavier's college in that city, and at Rome, where he received the degree of D. D. in 1870. His first pastorate was at St. Patrick's church, Bellefontaine, O. He was then a professor in Mount St. Mary's seminary and later secretary to Bishop Chatard of Indianapolis. He was secretary and chancellor of the archdiocese of Cincinnati when made bishop of Columbus in 1900.

Bishop Glennon is a native of Ireland, having been born on June 14, 1862, at Kinnegad, County Meath. He was educated at All Hallows' college, Dublin, and in 1884 was ordained to the priesthood. He came to this country the same year and was attached to St. Patrick's church, Kansas City, as assistant pastor until 1887, when he was made pastor of the cathedral of that city. In 1882 he became vicar general of the diocese and later administrator. In June, 1890, he was appointed coadjutor bishop of Kansas City.

Mgr. Frederick Zadok Rooker was born Sept. 10, 1861. He was educated in the high school at Albany and at Union college, which he left at the end of his junior year to go to Rome. He there pursued his theological studies at the propaganda and received the degrees of Ph. D. and S. T. D. Union college subsequently gave him the degree of D. D. He was ordained to the priesthood at Rome in 1888 and was vicar rector of the American college there until 1894. At the end of that year he was appointed secretary to the apostolic delegation to this country.

Catholics in Canada.

Premier Ross of Ontario said at a banquet in honor of Mgr. Falconio that those present who were not Roman Catholics realized that two-fifths of the people of Canada belonged to that church, and they realized that that part of the population was as much interested in the country and its progress as any one. What inspired all this was that, apart from race or religion, all were united in an effort to make Canada great and prosperous. He was glad to be able to bear testimony to the zeal of the Roman Catholic clergy in promoting education in Ontario. He was inclined to speak as an authority, for he was for sixteen or seventeen years closely identified with education in the province and had watched the developments of the separate school system. He wished to say that had it not been for the cordial support of the clergy they would never have been able to accomplish what had been accomplished in that direction.

Bishop Stanley.

Cardinal Vaughan's new bishop auxiliary, the Hon. and Right Rev. Algron Stanley, is even more prominently connected with old English families than the cardinal himself. The new bishop is the brother of the Countess of Carlisle, who is noteworthy in the sphere of English philanthropy. His elder brother is Lord Stanley of Alderley. Lady Joune, wife of Justice Joune, is his sister-in-law. His nephew is Earl Russell and his brother is Lyulph Stanley.

Cardinal Oreglia.


Cardinal Luigi Oreglia, the dean of the sacred college, occupies the post of camerlingo, by virtue of which he will be temporary head of the church in the interim between the death of the pope and the selection of a successor. He is bishop of Ostia, is seventy-five years old and was made a cardinal just thirty years ago. Next to the pope, he is the highest official of the church.

SHORT SERMONS.

At first we hope too much; later on, too little.
The varying seasons of the year and the vicissitudes of mortal life make little difference to him who has God's sunshine in his heart.

Sorrow is not given to us alone that we may mourn. It is given to us that, having felt, suffered, wept, we may be able to understand, love, bless.

We make fanciful distinction between eternity and time. There is no real distinction. We are in eternity at this moment. That has begun to be with us which never began with God. Seek to mingle gentleness in all your rebukes; make allowances for constitutional frailties; never say harsh things if kind things will do as well.



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