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ST. PATRICK'S DAY.

Eloquent Panegyric at the Cathedral by Father Hickey, of Moravia, N. Y.

St. Patrick's day was appropriately observed in the various English churches in Rochester. The ceremonies at the Cathedral were very imposing. Rt. Rev. B. J. McQuaid was the celebrant at the 10 a. m. mass, Rev. J. P. Kiernan, assistant priest, Rev. J. J. Leary and A. A. Notebaert, deacons of honor; Rev. J. A. Hickey, of Genesee, and Rev. John Ege, deacon and sub-deacon of the mass; Very Rev. Mgr. DeRegge, master of ceremonies. A large number of priests were in the sanctuary. The choir sang the Mass, op. 25, by Karl Greith, and the offertory Ave Maria, by Eugene Bonn. The liturgical parts of the mass were sung by the students of St. Andrew's seminary. The prelude and postlude of the service were composed on motives of the music of the day by Professor Bonn.

Rev. T. F. Hickey, of Moravia, N. Y., preached an eloquent sermon from St. John 15 ch., 16 ver. "You have not chosen Me, but I have chosen you." He opened by saying: "In this nineteenth century which is called progressive, we see how hard men strive for fame and honor. This race is not confined to our own day and time. History gives examples of the struggles for place and pelf. When we see some notable example of brilliant success we are filled with admiration. Self-pride, we find on investigation, is sometimes at the bottom of the successful one's endeavor. Generation after generation arises and when a new genius dawns on the scene the old one is forgotten. There are holy men whose sanctity lasts and extends through time. It is to honor a member of this class that we are called together to-day. We are here, first to pray to our God, and then to do honor to the memory of St. Patrick, the patron saint of this church and of Ireland. How often has the story of St. Patrick's life been told to you and beautifully illustrated. Why repeat it? Because the Church from time to time would feed the mind of her children as we add fuel to a furnace. Through her priests she sends forth the light of the Gospel to counteract the indifference and infidelity far too prevalent. Some instances in the life of St. Patrick may be profitable to notice. I will not stop to discuss the superiority of the claims of the two countries contending for the honor of his birthplace. Ireland was certainly his spiritual birthplace. During his six years of captivity he served his Divine Master, while at the same time he performed without a murmur all the tasks imposed upon him by his barbarous captors. St. Patrick was another Joseph in that while in captivity he fulfilled his duty to God and merited and received from the Creator many graces while in a state of bondage. When he was released and returned home it was not to stay. The sweet ties of kindred were to be severed and he returned to the land of his captivity, this time to carry the Gospel to the pagan inhabitants.

St. Patrick was another Moses in that he was called to lead the people of Ireland from the slavery of paganism to the promised land of God's love. We next see St. Patrick ordained priest, bishop, apostle and ambassador of Rome. We see him standing before the court at Tara, imparting to the Irish people the first principles of Christianity; infusing into Ireland God's word, and spreading the Gospel throughout the length and breadth of the land. Surely God's grace will never leave Ireland. His mission was now begun. He touched the hearts of the pagans and soon they were hum-

bly suing for God's love. These conversions were repeated all over the Island. St. Patrick baptized converts, built churches and convents, ordained priests and consecrated bishops. And these people were and continued so devoted that Ireland has been dignified with the title "Isle of Saints." From Tara St. Patrick moved westward through Connaught, then through Ulster, Leinster and Munster. His preaching was most effectual; this was continued throughout all the country. All through his career, St. Patrick presented the same picture of devotion to God's service. In the spring-time of life, either at home or abroad, he was untiring in preaching the Gospel; in the summer of life it was the same; in the autumn, when he no longer could travel about, he mortified his body by austere acts of penance; in the winter, when nature succumbed, he passed away, fortified by the mysteries of the religion that had sustained him so long, to the other world. One hundred and twenty years he served his God on earth; in eternity he will be rewarded by God in heaven.

We judge a tree by its fruits, an artist by his pictures. Read the history of Ireland and you will find there the fruits of this God-like tree, St. Patrick. But, dear brethren, we need not only to know St. Patrick, but we should inquire whether we be living, dying or dead branches of that tree. It should be a happiness to us to have that blessed gift of Catholic faith. It should be a glory to be identified with the "Isle of Saints."

The speaker then detailed the attacks against the Catholic Church. He said those attacks should make her children love her more; when she had withstood the shocks and buffets of heresy, schism and persecution during twenty centuries and come forth from the fire, but to shine brighter than ever. The long persecutions she successfully sustained tended to demonstrate she was not born of man, but of God. And so she will ever continue until the Church militant on earth is merged in the Church triumphant in heaven. Our non-Catholic friends concede the antiquity of our religion, but they claim we have innovated so much and so essentially that we no longer have the true religion. Either Christ is right or God has withdrawn Himself from the Catholic Church, and that would be blasphemous. Christ did not build a church upon the sand, but upon a firm rock. "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." He did not say she could not be attacked, but that these attacks should not prevail. Neither did He mean material "gates of hell;" no, He meant Satan and his emissaries and right well has the evil one carried out his attacks; but Christ's promise still holds good, "Behold, I am with you all days, even to the consummation of the world." If Jesus Christ is not against us who can be against us? We should be proud of our Church in her relations to human society. She frowns upon anarchy, socialism and the like, in encyclicals and pastorals, from pulpit and rostrum, in the confessional. She teaches that we owe our duty to God first, and next, not in conflict, to our country.

One tree is less fruited than another. So there are those through whose veins Irish blood flows who are not a credit but a disgrace to their country. These, however, are comparatively few. Let us now speak of Ireland in three eras; first, that of sanctity, culture and literature; second, that of invasion and usurpation; third, that of persecution. In the first era, the sun of Ireland shone brightly in the heaven and imparted warmth to all by its rays. Her missionaries,

not content with preaching the truth in their own country, penetrated Germany, France and Switzerland, and in these countries are still to be seen traces of their presence. The fame of Ireland's learning spread far and wide and foreigners came to her shores to study in her educational institutions. Such was the condition of Ireland previous to the era of invasion and usurpation. Then came the Danes and terrible, indeed, was their coming. They razed churches and convents, and even, so far as able, destroyed all the books that contained the truths of their religion. This state of affairs, throughout all of which the people still clung to their faith, continued until the battle of Clontarf, when Brian Boru won his great victory. From this time the power of the invaders waned, and a new day for Ireland seemed to be dawning. But the short day was destined to be followed by a long night of religious persecution.

Father Hickey then detailed the manner in which priests and bishops were hunted down, and a price placed upon their heads, how through all they still ministered to the religious needs of their people. He next described in graphic and affecting language the emigration to this country, and how families were broken up and depleted. He also referred in striking language to the bravery of the sons of Erin in the late civil war, and closed by exhorting all to be true to the faith of their fathers. His peroration was eloquent, indeed.

LAW AND ORDER.

An Eloquent Sermon by Rev. J. P. Stewart on the Liquor Question.

I shall pass over the Gospel of the day which I have read for you, and instead will give you a text suitable to my subject. It is taken from that grandest of prayers breathed on earth: the "Our Father," taught by our Lord Himself: "Lead us not into temptation, but deliver us from evil—Amen." Only a short time has passed since nearly four hundred young people took the pledge before this altar to abstain from intoxicating drinks until they are 25 years of age. This vow was blessed by our Bishop on the same day, before he administered confirmation to them. May my words now reach your souls, that I may enlist not you, but those who may hear them indirectly to join in a crusade more holy than that of Peter the Hermit. I wish to throw around you a barrier to protect you and the community in general from a curse prevalent in this city. It is intemperance and the paths leading to this inhuman vice. We priests do not wish to parade the good we do, especially in fighting against this enemy of soul and body. We work quietly but effectually. In public we work with kindness, yet firmness; we inculcate the practice of temperance in the true sense of the word. In the confessional, when the heart of the penitent is softened by God's grace, we mould it to temperance if necessary. We do not advocate utopian, impossible projects like the prohibitionists, which defeat the aims of all advocates of true and practical temperance. We know human nature too well to indulge in impracticable theories and vain fancies. We are lovers of liberty without abuse of this God-given blessing, and we wish common sense to control men's appetites.

In the continental countries of Europe, the governments encourage the cultivation of the grape and protect the people from poisonous adulterations in the beer or fermented liquors they drink. Society frowns upon a man who would indulge in strong, spirituous liquors. Their beverages are a part of their food. Therefore depraved appetites are unknown in

Great Britain the blush of shame mantles the cheek of decent, self-respecting humanity at the sights and sounds within the houses where drink is sold. Young girls go in and stand at the bar and bawdy scurrility and the cant of the drunkard with the wretched men who infest these places. Old men and women, with gray, disvelled hair, stand side by side while raising to their parched lips the cup of poison to soul and body. God protect our loved America from such a curse. Yet we have an institution which will inevitably lead to the same custom—I refer to the stall saloons. "The works of darkness hate the light." "Lead us not into temptation, but deliver us from evil. Amen." Deliver us from those places where scant clothing encourages to vice, and innocence becomes like the moth and flies into the flame that burns its soul and body. Away with these hideous dens of iniquity. Withdraw license immediately from every place where the surroundings seem to offer a cover for the hatching of crime.

Father Stewart then referred to the nefarious custom of treating, denouncing it as the curse of our country. He said: "Uproot the custom and you will not require high license nor half the police or public institutions to care for the miserable victims of the saloon. If this is impossible, let us turn to plans practicable and feasible whereby to control and restrain this traffic. The sign of our city is deplorable. It is no excuse to say we are no worse than other cities—it is our duty—the duty of every citizen—to raise this community to the highest standard of morality. The city charter clothes our officials with ample power to correct the abuses that have been growing for years. It is a hard task. For many years with brazen disregard for law, saloons have been open publicly all night Saturday and all day and night Sundays. No authority was exercised to stop this outrage on the public. What sighs and tears have burst from the heart and eyes of wives and mothers, weary with watching for husbands or sons to come home—to a home of rags and wretchedness—the curse of Sunday selling in open saloons.

The Freemasons in Germany have issued a reply to the Encyclical of Leo XIII. Here is what they demand as against the Pope's demand for religious training for the young:

First. The extinction of all ecclesiastical power and authority.

Second. Complete separation of church and school. The clergy to have no control or interference in the school; to be excluded from all positions of teacher, inspector or local boards; all religious orders, male and female, to be removed from teaching, and any and all obstacles to be placed in the way of the same being placed in charge of any establishment of learning. All schools must be placed in charge of free-thinking systems having no affiliation with the clergy.

Third. Abolition of all religious training. Vulgar religious teaching and training produces moral chaos in youthful minds and clouds the intellect of the children; it corrupts and debases man. The development of mind and reason is retarded, and prevents the elevation and rise of the emotional nature. Therefore, irreligious schools and books, no Bible and no teachers of religion.

Fourth. The de-christianizing of the family. Fifth. Emancipation of women. The establishment of irreligious or secular seminaries for girls in charge of emancipated teachers. Training of the girls to a "healthful humanitarianism," dancing, gymnastics, cosmic beauty (whatever that may mean), and advanced and liberal thought.

The choir of St. John's church, Clyde gave a very enjoyable social at Harmony hall on Monday evening. A large audience attended.

The Forty Hours Devotion opened in St. Michael's church, Lyons, Sunday morning, but was closed Wednesday.

DIOCESAN NEWS.

Catholic Notes Gathered by Our Special Correspondents.

St. Patrick's day was generally observed at Scottsville. Rev. A. M. O'Neill preached an appropriate sermon at the morning mass in the Church of the Assumption, B. V. M.

Dansville. Miss King of Cohocton is visiting Miss Tillie Haver.

Will McGrath of Rochester, at home.

Miss Mamie Hickey came up from Genesee on Monday to help us celebrate. She was the guest of Miss Day.

St. Patrick's day was fittingly celebrated in Dansville, green ribbon and buttons prevailed in profusion. In the morning mass was sung at 8 o'clock, and an eloquent sermon was preached by Father Day. The people were loathe to leave the church until they caught the last strains of "St. Patrick's Day," which was sung by the children. In the evening a large crowd filled the Opera House, to witness the play, "The Green Bushes," which was rendered by our club in an exceedingly fine manner. Some of the parts were very difficult, but the participants were complete masters of the situations. Mr. Dowling, the Misses Rowan, Welsh, Barrett and Daugherty especially attracted the general attention by the fine manner in which they executed their parts. The singing was an interesting feature of the entertainment. Tessie McNew won all hearts by singing "Pauline" very sweetly, and for an encore "A curl from my baby's head." Jordan sang "Killarney" in her fine style. Peter McLane deluded the audience with "From the grave to the grave." Will Dowling "The Irish Exile" and was heartily applauded, and last but not least Powers and M. J. McLane sang pretty duet "Maggie Darling now go bye." Miss Lizzie Day presided at piano, assisted by Mr. Geo. Crane. On the whole the entertainment voted a decided success, and credit is due the young ladies gentlemen who worked so hard to make it so.

Genesee. Miss Clara Lillibridge, of Genesee visited her friends in this village Sunday last.

Rev. Father Angelo, of Hamlet Falls will officiate at St. Michael's church to-morrow (Sunday).

Dan Piper and wife were happy last Saturday by an addition to their family. It's a girl.

Mrs. John Toole and son have been visiting with friends in Rochester.

Patrick Regan of this village has been awarded the contract for digging the ditch and laying the water pipe from the main to the County building at \$2.49 per rod. There are about 121 rods to dig.

Miss Mary Biggins has been tending the opening of Fahy's new grocery goods at Rochester this week.

The following we condense from the financial statement of St. Mary's church from January 1st, 1889, to January 1st, 1890, which was submitted to the congregation last Sunday: Receipts on hand Jan. 1, 1889, \$6,817.16; Rent, \$1,211; Sunday offerings, \$1,211; Seminary collection, \$100; Ladies' Negro missions, \$100; Coal collection, \$88.80; Interest, \$25.00; Property at Johnstown suffered, \$75; Expenses, \$97.50; Normal School, \$105; Donations, \$97; Sabbath School, \$4,627.05; Entertainment, \$100; Mortgage, \$4,000; Trustees' fees, \$100; Total receipts, \$12,122.06; Balance, \$14,311.35; Total, \$26,433.41. Expenses: Pastor's salary, \$1,000; Clergy fund, etc., \$500; Seminary church expenses, \$100; \$241.25; new church, \$100; \$2,000; Debt of church, \$1,000; Total, \$2,000.