

Vol. II, No. 31.

Rochester, N. Y., Saturday, May 2, 1891.

Price, 3 Cents.

## AROUND THE GLOBE.

Six Little Sisters of the Assumption have arrived in New York.

Gen. Rosecrane, Register of the Treasury, is said to give the bulk of salary to old soldiers and other claimants on his charity.

Monsignor Satoli will probably be the next Nuncio in Paris in place of Monsignor Rotelli, who is about to be raised to the Cardinalate.

Archbishop Ryan, of Philadelphia, has issued an order that in future Catholics would not be permitted to bury any of their relations or friends on Sunday.

Since "Father Ignatius" left Llanthony Abbey last Fall, the entire community, with two exceptions, have embraced the communion of the Catholic Church. About eighty, of which number fifty were nuns, have accepted the shelter of the Church.

Hon. Frank P. Hastings, the Protestant gentleman who defended Father Damien against the attacks of the Rev. Mr. Hyde, has been appointed by Queen Eliokalani to the office of Secretary for Foreign Affairs at Hawaii.

Archbishop Bonjean reports that in the diocese of Colombo, Ceylon, there have been in the past six years 3,700 conversions of adults; 1,800 baptisms of children whose parents were not Catholics, and more than 28,000 infant baptisms among the Catholics.

A new Pontifical monument has just been completed in Rome, to be placed at the entrance to the Lateran. It is a recumbent figure of Pope Innocent III., with St. Francis and St. Dominic in the *adoratio* above, to record the founding of the two great Orders of Friars in his reign.

It is estimated in Paris that four thousand men received Holy Communion on Easter Sunday morning alone at the altars of Notre Dame. The numbers of senators, deputies, officials and functionaries, major and minor, was much remarked.

Maryland is about to honor her founder and first governor by dedicating a monument to his memory. On the spot where the first Mass in Maryland was solemnized, and where Leonard Calvert made an oath to God and the Blessed Virgin to found a city, the monument has been erected. It will be formally dedicated June 3, with appropriate ceremonies.

A recent Vienna dispatch says while services were being conducted in the Cathedral of Haisen a shoemaker in the congregation suddenly drew a revolver and fired at the priest who was mortally wounded and fell dead before the altar. The man next fired at the acolyte, but failed to wound him. He then turned the weapon on himself and took his own life.

There are nine Cardinals' hats vacant, only a few of which will be assigned in the coming Consistory. That is, there are sixty-one Cardinals now living, age of eighty and upwards, eighteen aged seventy and upwards, twenty aged between sixty and seventy, ten of fifty or more, and three to forty or fifty years of age. Cardinal di Rende is the youngest of the Sacred College, and Cardinal Mertel the eldest.

His Grace Archbishop Logue, preaching at Cookestown on a recent Sunday, said if the teachings of some writers in the Irish press at the present day were accepted they would succeed in doing what all the persecutions of England could never do—destroying the faith of the Irish people. His Grace is confident they will not be accepted, for at a National Federation meeting in Dundalk a letter was read from him in which he said it was not likely the sons of St. Patrick would be won over to the impious principles which have wrought so much evil on the Continent.

The Rev. James McMahon, pastor of St. Andrew's Catholic church, Duane street and City Hall Place, last week gave to the Catholic University at Washington the largest gift that institution has ever received, it is said. The gift consists of real estate in Washington and Long Branch, N. J. Father McMahon was born in Ireland seventy years ago and is the oldest Catholic pastor in New York city. He has always lived in a modest manner, and much of the salary allowed him by his church has been given to the poor. The property he has given to the University is the result of years of careful investment of a few thousand dollars left him by his family.

## Parochial Schools.

### NON-CATHOLICS FORCED TO ADMIT THEIR USEFULNESS.

Is it the Dawning of a Brighter and Juster Era?—An Ex-President of the University of Wisconsin, the Boston Herald and a Clergyman.

Inasmuch as the parochial schools now express a religious conviction and are the chosen means of those who can ill endure double expenditure, the bearings of this public policy are entirely altered. The writer thinks the religious sentiments which underlie the parochial schools will be fed by the opposition they meet, and that the outcome will be the unbelieving element will champion the public, while the religiously inclined will favor parochial schools. Mr. Bascom points out the present state of affairs is not conducive to the steady growth of the public school system. He says the State cannot afford to add to the many complaints already urged against its school system an extended, combined and reasoned, if not well reasoned religious opposition. He deprecates the necessity for such opposition, and wishes all the children of the Republic could be educated side by side. He admits, however, such union is now impossible. Continuing he says:

"Our wisdom now lies in reducing the division as much as may be, in giving full opportunity to the healing processes of time, and in putting aside that obstinacy and arrogance that cause us to think only one way, and one result admissible."

Mr. Bascom is very guarded, but we think we can point out the way the division can be healed. Give Catholics some share in the money they pay into the school fund. The State should not take our money without rendering us an equivalent. Although Mr. Bascom offers no solution of existing difficulties, he instances the New England colleges many of them founded on and conducted under the direction of religious bodies, and who have been helped by the State without bad results, and remarks this help might have been much larger without their relation to the public and service to the public being materially altered. In closing he says:

"Our public policy must show itself flexible—fully capable of fresh adaptations. Bigotry may pertain to a too inflexible insistence on a method intrinsically desirable, as well as to a method in itself inadequate and narrow."

If Mr. Bascom be not advocating the fullest recognition of parochial schools by the State, at least he is verging that way. And we are glad to see such an article appear. It encourages us to hope that the injustice under which we are laboring may yet be righted.

A GREAT DAILY'S OPINION.  
Under date of March 1st, the Boston Herald says, under the caption "The Drift of Our Public Schools:"

It used to be said that we had two bonds of public unity in the United States—a common Bible and the common schools. The Bible has long since ceased to be the bond of union, and the greatest danger that threatens our national school system is the growth of influences which are adverse to its integrity. Education is more and more specialized, and private and parochial schools are increasing in the different states. Different reasons call for them in different localities, but the result is that the integrity of the public school as a system of universal education is constantly and increasingly assailed.

## A Protestant Answered

### CRITICISMS ON THE CHURCH CLEVERLY REFUTED.

Private Judgment.—The Right Way.—Think—Hear the Church.—Conclusion.

But internal authority is private judgment, and it is absurd to speak of private judgment restricting private judgment. If restricted by external authority, private judgment is destroyed and ceases to exist. Now, Lynch law is a bad, dangerous thing, but Lynch law issues from the same tribunal, and Judge Lynch is Mr. Private Judgment. We therefore denounce private judgment. You admit and exalt it in theory, but can not fully in practice, though you do not seem to know it. It is well that private judgment is not fully admitted in practice, even by Protestants, for so admitted it is destructive of all religion.

The fact of it is, then, Protestants are much better than their fundamental principle of private judgment would make them, and many of them would know and serve God better, if they would obey Him and hear, abandoning private judgment, which transfers to themselves the honor due God.

It is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey." (1 King, xv, 24.)

I doubt not your sincerity and good intention in writing to me, and I am very sorry you could not find time and strength to say more. I must thank you moreover for the compliment you give me when you say: "I know by your clear eye and honest conduct you wish to be a good and holy man." Such I do wish to be. But is a "clear eye" an unmistakable index of goodness? I ask this question because I know many clear-eyed scoundrels. It is not, therefore, an unmistakable index of goodness. Goodness is in our conforming to the will of God, and not in any quality of the body. I call your attention to this, because I wish to remind you of the fact that, in judging we must recur to the right standard, not to any one whatever. But private judgment has no right standard. You continue: "And you know only this way from education. Not a bad way to know things, especially if that education harmonizes with divine revelation, infallible truth. I have shown that it does, by quoting the words of Christ: 'He that heareth you heareth Me.' 'He that will not hear the Church let him be to thee as a heathen and a publican.'"

But you insist notwithstanding: "May God lead you in the right way is my prayer for you, my dear young friend." May I ask you: What do you mean by the right way? I have told you that I am "in the right way," so long as I hear the voice of the Church. "Obey your prelates and be subject to them. For they watch, as being to render an account of your souls." (Heb. xiii, 17). How can you talk about the right way when you do not admit the right way or that there is such a thing as the right way, but advocate the go-as-you-choose principle which creates as many ways as there are private individuals judging differently.

You say: "Think for yourself." This I will certainly do, for nobody else can think for me. To think for another is like learning another, instead of teaching him. But I will think in accordance with the standard given by our Blessed Lord, for without that revealed standard thought is a misnomer. Thought is the reflection in the mind of the thinking subject of something presented to the mind. Falseness is simply the absence of truth or reality, therefore nothing in itself, and to think falsehood is to think nothing or not to think at all—but, simply to dream that to be which is not. From such a task I shrink, lest I awake to find myself sadly disappointed.

Again you advise me, "above all to study God's Holy Word and pray for light and it will come." This is good advice. But that the light has not "come" to you is proof that you have not studied "God's Holy Word," nor "prayed for light." The trouble with you Protestants is that you will not "hear" the Church. Christ did not say, "Read the Bible" but "Hear the Church." "He that will not hear the Church let him be to thee as a heathen and a publican." You become your own Apostle, your own Interpreter, your own Prophet, therefore a usurper. "Are all Apostles? Are all Prophets? Do all interpret?" (1 Cor. xii, 29, 30). "There is a way that seemeth right to a man, but the end thereof is death." (Prov. xiv, 12).

Protestantism has some truths, which appear and disappear, for they

can not rest upon falsehood any more than a man can sit down to rest upon nothing. Catholic doctrines never change, never contradict one another, for they are members of one family—truth, and are suggestive or corroborative or confirmatory or illustrative of each other."

In your study of the word of God, why have you not seized this test of the Apostle: "We are of God. He that knoweth God heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error." (1 John iv 6.) Will you throw overboard this authority, and dare I call that wrong which God declares right, that false and misleading which God marks with the "holiness of truth," that superstitions which God makes necessary for salvation? "He that believeth not shall be condemned."

In conclusion, will I hear the Church or hear you and think independently of divine authority? The foolishness of the latter course is too plain to me, life is too short, salvation too important a matter, and God too good to be thus despised. Therefore I will hear the Church, that I may happily hear Christ, and enjoy life, light and salvation. In your own words, then I say: "May God lead you into the right way. Study God's Holy Word. Pray for light and it will come." And may you some day come to know and enjoy the blessings of the one Catholic faith.

Yours sincerely,  
FRIEND.

THE END.  
BISHOP GILMOUR.

Synopsis of Bishop McQuaid's Eulogy on the Dead Ordinary.

I am here by command of him whose dead body lies before us. His dying request came to me as a command. We are here from afar to join with the children and people of his widowed diocese of Cleveland in sympathy and prayer, offering such words as it befits us to offer. Who has not stood in some stricken household from which the father had been called away, leaving a heart broken family? Who has not sought in vain to offer consolation? What can be said at such a time? What can we do? There is sympathy in thousands of hearts all over this vast country where the name of your beloved bishop is known and prayers have gone from all over the land to heaven for him and for you. I dare not let the heart speak to-day, and so I will ask St. Paul to come to my aid and tell me what to say. In Paul's first epistle to the Corinthians, in the beginning of the fourth chapter, I find these words: Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment; yea I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore, judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."

Thus St. Paul speaks. As I read my mind goes back to what we know of St. Paul and to the days when he lived. Paul was great and mighty in the elements of character. He was brave, honest, sincere. For a time he clung to his Judaism and was open and defiant toward Christians. He saw them stoned to death. The Lord closed his eyes that he might be better prepared for his future work as a soldier of Jesus Christ. After his conversion Paul had a tumultuous life. He was maligned and calumniated and imprisoned, and finally put to death, but from the day of his conversion till his head went rolling down from the executioner's block Paul was earnest and determined.

This may seem like a sermon on St. Paul, while my subject is here. It is on account of the wonderful similarity in the character of the two men that I have chosen this line of argument. Richard Gilmour, born of Scotch parents, inherited the best traits of the Scotch. He had a fine intellect, clear understanding and indomitable will, which no power on earth could master. When the Lord came to him and led him into God's church he was like Paul. Brushing away misconceptions, misunderstanding and ignorance of God's truth, the young man, as soon as the first rays came to him, went with mind and heart to work for good. He thought of the thousands of poor souls in ignorance

as he had been and was ambitious to serve God. Paul had no opportunity to acquire a collegiate education. Gilmour found a college well adapted to his character, Mt. St. Mary's. In that nursery of bishops Richard Gilmour found a school of great learning and piety and simplicity, where a large amount of learning could be received and individual character be developed. His mind was capable of acquiring great knowledge. Upon a solid foundation he built. Like many others he became a priest and labored in the city and country. His experience was large and varied. He rode over large tracts of country, and what blessing it was to his Cleveland diocese that the bishop understood the trials of a poor priest, he knew what it meant to travel to see the sick and dying and administer the consolation of religion when the body of the priest was almost exhausted with labor. He also knew the wants of our crowded population and understood how many live in wretchedness and poverty. So from the beginning as priest he was earnest. He never shirked. He never was afraid. He was determined.

I time the Holy Ghost placed him here in Cleveland diocese. The diocese was blessed in its first bishop, a holy missionary bishop, who labored with spirit and zeal. Then, just when the storm was raging, the Holy Ghost sent Father Gilmour, whose twenty years of priesthood had splendidly prepared him for his new work. He came with the olive branch of peace, holding aloft and bidding all put aside their disagreements and unite in God's work as they had promised in taking their holy vows. Thus he began his work. Blessed was the diocese to have such a man at such a time. You know his success. I shall not enter into statistics. You will find them in the newspapers and in the church records. He ruled the church of Cleveland. He ruled himself. He would not put a burden on any shoulder that he would not himself gladly carry. He made no laws for others which he would not obey himself. He was a man of the people and a man of law. He stood for the law of right. He believed in the rights of the people, the rights of the bishops, the rights of the priests, but he never could conceive how there could be rights without duties; duties for bishops, people and priests. He believed in law and labored to obtain it in definite and complete form. We, who were with him in the plenary council of Baltimore, know how positive he was in laboring to have the law clearly defined. No one was more valiant in defending the rights of the people. He believed that when people contributed to churches and cemeteries and schools and with marvelous generosity poured out their wealth, their rights should be protected. He inaugurated a system of order in the business affairs of the diocese. He believed in system and method. He did the work so that I must almost say that when his successor takes his place the business machinery will run itself.

In another line he did great work. When he first spoke on the public school question a sad condition was developing. Many Catholics were shamefully sending their children to the public schools from which all religion had been taken. Newspapers then spoke of the public school system with greater praise than they do now. Then, it was almost blasphemy to hint at a defect in the public schools. It cost Bishop Gilmour a good deal to hold the position which he took, but he never moved the tenth part of an inch. He did not attack the public schools; he stood for the right of Catholics to educate their own children as they pleased. Newspapers roared in anger at him. To-day, ministers are taking up what he said and advocating the same ideas. Dr. Bascom has recently spoken of the wrong and injustice which the American people will be compelled to right. In those days such a man as Bishop Gilmour was needed. The brightest jewel in his crown will be that standing for his efforts in the education of the young. Those children who were educated as he desired and have gone to heaven, will gather round the throne and sing his praises.

Bishop Gilmour was a man of the people. He was not a demagogue. He loved the people and fought for their rights, but sometimes had to oppose the people's wishes as Paul did those of the Corinthians. He never was overcome by fear of men of wealth or of large influence any more than he was by the momentary clamor of the people. Oh, what a death was his. His last

words "Thy will be done." Then he directed his secretary to destroy all proof of improper conduct against any priest who had been guilty of such conduct. Let my successor know nothing about these things," said he. Oh, what a heart had he! When he had an open enemy, one outside the church, in the press or elsewhere, he held up his head, he used scathing words and he never flinched. But if a poor layman or priest did wrong, he was firm as ever but his head went down and his soul was grieved. If the man repented he was kindly treated.

Bishop McQuaid referred to the pastoral letter issued by Bishop Gilmour in March, 1873, on the school question, and said that it had been misunderstood and misconstrued, and the bishop had suffered greatly and very unjustly on account of that letter. He spoke of the simple manner in which Bishop Gilmour lived, dying without money enough to pay his funeral expenses. In conclusion the bishop said: "Let there be no apologies for him. He was a great and noble character. Let there be praises for him and prayers in abundance for his soul."

## DIOCESAN NEWS.

**Auburn.**  
The funeral of Miss Kittie Quinn, who died at her late home, 18 1/2 Holly-st., Apr. 21, occurred from St. Mar.'s church at 9:30 a. m. Friday. Father McGrath celebrated a requiem mass. The floral tributes were numerous and beautiful. Interment in St. Joseph's cemetery.

Rev. Father Notebaert, of Rochester, was at St. Mary's church Sunday attending to the spiritual welfare of the French speaking people of the congregation. A large number attended the special instructions in the afternoon.

Miss Tillie Bolger and David Hulbert were married by Father Mulheron at the parochial residence Wednesday at 9 p. m. Miss Charlena Skillman acted as bridesmaid and Chas. Skillman as best man. Both bride and groom are very popular among their associates. The groom is a clerk in the Post office. The happy couple received many beautiful presents and best wishes of lots of friends. They will reside on Fitch-ave.

Miss Maggie T. Byrne and Wm. A. Donnelly were married at St. Mary's church Tuesday a. m., by Father McGrath. Edw. Karnes and Alice Scollins supported the happy couple at the altar. The bride is a daughter of John Byrne of Mechanic-st., and groom a well-known and popular young man. He is employed in Barrett Bros' retail cigar store. Mr. and Mrs. Donnelly left for New York on a brief bridal tour.

Michael Nolan, injured on the Lehigh Valley road recently, has been threatened with lock-jaw, but is now out of danger.

The big flag of Alert Hose No. 6 was flying Wednesday in honor of the marriage of a member, Jeremiah Corcoran, to Miss Josephine Carroll, at St. Mary's church Wednesday a. m. Father Mulheron performed the ceremony. Dennis Sullivan was best man, Miss Maggie Carroll bridesmaid. They will reside on Rock Ave.

Jas. A. Hennessy, of St. Mary's church choir, sang at the Forty Hours' Devotion in Seneca Falls Tuesday and was afterwards tendered a reception at the residence of Mrs. Casey, leading soprano of St. Patrick's church.

The pupils of Miss A. O. Briggs' select school held a reunion in Miss Luce's dancing academy Tuesday evening, and enjoyed themselves until midnight.

A sad accident happened to two of Auburn's young men Sunday. Wm. Nolan, of Seymour-st., and Fred Howell, of Melrose-st., started for the lake to spend the day fishing. They have not been seen since, and it is the opinion of many that they have met with death in the icy waters of Wasco.

## Catholic Societies.

Official Organ of the C. M. B. A.  
All communications to this department should be addressed to Bro. T. H. Donovan.

SOCIETIES MEET NEXT WEEK.  
Monday—Branch 134  
Tuesday—Branch 13  
Wednesday—Branch 89  
Friday—Branch 121.

A NEW BRANCH.  
It is gratifying to the friends of the C. M. B. A. to notice the rapid rate at which the organization is growing. We submit to our readers, with much pleasure, the following account of the Organization of Branch 155. Among the charter members we are pleased to note the name of several of our subscribers in Father Straten's parish.

Branch 155, of the C. M. B. A., was instituted in the parish of St. John the Evangelist, in the town of Greece, last Sunday, April 28, by Grand Deputy E. J. Ernst. The following are the charter members and the officers elected:

Rev. H. J. Straten, spiritual adviser; Hubert Straten, Pres.; Frank Fetzner, 1st Vice-Pres.; Alex. Weber, 2d "

John F. Kinney, Supreme Representative; Jas. L. Whalen, Grand Guard; John H. Lehman, District Deputies; Chas. P. Mead, Andrew R. Schell, John F. Englert, Chancellors; Herman Schulte, J. A. Cormier, M. D., Joseph Sattin, Robert Siebert, Pres. Ferdinand Roesser, of Br. 131; Jas. F. Donovan, 87; Henry Klingler, 34; J. W. Grafflin, John L. Kerman 121; Philip J. Klingler, 34; John A. Mattie, John J. Hahn, 81; A. J. Bauman 121, Louis Heindl, 34; Mathias Schomer, 33; Dr. J. R. Calkin, 121; John P. Fetzner, 81.

At the close of the ceremony Grand Deputy Ernst called upon Rev. H. J. Straten to address the assembly. He did so and very eloquently spoke of the C. M. B. A., of the great benefit it is to Catholic families, and earnestly encouraged the members of the new Branch to work hard to increase its membership. He was followed by Grand Vice Pres. Kinney, whose pleasing manner of addressing an audience always insures for him the attention that his instructive remarks deserve.

Supreme Representative Whalen, who possesses the well-earned reputation of being the most able advocate of the C. M. B. A. in a large territory surrounding Rochester, then addressed the new members to study well the laws and requirements of the Association, to be prompt in paying their assessments, and to attend every meeting of the Branch. His remarks were interspersed as usual with the witty and enjoyable jokes which only those can appreciate who are fortunate enough to be present.

President Straten then asked the hearty co-operation of all the members, and promised to do all that lay in his power to make Branch 155 one of the most successful Branches in the Council.

Before adjourning, a vote of thanks was tendered those who had been instrumental in organizing the new Branch, and to the visiting members from Rochester, who had shown by their presence that they had the interest and welfare of the C. M. B. A. at heart.

The Catholic Young Men's Association of St. Joseph's church have organized a Literary and Dramatic Section from among their growing membership. The former has semi-monthly meetings at which a splendid varied literary and musical programme is carried out; one of the leading and most attractive features on these programmes is a debate on some important public question of moment, which not only proves highly instructive, but entertaining as well.

The society has already passed the hundred mark, and is steadily working upward in numbers.