

AROUND THE GLOBE.

It is reported in London that Judge Sir James Stephens has been received into the Church.

Very Rev. Theophile Meerschaert, Vicar-General of the diocese of Natchez, has been appointed to be Bishop of the Indian Territory.

On April 20, the Cardinal's brother, Gen. John Gibbons, now second in rank among the six Brigadier-Generals of the army, reached the age of 64, and was accordingly transferred to the retired list.

In recognition of Dr. Windthorst's services to the Church Pope Leo will present his statue in marble to St. Mary's church in Hanover, to be placed over the great trireme's grave.

The death of Lady Constance Bellingham is announced. She died at Castle Bellingham, Ireland, the residence of her husband, Sir Henry Bellingham, in the forty-third year of her age.

Miss Louise Imogen Guiney will be the poet of the Sherman Memorial exercises in Tremont Temple, Boston, June 4. Miss Guiney is the daughter of the brave soldier, the late Gen. P. R. Guiney, and inherits a capacity for feeling and expressing the heroic.

The New York Independent recently published the opinions of members of the American hierarchy on the question of opening the World's Fair on Sundays. The Archbishop of St. Paul, San Francisco and Portland are opposed to it; the Archbishops of Philadelphia, New Orleans and Santa Fe can see no desecration of Sunday in the amusement afforded by visiting the great exhibition.

In the United States Circuit Court recently Judge Lacombe rendered a decision overruling the decision of the Board of General Appraisers, which recently upheld the Collector of Customs in Philadelphia in placing a duty of 45 per cent. on several stained glass windows imported from Munich for the use and embellishment of the Convent of the Sacred Heart, Philadelphia. Judge Lacombe decides that stained glass windows are entitled to free customs entry.

The supreme inspiration of Pope Leo's Encyclical, on the Social Question, which will soon be issued, is said to be to put Catholicism, doctrinally and intellectually, at the head of the social movement. Leo XIII is convinced that the democracy of America, imported under other forms, will be the mould by which the future society and politics of Europe will be fashioned. The democracy, the people, will become the preponderating power, and the Papacy should constitute herself the guide of this ideal and this new social development.

Two young men, students for nearly a year in the General Theological Seminary of the Protestant Episcopal Church in New York, have left that institution to attach themselves to the Catholic Church, and are now staying with the Paulist Fathers at the rectory at 59th street and 9th avenue. The two young men are Rulon M. Ludlow, of St. Louis, Mo., and James Benton Werner, of Allentown, Pa. Mr. Ludlow is about twenty-six years of age, and son of a well-to-do merchant in St. Louis. Mr. Werner is a member of an influential family in Allentown. The influences that led the young men to change their faith came directly from the study of Catholic books.

Rev. Brother Patrick, second assistant to the Superior-General of the Brothers of the Christian Schools, died in Paris on Saturday, April 25th. During nearly half a century he stood out prominently as one of the great educators of America. Brother Patrick's family name was John P. Murphy. He was born in Nenagh, Co. Tipperary, Ireland, April 7, 1822. While still young, his family immigrated to Canada. He entered the novitiate of the Christian Brothers in Montreal, April 2, 1844, and after a year's novitiate was sent out to teach in the schools of Montreal. After leaving that city, he taught in St. Louis, Mo., and from thence was transferred to Manhattan College in New York City. The College at that time was simply a small boys' boarding school. Under encouragement of Archbishop Hughes, he began the task of organizing a college that would be a nursery for the priesthood. He employed eminent lay professors to lecture and teach, and affiliated LaSalle Institute to the College as a preparatory school. He then obtained a charter, and the College became one of the leading educational institutions of New York State.—Cath. Review.

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.

[CONTINUED.]

If our public school must be carried on in foreign languages, the education of the youth of to-day as American citizens will be greatly retarded in the northwest. The private and religious schools, both Protestant and Catholic, have a great foothold in those sections, and constitute an element in popular education that cannot be overlooked. The law compels these citizens to pay for public instruction, without any regard to what they may do for private schools. The same regulation holds elsewhere. While the number of pupils in these schools was small, the burden of taxation without representation, which in a certain sense exists when one pays the public school rates, and yet pays an extra tax for the private school, is greater than the citizens are willing to pay, and they complain that if the state does not teach as they think it ought, and they give their children as fair a training as they would receive in the public school, they ought not to pay two taxes. The constant growth of these private schools in all parts of the country gives this issue an increasing importance. We are rapidly drifting into constituencies which represent distinct, if not opposed, educational systems, and in some of the states the compulsory attendance on the public school is already an issue that divides the political vote, and is making disturbance.

At various times in the history of New England the state has voted large sums of money to our colleges, not because they were religious foundations, but because they took the place of public educational institutions. No one protested against this step in former days, because the religious feeling about it was pretty much all one way, but the precedent has been established for state aid in behalf of private education, and under the different conditions of to-day this precedent is beginning to be quoted as a guide for public action in dealing with the separate interests involved in the present education of our youth. We are drifting to a point where, sooner or later, some public action of a comprehensive character must be taken for what Dr. Bacon in the March Forum calls "the partial coalescence of public and private methods of instruction and of religious schools with public schools," which is already beginning to take place. Public opinion, not represented by the noisy advocates of opposite systems, but expressed by those who desire to see the integrity of our uniform education maintained, is slowly moving toward a practical recognition of the present perplexities and toward a wide, large and sympathetic view of the object to be gained and of the means by which it is to be reached. The method of dealing with the higher education in New England is not different from the method of reconciliation which is adopted in Great Britain to-day, and though that country is rapidly moving toward free education, the absorption of private schools and institutions into the common educational system of the nation will not cease to exist. The attempt to deal with compulsory education in the west has taught politicians not to burn their fingers with it, and at the present time everything is in the drift, without any effort to heal the widening breaches between the public and the private schools. Everywhere there is a growing feeling that public education in this country should be considered on the lines of statesmanship, and that nothing can be worse than the bigotry which has been displayed by extreme parties heretofore in discussing this question. We greatly need a public policy which is cognizant of the facts in our national experience as we all know them, and which is in the interest of peace and harmony, and is capable of looking at the entire school question in a broader and more constructive way. It is time for the wise men among us to set aside their prejudices and take up the public and private schools as institutions that have come to stay, and can be brought into a fair working agreement which is not inconsistent with the American ideas of free and uniform education.

[TO BE CONTINUED.]

THE BISHOP'S PASTORAL.

What Father Kiernan Said—Bishop McQuaid's Sermon.

Last Sunday the Bishop's pastoral, published in last week's JOURNAL, was read in all the city churches. After reading it, Father Kiernan, rector of the Cathedral, spoke as follows:

This letter of our Rt. Rev. Bishop needs no commentary. It will be readily understood by all those who have read the last few issues of the paper to which reference is made. But, lest it should be misunderstood or misinterpreted by some, I wish to say that the paper referred to in this letter has for years past, taken every opportunity to hurl its insults at the Bishop of this diocese in the discharge of his pastoral duties; that it has repeatedly found fault with the conduct of things generally in Rochester, and that, for the past few weeks the language found in the columns of that paper and aimed at our Bishop has been malicious, wicked, vile.

Redress has been sought from the proper source, but thus far no heed has been given the appeal. Hence the action taken by our Rt. Rev. Bishop.

The insult thus offered to your Bishop, my dear brethren, is an insult to every individual Catholic, worthy of the name, in this diocese.

The proper way for you to resent this insult is to send that paper back through the mail to the office whence it came with a notification to discontinue your subscription. In this way you will best manifest your sentiments towards those who do not hesitate to insult bishop, priest and people, and you will also show your loyalty to ecclesiastical authority in the diocese.

I do not think the paper in question is taken very extensively in this parish, but for the future I trust the number of subscribers here will be greatly diminished. It is very painful to have to bring a matter of this kind before our faithful Catholic people, but such gross insults as have been offered should not go unrebuked. It seems necessary sometimes that scandals come, but remember the words of our blessed Lord, "Woe to that man by whom scandal cometh."

Fathers O'Hare, O'Hanlon, Leary and Murphy spoke in a similar strain. Bishop McQuaid preached at the Cathedral last Sunday from the epistle of the day, St. James. He said:

"These verses of St. James teach us first of all to avoid certain crimes, such as uncleanness and abundance of naughtiness. They also impress on us the great truth that to be Christians we need to be doers of the word and not hearers only. But their chief lesson is found in the last words of the chapter.

"When Christ came into the world the condition of the poor was lamentable indeed. In those days it was a crime to be poor, and the unfortunate were trampled upon. Among barbarous and half-civilized nations to-day the wretchedness of some classes of society is fully as bad as in the days of the Roman empire. Widows and orphans are regarded as incumbrances and in the way. Their lives are readily sacrificed. The religion of Christ has changed all this. Christians recognize God as their common Father, and Christ, His Son, as their Redeemer and brother. All the teachings of Christ, of His Apostles, of His church, have been based on this great fact. The poor have always been dear to the heart of Christ; the more desolate they are the dearer they become. The fatherless are not fatherless through their own fault, nor is the widow bereaved through her fault. They are not to be considered as Christ's church as objects of scorn, as degraded beings, because in the merciful dispensation of Divine Providence those upon whom they depend have been taken away from them. They are entitled to pity and kindness; the fatherless children as God's own children, and the widow as God's afflicted one. By such teachings did the early Christians learn to abhor the cruelty and barbarism of their pagan neighbors; to consider the afflicted and needy as objects of dutiful charity.

How bitter would the hour of death be to a dying man, if he thought that the loved companion of his best days should be exposed to the contempt and scorn of a heartless world once she had lost his protection. What breaking agony would come over a dying father's soul if he were to know that his little children, now motherless and soon to become fatherless, were to become degraded beings, without hope of a helping

hand from anyone, to be trampled upon by the unfeeling and stigmatized for life as paupers? The living mother as she gathers near to her bosom her own little ones, trembles at the thought of what might happen to them at her death, and takes comfort from these teachings of Christ, as made known by St. James. And Christian fathers and mothers take consolation and joy to their own hearts, as they look down at their young ones, thinking over these words of the Apostle, and blessing God for his loving mindfulness of the least among His many children.

It is not in much preaching or in much hearing that we are to find salvation, but in the keeping of the law of charity as taught by Christ. This law is for priests and layman, and is to be kept in word and deed. See to it that your mind be in harmony with Christ's mind, and that your actions conform to His requirements. So shall you be known as civilized Christians after Christ's own heart, and not as semi-barbarians, though walking and living among the followers of the Christian gospel.

JACK AND TOM.

(WRITTEN FOR THE JOURNAL BY NAWM.)

Jack still kept up his walk about the room turning the pages of his prayer book. His eye next rested upon the Litany of our Blessed Lady of Loretto. He read along, his mind becoming soothed and calm as it took in the beautiful prayer, "Gate of Heaven," "Morning Star," "Health of the Weak," "Relieve of Sinners," "Comfort of the afflicted." The prayer involuntarily forced itself from his anxious heart. "Sweet Mother, comfort of the afflicted, pray, oh pray for me." He repeated the prayer several times and then muttered to himself "Strange! I didn't feel any qualms of conscience at saying a heretical prayer." He replaced the prayer book on the table and again walked about the room. Passing in front of the mirror, he stopped and looking into it said, "Jack, old fellow, you are a disgrace to the family. You are more than half Catholic. There's no use shaking your head or looking offended. It's a fact. You ought to be ashamed of yourself. Your father brought you up as well as he could, instructed and drilled you in the way you should go and here you are deliberately turning your back on the time-honored faith of your forefathers. What was good enough for you father ought to be good enough for you. But it isn't. What's the use of talking anyway? They say 'blood will tell.' And who knows but that some of my renowned Holland ancestors were Catholics? At all events I will not bother myself with the opinions of my family ghosts. If I come to the conclusion that the Catholic church is the right church I am going to enter it, and that's the end of it. Guess I have abused myself enough for one night. Here goes to bed. He went to his room and retired. Anyone who was near enough, however, might have heard him murmur the "Hail Mary" ere he dropped off into dreamless slumber.

CHAPTER VIII.

Next morning when they rose, Tom was surprised to see Jack drop on his knees. It was an unusual thing for Jack to say prayers. But Tom would have been still more astonished could he have heard the prayer ascending from Jack's heart. It was that which welled up from his very soul as he floated off to sleep the night before. It was the sublime, the heart-inspiring, the double-dealing supplication, "Holy Mary, Mother of God, pray for me, a poor miserable sinner, now—pray for me that I may not continue in this way if I am wrong; pray for me that I may be guided into the one true church instituted by Christ; that I may have strength and moral courage to embrace the true religion, no matter what it may be and what it may cost me."

Jack rose from his knees feeling relieved and more settled in spirit than he had been for many days past. Indeed he was being drawn nearer and nearer the haven of rest, the only place in which he could find true peace and rest and solve all doubts.

(TO BE CONTINUED.)

Caledonia.
Dennis Kelly, Jr., and Miss Mary Monahan, two well known and popular young people of this town, were married Wednesday at 10 a. m. at St. Columba's church by Father Eisler. The happy pair will immediately assume the duties of housekeeping, having rented and furnished Mrs. Cain's residence on Orange street. A host of friends extend congratulations.

Catholic Societies.

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

SOCIETIES MEET NEXT WEEK.
MONDAY—Branches 58, 81, 93.
TUESDAY—Branch 82, 139.
WEDNESDAY—Branches 34, 117, 131.
THURSDAY—Branch 80.
FRIDAY—Branch 87.

Branches 62 and 27, L. C. B. A., are making arrangements for a day's outing in June.

Four new members were initiated at the last meeting of Br. 62, L. C. B. A. Andrew Wolf has been elected president of St. Pius' society.

Nearly all the city branches are now pledged to bear a share of the expenses of the convention in 1892.

The Canadian brethren are still engaged in a lively controversy over the separate beneficiary question.

There are eight Councils of the C. B. L. in this diocese—two in Rochester, and one each in Clyde, Lyons, Weedsport, Newark, Ithaca, and Auburn.

Through an unintentional omission on the part of the Grand Sec'y, the JOURNAL has failed to receive many important official notices from the Grand Council. Sec'y Cameron's attention has been called to the matter, and such notices will be furnished us in the future.

Brother Cassidy, of Avon, was a welcome visitor to the JOURNAL office Wednesday. From him we learn that it is hoped a new branch will be instituted in Livingston county in the near future, and possibly two. The new branch of the L. C. B. A. in Avon will soon be in working order.

BRANCH 12.

Is in a flourishing condition, and evidently bound to keep up with the other branches in securing members. At Tuesday evening's meeting of the Branch three initiations took place.

BRANCH 82.

Members of Branch 82, L. C. B. A., were present at the last meeting of Branch 82, C. M. B. A. Branch 62 has recently been organized, and the members of No. 82 invited the ladies to come and witness the proceedings of one of their meetings. After the meeting refreshments were served and singing and speech-making were indulged in until late in the evening. Rev. Fathers Sinclair and Ege and Dr. Crowley were also present and made remarks appropriate to the occasion.

BRANCH 87.

Branch 87 held an interesting meeting Friday evening, which it was our good fortune to attend. Three initiations took place, and one brother was received by card from a branch in Canada. An animated discussion took place on a motion that the 50c. per capita tax asked for by the convention committee be guaranteed by the Branch. The motion was finally carried.

CLYDE COUNCIL C. B. L.

The members of Clyde Council C. B. L. held a very pleasant reception at their rooms in Harmony Hall recently. A bounteous repast had been prepared, which was enjoyed by a varied literary programme, both being much enjoyed by those present. During the last six weeks twenty new members have been received, which places the membership at about seventy, making Clyde Council the strongest subordinate Council in Central or Western New York, outside of the large cities. This has been the most successful year of the Council since its institution in 1885.

THREE BROTHERS HONORED.

Robert Siebert is the secretary, and Edward McSweeney treasurer of the new Excise Board, which held its first meeting Monday. James Malley, one of the old commissioners, was appointed clerk and inspector of licenses. Mr. Malley was born in Rochester in 1849, and has lived here all his life. He was educated in the old academy of the Christian Brothers. After leaving school he learned the shoe making trade, and for seventeen years has been employed in Johnson's shoe factory. He has served as a member of the Excise Board during the past five years. Mr. Malley is a resident of the Eleventh ward. Brother McSweeney belongs to Br. 12; Bro. McSweeney to 34, and Bro. Malley to 121.

BRANCH 105, C. M. B. A.

Branch 105, C. M. B. A., will celebrate the anniversary of its organization in the rooms on the evening of May 11.

DIOCESAN NEWS.

Auburn.

Appropriate May devotions are being held in all the Catholic churches of the city.

Denman Thompson's famous "Old Homestead" appears in Auburn May 13th.

The Auburn Free Reading rooms for working men, so generously sustained by General Seward, closed its sixth season May 1. The season was the most successful one in the history of its existence, the attendance being 40,242, showing that the working men appreciate Mr. Seward's efforts in their behalf.

The opening exercises of the month May were held in St. Mary's church last Sunday evening. A number of aspirants were received in both the Young Ladies' Sodality and the Children of Mary. The church was crowded to the doors and many were obliged to stand during the services.

Miss Nellie Shaw and John Shaylor were married by Rev. Wm. Mulheron at St. Mary's church Wednesday morning. Miss Minnie Corcoran, of Canandaigua, acted as bridesmaid and H. C. Breen as best man. After ceremony, the bridal party repaired to the home of the bride on Fitch Ave., where a sumptuous wedding breakfast was served.

Three recruiting officers of the regular army were in Auburn last week and enlisted seven victims from Auburn and vicinity.

Stephen Carman, an old man who for a number of years has delivered coal for the E. D. Clapp Company, met with a frightful accident Saturday morning last. While crossing the Lehigh Valley road at Division street, his team and wagon, smashing the wagon into fragments, killing both horses almost instantly. Mr. Carman was picked up unconscious and was soon on the way to the City hospital, but he died while being removed from the ambulance to the operating room. There is no flagman stationed at the Division street crossing, but the company will undoubtedly provide some such safeguard now that harm has been done.

Seneca Falls.

Daniel A. O'Keefe and Miss Jennie Cronin were married at the home of Miss Cronin's sister, Mrs. John Tracy, in Albany on Monday last. Congratulations.

John E. Durbin has severed his connection with Finnegan & Co. Over 1,100 of the faithful received communion during the Forty Hours Devotion here last week.

Miss Anna Fanner who arrived from Ireland last week and who has since been visiting her brother in Troy, arrived here on Tuesday, accompanied by her sister, Mrs. Thos. McGraw of this place, who went to Troy to meet her.

Miss Maggie Mackin of Binghamton was called home here last week by the serious illness of her brother, Wm. J. Mackin.

The wife of Frank J. Curry, a former Seneca Falls boy, died at their home in Auburn on Monday last of the grippe.

Miss Ellen Merrigan died Sunday morning last, at the residence of P. H. Burnes on Mynderse street. The funeral was held on Tuesday morning at 9 o'clock from St. Patrick's church, the Rev. Father O'Connor officiating.

Richard Murphy, a former Seneca Falls boy, but for a number of years past residing in the west, arrived in town on Monday evening and is greeting his many friends here.

Genesee.

May devotions will be held at St. Mary's church Wednesday, Friday and Saturday evenings at 7:30 o'clock.

To-morrow at St. Mary's church a class of children will receive their first communion.

John Houston, Jr., moved into his new house on Wadsworth street last week.

A birthday party was given Miss Ella Burns on Friday evening of last week.

Mrs. C. O'Leary visited with friends in Caledonia this week.

Mrs. Catherine Purcell, died at her home on Court St. Sunday last, after a lingering illness of several years with that dreaded disease, consumption, at the age of 71 years. The funeral was held from St. Mary's church on Tuesday at 10 o'clock, a. m. Rev. J. A. Hickey, officiating.

The deceased leaves surviving three daughters, Lizzie and Mrs. Burroughs, of this place, and Mrs. Luce, and two sons, Robert and William. The family have the sympathy of a large circle of friends in the loss of their mother.

Clyde.

The death of Miss Mary Donovan occurred after a brief illness at the home of her parents, Mr. and Mrs. Timothy Donovan, Tuesday April 23, in her 18th year. The deceased was possessed of fine personal qualities, which endeared her to all with whom she came in contact. Though snatched away by death, invigorant youth, when life is pleasant and friendships hard to sever, she departed this life resigned to the will of God, whom she had faithfully served during her short life. Besides her parents she leaves two brothers to mourn her death. A Requiem Mass was celebrated for her, Rev. Wm. Gleason being the celebrant.

LITERARY NOTES.

"Mediaeval and Modern Cosmology," Rev. John Gmeiner, St. Paul, Minn. Paper, 20 cents. Hoffman Bros. Milwaukee, Wis.

This book is a timely one, and will tend to assist those who confound science with theology and maintain it is impossible to reconcile the accepted truths of Christianity with the discoveries of science. It is written in a pleasing style, abounds in classical quotations and otherwise shows the learned mind of the author.

Songs of the "Life Eternal" and other writings by Edward Randall Knowles. These songs are very pretty and written in a pleasing style. While none of them are of any particularly great merit, they furnish nice reading. "The Day Is at Hand" contains a beautiful prayer.

"The Blessed Sacrament and the Church of St. Martin at Liege" by Dean Greels. Translated by permission of Monseigneur Dauteloux, Bishop of Liege, by William S. Preston. 60th, 41—Catholic Pub. Soc. New York.

This little book of 187 pages gives an interesting history of the institution of the feast of Corpus Christi and also furnishes us with much information hitherto difficult to obtain. Good half tone engravings embellish the volume. The feast of Corpus Christi was instituted in the year 1246 by Robert, Bishop of Liege, owing to the revelations made by God to St. Julienne, at that time prioress of the Convent of Oormillon. This saintly woman was imbued with a spirit of love to the Blessed Sacrament and continually practiced devotion to it, although often made fun of she still persisted in her devotion and in due time had the joy of seeing a feast dedicated to its honor. Appended to the work is the documents issued in the Sacred Congregation of Rites in 1700 relative to the worship of the Blessed Sacrament at St. Martin's, the church in Liege in which the devotion is especially practiced. The publishers have issued the work at an opportune time, inasmuch as the feast of St. Julienne falls on June 19th.

THE CONVENTION.

The following appeared in Thursday's Democrat:

New York, May 6.—The editors and publishers of forty Catholic newspapers of the United States, members of the Catholic Press Association met yesterday in the hall of St. Francis Xavier's College in West Sixteenth street. Conde B. Fallon, of *Church Progress*, presided, and Jas. Delaney, of the *Catholic Youth*, was secretary. It was resolved to incorporate the association in New York and to secure the services of correspondents in Rome, London, Berlin and Vienna, who are to furnish news letters to be published simultaneously by the papers composing the association. President Fallon made an address. A cable message was sent to the Pope asking his blessing on the association. Among the delegates at the convention at to-day's session were: Miss Mary Meline, of Cincinnati, and Daniel A. Rudd, editor of the *Catholic Tribune*, of Cincinnati, the only Catholic paper in the United States conducted by colored men. Two members of the convention will be held in New York. This evening there will be a meeting in the College in honor of the occasion. Arrangements for the convention will be held at the Corrigan, Mgr. Preston, O'Donoghue, Frederick, Judges Fitzgerald and others will speak.