

Vol. III. No. 33.

Rochester, N. Y., Saturday, May 14, 1892.

AROUND THE GLOBE.

As a measure of precaution, detachments of Italian troops were kept on guard at the Vatican during the greater part of Sunday, May Day.

A great deal of anxiety has been caused in Catholic circles by Archbishop Kenrick's inability to fill his confirmation engagements. The archbishop seems never to have rallied from the attack of feebleness which seized him shortly after his jubilee celebration.

Archbishop elect Vaughan, of Westminster is a strong believer in the power of the press. He is the proprietor of the *Dublin Review*, the *Tablet*, *St. Joseph's Advocate*, *Illustrated Catholic Missions*, and the *Harvest*, and the Catholic Truth society has at all times been favored by his advocacy and aid.

It has been already stated that the Pope has promised to use all his influence to promote the Chicago Columbian exhibition. It is now announced that he will appoint a commission charged with preparing a plan whereby the Vatican will be officially represented at the exposition. It is not improbable that subsidy will be granted by the Vatican.

The solemn coronation of St. Joseph, which took place at St. Joseph's church, West Des Moines, Wis., last Sunday, was an affair of unusual importance, the first of the kind which ever occurred in the United States. On Sunday low masses were said at the church from 6 to 9 o'clock. At 10 o'clock, Bishop Messmer, who officiated, arrived from Green Bay, and was received by the Catholic societies. A pontifical high mass was offered, and three sermons were preached during the day as follows: In English by Rt. Rev. Bishop Messmer; in German by Very Rev. Joseph Rainer, president of St. Francis' seminary; and in French by Rev. P. Vaillant, rector of St. Peter's church, Oconto. At 3 o'clock solemn vespers, procession, coronation concluding with the chanting of the "Te Deum," took place. During the week following the coronation special services were held every day.

In a gold-lined casket on the altar in the quaint little French church of St. Jean Baptiste, 159 E. Seventy sixth street, New York, lies the most sacred relic in Catholic eyes of the days when Christ walked the earth which ever reached America. It is a large fragment of the arm of St. Ann, mother of the Blessed Virgin, mother of Jesus. For many years it has been guarded more jealously than were ever guarded royal jewels or kingly crowns, by the Benedictine monks at Rome, in the great basilica of St. Paul's outside the walls. Now, by special request of his holiness, the Pope, a portion of it is sent to increase the faith and devotion of all members of the Church in the United States and Canada. This relic, which will be guarded by Catholics everywhere with the greatest feelings of piety and joy, is to be kept at the church of St. Anne de Beaupre on the St. Lawrence river. Another piece of the arm is on its way and will be enshrined in the church where the fragment above referred to is exposed.

In his sermon at the consecration of Bishop Gabriels at Albany last week, Bishop McQuaid said: "What the actual power of a bishop is, the priests of the people know; they bow to him in loving submission, they kiss the ring upon his hand and pledge of loyalty, they support him as the one man holding in the diocese the complete power and perfection of the priesthood. His position is one of dreadful responsibility, however, and its burdens are often too great for man. As the guardian of truth, the bishop must be ready at any moment to defend it. Silence in him would be treachery. His office is not merely to instruct the souls of men, but to nourish them. It is often said to the people in the words of St. Paul, that they should give heed to the bishops appointed over them; but the chief work of a bishop is to rule over himself. Honor the dignity of that position to which Dr. Gabriels is raised to day. No man ever entered the episcopate so well prepared as this man. For years the bishops have been his debtors in the patient work he has done in the seminary; the hundreds of priests here present have felt the influence of his noble personality, both within and without the seminary. And now he fitsly enters the hierarchy, a ruler who has learned the art of ruling himself before attempting to rule others."

OUR ROMAN LETTER.

Special to THE CATHOLIC JOURNAL.

His Holiness has sent a check for 10,000 francs to the committee toward a monument to Dante in Ravenna, with a promise to invite all lovers of Christian poetry to join in honoring Italy's greatest poet.

The *Italia*, of Rome, states that the authorities of Carpianto Romano have conferred honorary citizenship upon Count Joseph Loubat, of Brooklyn, N. Y., in grateful recognition of his having presented that town a life size statue of Pope Leo XIII., together with a magnificent gift in money. Carpianto Romano is the native place of the present pontiff. An exquisitely worked parchment, having on its sides the armorial bearings of Count Loubat and the town of Carpianto, together with the figure of America and the stars and stripes, was transmitted to the count on his patron's day.

A decree of the Sacred Congregation of the Index, under date April 7, 1892, inscribes on the list of prohibited books some sixteen volumes, including the "Life of Jesus Christ," by Ruggero Bonghi, ex-minister of public instruction of the kingdom of Italy, condemned by the decree of holy office, March 16, 1892; the "Rome of the Popes, Illustrated," by the late Count Luigi Pianciani, previously condemned in other languages by decree of holy office, September 10, 1890; four works by Capon Frivost Marchesa, condemned by decree of holy office, March 9, 1892; also the two volumes by Rev. Domine Penzo, of Venice, under the pseudonym of "Adalberto," "I Dominatori della Chiesa," and "Historical Observations on an Episcopal Pastoral against the Monument to Rosmini," likewise placed on the index, the author having, meanwhile, made his submission; seven works on scriptural and philosophical questions, by Emile Ferrière, of Paris; and "Catholicisme et Spiritualisme," by J. Sesupret, Frs. The same decree of the Sacred Congregation of the Index announces the full and laudable submission of Rev. Felix Grimaldi, author of the volume, "Les Congregations Romaines," prohibited by decree of holy office, April 23, 1891.

This week's cable dispatches from Rome have the following: In explicitness and directness the new brief of Leo XIII to the French cardinals leaves nothing to be desired. In it the Pope suggests that his brief published in February has not been understood exactly in all quarters and then proceeds to reiterate the fundamental principles then enunciated. He declares that any form of legally established government which further the common weal is good and should be obeyed by its subjects. Efforts to overthrow such a government are reprehensible. After recalling to mind the import of the last brief the Pope says: "There have been some men of different political parties, even sincere Christians, who have not understood our former words on this subject. Political changes are far from being always legitimate at first—it is even difficult that they should be legitimate, yet the supreme criterion of the common welfare and public tranquility should impress upon all the acceptance of new governments. It has been alleged that in teaching these doctrines we adopt towards France a conduct other than that which we pursue towards Italy, and that, therefore, we are inconsistent. This is not so. Our aim in telling French Catholics to accept the constituted government was, and still is, merely to safeguard the interests which in Italy impose on us the duty of demanding incessantly the full liberty required for our sublime function of visible head of the church, appointed for the government of souls a liberty which does not exist where the vicar of Jesus Christ is not, in his own home, a true sovereign, independent of all human sovereignty. What is the conclusion from this, it is not that the question which concerns us in Italy is also an eminently religious one so far as it is connected with the fundamental principles of liberty of the church; hence, in our conduct towards various nations we constantly make all things converge to the same end of religion and true religion to the deliverance of society and the welfare of the peoples. We confide in you thus, dear sons, in order that we may relieve our own heart and comfort yours. Our sorrows, far from overwhelming us, stimulate us to put on the armour of still greater courage in order that we may face the difficulties of the present hour."

OUR LONDON LETTER.

Special to THE CATHOLIC JOURNAL.

The duke of Norfolk presided at an influential meeting held April 27, to promote the memorial of the late Cardinal Manning. Mr. Gladstone and others wrote letters expressing sympathy with the movement. Addresses were made by Archbishop Vaughan—who received an ovation—Sir Charles Russell, Mr. McCarthy, M.P., and several other prominent Catholics. The meeting resolved to build a refuge in East London for the homeless and poor of all creeds and nations.

What is known as the most beautiful book in the world, "The Book of Kells," preserved in the library at Dublin, is about to be produced in facsimile. It is a manuscript of the eighth century containing the four Gospels in Latin, including prologues. The pages of this highly valuable MS. are almost entirely covered with ornaments. The initial letters of every sentence in the Gospels are treated as a subject, and with amazing variety. In the facsimile no attempt will be made to reproduce the color, because previous trials have invariably proved failures; but by the use of the isochromatic method the proper balance of light and shade can be to some extent preserved.

In the house of commons, recently, Daniel Crilly, Nationalist M.P. for Mayo, caused a good deal of amusement by a question addressed to Mr. Balfour, the leader of the house, on subject of providing quarters for the Home Rule parliament. Mr. Crilly asked Mr. Balfour upon what terms the bank of Ireland had acquired possession of the Irish parliament house on College Green, Dublin. He thought the question one of importance in view of the near approach of home rule (Laughter.) Mr. Balfour said he had no knowledge as to what the terms were upon which the bank acquired the property, but had no doubt the honorable member could ascertain upon inquiry at the proper quarter. He felt quite certain that whenever Irish home rule should be established that there would be no difficulty in securing suitable premises for an Irish parliament.

The Unionists continue to make every preparation for their mammoth anti-Home Rule demonstration in Ulster. The Marquis of Londonderry, in a recent speech at Dublin, said that it was the duty of the Irish Unionists to bring before the English voter the fact that within twenty miles of his shores he might have a hostile parliament and a hostile country. The Unionist convention to be held in June, must prove to the English that the Ulsterites are determined to resist by every means in their power any attempt to repeal the union of Great Britain and Ireland. The Marquis added: "If Home Rule is carried there must be civil war in Ireland." This statement produced tremendous cheering and cries of "Ulster will fight!" Earlier in the week the Duke of Devonshire spoke in the same strain at Derby. The endorsement of the Ulster movement by two such men as the marquis of Londonderry and the duke of Devonshire has caused a sensation and has shown how deeply serious the movement is.

Several members of the government who have been on the stump this week have made statements which, if taken literally, would warrant the belief that the general election will not take place until next year, but the announcements as to the course of public business made by Mr. Balfour in the house of commons show pretty conclusively that parliament will be dissolved within a couple of months. It is known that at the last cabinet council a general agreement to dissolve this year was arrived at, and the date will probably be decided upon at the next meeting of the ministers. Meanwhile, Mr. Balfour is pressing forward with as much skill as he possesses all necessary business and comparatively non-contentious bills. To judge from this method of procedure he has decided to drop the Irish education bill, as well as the Irish local government bill, together with half a dozen more or less important measures mentioned in the queen's speech at the opening of the session. Mr. Balfour will not yet admit that the government has abandoned the hope of conferring local government on Ireland. Indeed, he has given notice to move the second reading the middle of May, not, however, in the belief that the bill can be passed into law, but with the intention of provoking Liberal obstruction and appealing to the country thereupon.

THE MONTH OF MAY.

Written for the JOURNAL.

This is the sweet month of Mary. The month we hail with delight. When trees put forth their tiny leaves. And their blossoms, pure and white. When the cold, brown earth is clad anew In a robe of shining green, And the birds their sweetest carols sing, To praise our spotless Queen.

Oh, dear mother, look upon us, And guard us, lest we stray; Accept us as thy children, Upon this first of May.

And through the changing years of life, Whenever we may roam, Be thou the star to safely guide us To our heavenly home.

Penn Yan, N. Y.

Bigotry and the Columbus Centenary.

For the last four hundred years the name of Christopher Columbus has been held up in all countries of the world, as that of a great public benefactor. Rossely de Lorgues, Lamartine and our own Washington Irving have not hesitated to accord to him the meed of praise his wonderful discoveries have so justly merited. Every school boy in our land has been taught to honor the name of the great discoverer of our continent. Public lecturers have never tired of heralding the great benefits conferred upon the world by the discoveries made or inaugurated by Columbus. And, now, at the end of four hundred years, some men are beginning to think they have been mistaken in their estimate of the great Columbus. The fourth centenary of the discovery of America began to be discussed, and it was found that the celebration had a religious side to it, the spirit of bigotry was too strong to conceal itself, and now we should not be surprised to hear before long that Columbus was a myth.

It was reserved for Justin Winsor to leave the ranks of reliable historians and take his place among the grave-diggers at the tomb of Columbus. He has suddenly "discovered" (another discovery; this is the year of discoveries) that Columbus was a man of a paltry commercial and worldly spirit, feeble, cruel, a poor administrator, a slave trader and a kidnapper. Whom did he kidnap? The few Indians who went with him to Spain on his return from his first voyage. They were induced to go with him to Spain that his sovereigns and the world at large might see what manner of people dwelt beyond the main. Nothing was further from his mind than that any injury should befall them. Mr. Winsor finds fault with Columbus for withholding from his men the true reckoning during their voyage; for his conclusions regarding the strange movements of the needle; and, finally, after enumerating a long list of things which he pretends to think Columbus might have been and was not, he says: "He might have won converts to the fold of Christ by the kindness of his spirit; he gained the exorcisms of good angels." Who are these good angels? Is Justin Winsor one of them? The source of Mr. Winsor's ill-will is bigotry, pure and simple. No fair-minded scholar will deny that the voyages of Columbus led to the diffusion of the true faith throughout the New World and to the conversion of millions of natives to Christ. So far from being all the things that the bigot Winsor would have us believe he thinks Columbus was, students of history will recognize in the great navigator a greater man, even than Winsor. They will recognize one who knew how to forget injuries and forgive enemies; who possessed piety, that virtue which includes and exalts all other virtues, when it exists as it did in the mind of Columbus—the constant presence of God in the soul; of love in the conscience, of mercy in the heart; of gratitude in success; of resignation in reverses; of worship always and everywhere.

Mr. Winsor has done himself and his book incalculable harm by his uncalculated demonstration of bigotry. (Catholic News.) Orders have been issued from the archbishop's palace, Quebec, to close up two Catholic churches in Kamouraska county, owing to the complete, or almost complete exodus of the United States of the congregation that used to worship in them.

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—Branch 134.

Tuesday—Branch 139, 12.

Wednesday—Branch 88.

C. B. L. DIRECTORY.

We are happy to announce that favorable progress is being made in the preparation of the long-promised Legion directory, and it will be issued in May.

The directory will contain many items of interest to every member of the C.B.L., and much valuable information for those who are disposed to do their fair share of the necessary work in extending the order.

Its prime feature will be the directory of subordinate councils; the name, number and location of each, with time and place of meetings, and some description showing its strength and importance in the Legion, by giving the number of its members, the amount it contributes to the benefit fund, etc.

Some space will be devoted to the supreme and various state councils, and if we were assured of sufficient support to cover the expense of the publication, we would also promise to illustrate the work with portraits of prominent Legionites. We have no such assurance, however, and will, therefore, make no extravagant promises.

The directory will necessarily contain over one hundred pages of printed matter, nearly all having direct reference to the C.B.L.—[C. B. L. Record.

NOTES.

Assessment No. 7 has been issued.

Branch 58 initiated several candidates at Monday evening's meeting.

James Galvin died Saturday night at 35 Romeyn street, aged 30 years. He was a member of Branch 12, C.M. B.A.

The officers of the grand council met in Rochester on Wednesday of this week. An account of the proceedings will be found on the inside page.

Within the past two weeks the Rochester branches have lost four members by death—Brothers John Burley, John Galvin, Dennis Crowley and James Galvin.

A resolution was recently passed by Branch 139 that no member be carried over two assessments. Some time ago a discussion arose as to whether a double header would be classed as one assessment or two. Grand Secretary Cameron being requested to give his opinion on the matter, replied: "I have always held that a double header should be known as one assessment."

AUBURN.

The many friends of Brother Bernard Lynch, of Branch 105, were pained to learn of his death, last Saturday. Brother Lynch had not been feeling well for some time, in fact, not since he had an attack of la grippe. This is the third death in Branch 105 since its organization five years ago. The funeral was held from St. Mary's church, Tuesday, Branch 105 attending in a body. Rev. Father McGrath celebrated requiem mass. At a special meeting of Branch 105, the following resolutions were adopted:

Whereas—Branch 105, C.M.B.A., has been called upon to mourn the loss of our friend and brother member, and

Whereas—In the death of Brother Bernard Lynch, the branch has lost a faithful and honorable member, one who was ever zealous for its interest and welfare, the city an honored and respected citizen, the church a faithful and devout member and the family a kind husband and loving father. Therefore, be it

Resolved—that we extend to the family of Brother Lynch our sincere and heartfelt sympathy in this the hour of their sad bereavement and commend them to their affliction to Him who doeth all things for the best; and be it further

Resolved—That out of respect for his memory our charter be draped in mourning for a period of thirty days and that a copy of these resolutions be presented to the family of the deceased and spread on the minutes of this branch and published in the daily papers and the CATHOLIC JOURNAL, of Rochester.

W. J. Taylor, James McKeon, John Madden, Thomas Conroy, committee.

EDUCATIONAL EXHIBIT.

World's Fair, Chicago, 1893—Circular of Information.

Brother Maurilian, president of Christian Brothers' college, Memphis, Tenn., secretary and manager of the national Catholic educational exhibit, World's Columbian exposition, 1893, has issued a little work in regard to the Catholic educational exhibit at the World's Fair. We quote the following:

The invitation of the most reverend archbishops to take part in the national Catholic educational exhibit is extended to all dioceses, religious teaching orders of men and women and to all male and female Catholic educational institutions of every grade in the United States.

The grouping will be as follows: 1. Diocesan exhibits in case the ordinary desires it; 2. Collective exhibits of religious teaching orders; 3. Individual exhibits which do not fall under either of the foregoing classes; 4. Special exhibits in any manner related to education.

The suggestion is offered of an exhibit from theological seminaries in which could be seen views of buildings, history of their foundation, the circular or courses of study, number of years required in course, lists of series of lectures given, copy of daily regulation or routine of life, as also catalogues of text-books used in each seminary, and of valuable theological and scientific works in their libraries; lists of bishops and priests prepared for holy orders in each seminary. This exhibit would prove very interesting and furnish valuable data to many having charge of seminaries. It would also contribute a valuable fund of information towards the history of the Catholic Church in the United States.

In diocesan exhibits the name of the diocese will be prominently displayed and in the exhibits of the teaching orders and in those of individual institutions the name of the diocese is to be added to that of the institution on all signs and notices.

Book Notices.

The *Rosary*, conducted by the Dominican Fathers, and published by P. O'Shea, 45 Warren street, New York, begins its second volume with the May number.

The editor promises 80 pages of reading each month, besides the special editions.

The subscription is only \$2 a year, and judging from the May issue the return will be generous to all subscribers.

A beautiful madonna, after Raphael, is the frontispiece of this number, which contains, besides 96 pages of excellent reading, other illustrations.

The children's department and the notes are special features of the *Rosary*.

Altogether, the *Rosary* has some fifteen excellent illustrations.

"Visits to the Most Holy Sacrament of the Altar," for every day in the month, translated from the German of Very Rev. P. Maur. Klostermann, O.S.F., priest of the province of the Sacred Heart of Jesus, by Rev. Aug. McClory, O.S.F., with permission of the Superiors.

The object of this little book is to foster piety and devotion in the hearts of the faithful; in a particular manner, to increase their love and veneration for our dear Lord in the most holy Sacrament of the Altar.

R. Herder, publisher, 17 South Broadway street, St. Louis, Mo.

American Students in Rome.

The following from the Roman correspondent of the *Catholic News* will be read with interest in this vicinity. One of the young men mentioned is a son of Andrew Meehan, of Scottsville.

As usual on Holy Saturday, the cardinal-vicar of Rome held general ordination in the Archbasilica of St. John Lanteran, mother and Mistress of all churches, and cathedral of the Eternal City; 30 were raised to the priesthood; 27 ordained deacons, and 23 sub-deacons, whilst many candidates received the various minor orders. In the chapel of the Ladies of the Retreat, known as the Cenaculum, near the Fountain of Trevi, Archbishop Lenti, vice-gerent of Rome, held also a small ordination, in which he conferred the order of deacon on Rev. Patrick Moran, of the diocese of Little Rock, and on Rev. Thomas Moore, of St. Augustine, Fla., and the order of sub-deacon on Revs. Andrew Meehan, of Rochester; Dennis Driscoll, of New York; and Thomas Lynch, of Brooklyn, all alumni of the North American college, in Rome.

FREEDOM OF WORSHIP.

The Bill as it Now Stands on the Senate Floor.

We give below the full text of the Freedom of bill as it was approved by Governor Flower, being chapter 896 of the laws of 1892. Many of our readers will undoubtedly like to preserve a copy for future reference.

An act to provide for the better security of the freedom of religious worship in certain institutions.

The people of the state of New York, represented in senate and assembly, do enact as follows:

§ 1. All persons who have been or may hereafter be committed to or taken charge of by any of the institutions mentioned in this act, are hereby declared to be and entitled to the free exercise and enjoyment of religious profession and worship, without discrimination or preference.

§ 2. This act shall be deemed to apply to every incorporated or unincorporated society for the reformation of its inmates, as well as houses of refuge, penitentiaries, protectoria, reformatories or other penal institutions, continuing to receive for its use, either public moneys, or a per capita sum from any municipality for the support of inmates.

§ 3. The rules and regulations established for the government of the institutions mentioned in this act shall recognize the right of the inmates to the free exercise of their religious belief, and to worship God according to the dictates of their consciences, in accordance with the provision of the constitution; and shall allow religious services on Sunday and for private ministrations to the inmates in such manner as may best carry into effect the spirit and intent of this act, and be consistent with the proper discipline and management of the institution; and the inmates of such institutions shall be allowed such religious services and spiritual advice and spiritual ministrations from some recognized clergyman of the denomination or church which said inmates may respectively prefer or to which they may have belonged prior to their being confined in such institutions; but if any of such inmates shall be minors under the age of sixteen years, then such service and spiritual ministrations shall be allowed in accordance with the methods and rites of the particular denomination or church which the parents or guardians of such minors may select; such services to be had and such administration to be given within the buildings or grounds where the inmates are required by law to be confined in such manner and at such hours as will be in harmony as aforesaid with the discipline and the rules and regulations of the institution and to secure to such inmates free exercise of their religious beliefs in accordance with the provisions of this act. In case of a violation of any of the provisions of this act, any person feeling himself aggrieved thereby may institute proceedings in the supreme court of the district where such institution is situated, which is hereby authorized and empowered to enforce the provisions of this act.

§ 4. This act shall take effect immediately.

Letter from Archbishop Ireland.

The following autograph letter has been received in Minneapolis from Archbishop Ireland at Rome:

"Rev. Dear Father Byrne:

"I believe the papers have been speaking sufficiently about me to render it unnecessary for me to give details to my friends at home. I have been made to feel perfectly at home, indeed loaded down with kindness. The Pope, Cardinals Rampolla, Ledochowski, Parocchi, etc., seemed to be able to do much for me. The good Pope particularly is most loving toward me. I shall have reason to remember long my visit to Rome. I am now on the home stretch, hoping to leave in about two weeks. The so-called Faribault plan is now formally allowed, in spite of German and Jesuits. The decision is *tolerari potest*, which means canonically is fully allowed."

"A letter addressed to me in the name of the propaganda brings out the full practical meaning of the works. The plan is, of course, a departure from the ideal, and in case of a departure the canonical language is *tolerari potest*."

"But they imply for practice a full approval."

If the above letter be granted by Archbishop's alliance, and Jesuit's power,