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MARBLE and GRANITE WORKS

ITS" RELIGIOUS CHARACTER. BY MANUEL PEBEZ VILLAMIL.

Honorific titles have been given to lew sovereigns, if any, more deservedly than that of "The Catholic" to Isabel L of Castile and Don Ferdinand V. of Aragon. For, in their private as well as public life, in their warlike enterprises as well as their political reforms, in all the acts of their paternal and fruitful rule, they ever proved themselves to be loving members' of the church, vigorous defenders of the faith, and zealous for the glory of God and the spiritual advantage of their

subjects. Never has political action appeared more exalted in character than at that time, nor been more resplendent with abundant results of true progress. the condition of Spain during the fifteenth century be studied, and in particular that early part of it during which Henry IV., Isabella's brother, reigned, we shall find anarchy ruling. demoralization spreading, all classes of society disturbed and unsettled, and the entire social edifice seemingly following the throne in a headlong course to destruction. By contrast, the marvelous regeneration brought about by "the Catholic sovereigns" will be thus duly appreciated; it was due to their reforms, their conquests, and, more than all, to their example and virtues. The mind is filled with wonder at their having accomplished so much in so short a time, at their multiplying themselves, as it were, to promptly attend to every need of their realms. While they brought to consumation the work of the reconquest, they reformed courts of justice, regulated the laws, corrected evil customs, prepared the development of agriculture and trade. favored arts and letters, subdued, the nobility, and, without neglecting foreign policy abroad, through which they added the kingdom of Naples to their dominions, they still found time to examine into and consider the plans, apparently chimerical of a poor adventurer which were to result for them in the discovery of a new world. These glories were the result of heroic valor, of unswerving resolve, of clear understanding, of signal prudence, and of an inspiration

which could have only come to them as a reward for their great virtues. Isabella's Sympathy for Columbus.

That piety was the soul of all their undertakings has been said and repeated

covery of Cibango of the Great Khan, I ning over the professors of the univer-**CATHOLIC LAWYERS** Columbus's dream, in comparison with sity to his cause.

seven centuries

charity."

the kingdom of Granada? Could the Another friend of Columbus, whose Spanish sovereigns divert vessels and influence needs not to be dwelt upon. treasure for an undertaking which did | was the great Spanish cardinal, Don not meet at all, as that relating to Pedro Gonsalez de Mendoza, called on Granada did, the traditional and secu- account of his power, the Third King lar requirements of the entire nation? of Spain. Washington Irving says of "Could a religious," we continue quot- the interview which Columbus had with ing from the learned Jesuit, "could a him? "The latter, knowing the imprelate like Talavera, who was the portance of his auditor, exerted himsoul of the war against Granada, con- self to produce conviction. The clearsent to weaken the undertaking by ap- | headed cardinal listened with profound plying the nation's resources for any attention. He saw the grandeur of the purpose other than that of dragging conception, and felt the force of the down at once and forever the banner arguments. He was pleased likewise of the crescent from the Mussulman with the noble and earnest manner of towers of (iranada? Columbus' pro- | Columbus, and became at once a firm ject, in this light, was of secondary im- and serviceable friend." What more portance, because of the doubtful pos- could a threadbare and penniless adsibility of carrying it out; of the prob- venturer hope for than to gain over at lematical aspect of the results, and of once the friendship of the great Spanish the scant interest which it excited, | cardinal?

while the attention of the sovereigns, No matter where Columbus moves, cities, and magnates was concentrated, we always see him welcomed by ecnot on Cipango of the great Khan, but clesiastics, and it may be truly said on the Granada of Boabdil." The cir- that, from the day when he first set cumstances of those times were not foot in Spain down to the time when such to warrant rushing on the path | he left the shores of Palos tehind him of adventure, nor were the inducements | to launch out on the Mare Tenebrosum held forth by Columbus sufficient to | (the gloomy sea), he always went supersede the national undertaking of about surrounded by friars.

bringing to a successful end a recon- Father Antonio Marchena, of the quest which had been going on for Franciscan monastery of La Rabida. who has been confounded with Father The course of the venerable Talavera Juan Perez, was one of Columbus' firm-

having thus been shown to be justifi- est friends, and was claimed by the able, it'can be affirmed that Columbus latter, rather exaggeratedly, to have did not meet in Spain with a single re- alone remained during seven years ligious not in sympathy with his pro-steady in his faith in his protege's deject From the prior of La Rabida to signs. The Carthusian Gasper Corricio the great Cardinal Mendoza, history studied, together with Columbus, the records the names of a large number of books of prophecies, and is mentioned ecclesiastics who welcomed with sym- by him in his letters with deserved pathy, favored with assistance, and co-praise. Antonio Geraldini, Pontifical operated efficaciously with the work of Nuncio, and his brother Alexander. the Genoese. Can this fact be considpreceptor of the miror children of ered as fortuitous and without any Ferdinand and Isabella, as Irving reason to account for it? "Columbus." states. embraced his cause with ardor. So that all ecclesiastics, secular or regwrites Leo XIIL in his admirable encyclical on the subject of the fourth ular, having influence at the court of centenary, 'united the study of nature | Castile-all, without exception-sided with the study of religion, and his heart | with Columbus and efficaciously co-opand intelligence had formed themselves | erated to the carrying out of his plans | by the light and warmth of Catholic be- after having for so many years kept up lief. . . Columbus' main design al- his hopes. ways was, as is abundantly proven by

[To be Continued.) the history of events concerning him, PROTESTANT INQUISITIONS. to extend westward the name of Christ, Few Facts that May Cause Non-Cathoand the beneficent effects of Christiav

lics to Think. The deep-rooted hostility to religious The Secret of Columbus' Success. bodies sprang into existence at the very This, in our judgment, is the explaninception of Protestantism, says the ation of the great ascendency which Catholic Review, for Luther's revolt Columbus attained with the ecclesiasbegan with his own defection from the tics of Spain, and the truly pious soul Augustinian Order and culminated for of the great Catholic queen. Columbus, him with the theft of a nun from the religious roof that had sheltered her. And ever since Protestant literature and art have largely called on their resources for the purpose of caricaturing and misrepresenting the man of mediæval times. The German artist invariably exhibits him as the finished type of a bonvivant, while to-day some -the of the most fascinating lines and most musical verses of Scott represent him in the guise of a Friar Tuck, Marmion's blithesome Brother John. And it is from these sources that the prevailing impression concerning the monk of the Middle Ages is received. Yet nothing could not only be farther from the truth as attested by history, but nothing could more conclusively prove the base ingratitude of the world to a class of men whose services to humanity and civilization have never been equalled and cannot be surpassed. When the monks of the West first made their appearance, the state of Europe was simply chaotic. The fierce children of the North had covered the fertile plains of Southern Europe and had dashed to pieces the last remnants of Roman civilization. The Church stood appalled at the horrible spectacle presented to her view, and had she been a mere human institution, she would have abandoned as hopeless the task of winning those unspeakable savages to the gentle sway of the gospel, and diffusing among them the light and blessings of civilization. But her arm was divinely nerved, and Providence made the early monks of the West, those individual apostles who trooped forth from the walls of Monte Casino, the instrument by which she was to accomplish her superhuman task. Inspired by the heroic spirit of their | duty to the church. And this, too, though founder, Benedict, they spread them- it should come to his notice that the parselves over the face of the land, carry- | ties to the suit were bent upon using the ing peace, and light and comfort in civil freedom resultant from his decree their wake. They penetrated the for the purpose of entering again into gloomy forests of Germany, scaled the heights of the Black Mountains, and in divorce matters, as in other litigation, settled in the swampy wastes of Suabia. Wherever they went peace and plenty smiled and the waste places of the land bloomed like gardens of the South. They erected extensive buildings beneath whose hospitable roof the unfortunate thousands of a bloody and turbulent period found rest and shee ter. And these thousands formed the nucleus of thriving communities that grew up under the shadow of the monastery and devoted their lives to the cate. peaceful pursuits of agriculture and the industrial arts. Thus was laid th foundation of modern European society and thus were made the first begin nings of those free towns and hamiets which became so many toci of civilizavet the modern world goes on traduc-The first personage that comes before | ing their memory and p.r. outing their Perez, prior of the monastery of La | with them give as rather the Barrabas Rabida, who detained Columbus when of agnosticism, indifferentism, and un-

OBLIGATIONS OF ATTORNEYS IN DI-VORCE CASES,

The Accepted Bule Is That They Are Permitted to Sue, Excepting Only In Cases Where Their Client Intends to Remarry. A Catholic Judge May Grant Divorces.

There is no mistaking the attitude of the Catholic church on the subject of divorce. Whatsoever the vulgar misconceptions of her teachings in other doctrines, her doctrine of the indissolubility of marriage is clearly defined in the popular mind. Throughout modern society her reverent regard for the sanctity of the marriage tie, her uniform insistence on the perpetuity of the con-tract. her historic refusal to sanction or recognize its dissolution, are appreciated as the most potent of the social forces which make against the disintegrating influence of divorce.

The peculiar character which the church recognizes in the nuptial compact is derived from no respect paid to civil forms or ecclesiastical ceremonies. She holds that the paramount attribute of indissolubility is of the very essence of the contract. This attribute is possessed by marriage in the natural order, but marriage in the Catholic church is more than a contract; it is a sacrament, raised to that dignity by Christ himself. For Catholics the contract and the sacrament are one; by making the contract the sacrament is received: by receiving the sacrament the contract is made. In marriage the fchurch recognizes an institution which is antecedent to the state itself, and from which, as from a fountain, springs society itself. Other contracts 129 AND 131 EAST MAIN ST. spring from social needs and social obligations, but this primal agreement is fundamental. It does not depend on social codes or conventions. The social

structure itself depends upon it. The fact that the civil law in certain jurisdictions openly permits, not to say encourages, divorce does not palliate the evil in the mind of the Catholic. He remains steadfast in the faith, with an eye single to the teachings of mother church. and these leave little room for doubt or speculation. But there are certain cognate questions which yex alike the Catholic and the non-Catholic mind, Among the most interesting of these are the rights and obligations, with respect to



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by many historians—a piety so deep, so active, so exalted that, while adding to the merit of their works, it made them resplendent with extraordinary marks of grandeur. But if these qualities were unitedly possessed by both sovereigns, they shone especially in the great Queen of Castile. "To her, indeed." says a historian, "are due the larger part of the glories of that reign; to her the highest conceptions and all the elevated inspirations belong. Wherever her spouse put in action his arm, or, at most, his brain. she brought the assistance of her heart This is shown in the events which led to the discovery of America. Without calling into question Ferdinand's efficacious part in the enterprise, the magnanimous heart of Isabella alone could welcome with sympathy the poor adventurer, habited in his threadbare cloak; listen to his plans, in which correct information was mingled with marvellous fables; afford him generous assistance of means at a time when the resources of the royal coffers were low; keep up his hopes for not less than seven years, until after the capture of Granada, and then devote herself to realizing one of the most risky ventures ever undertaken by men. Now, what could have been Isabella's motives for examining into and promoting the project of Columbus? A Protestant writer, Washington Irving, who studied and knew how to avail himself, not always impartially, of the documents collected by Navarrette, declares that "Isabella had nobler inducements. She was filled with pious zeal at the idea of effecting such a great work of salvation." Truly did the admiral exclaim, when he got the news of his patroness' decease, "that her life was always Catholic holy and active in all matters appertaining to her service.'

But the most positive evidence that the great Catholic queen was inspired by a deep religious sense in this grave busi ness is to be found in the very negotiations which, during so many years, were going on between the court of Castile and the wandgring Italian navigator. It is true that the sovereigns preferred to learn the judgment of the most competent cosmographers and physicists of the kingdom on the matter, and to that end they were called together in council at ('ordova under the presidency of the queen's confessor, Fray Hernando de Tatavers. But after the deliberations of the council had resulted so unfavorably for Columbus

project as to declare it to be impossible and deserving to be wholly rejected. how came it that the queen would not give up her purpose of beiriending the undertaking proposed by the needy who brought about the sailing of the tion for the surroun lar country. An Italian adventurer? first expedition. Notwithstanding that men of science (such as cosmographic science was at us is the Franciscan friar Father Juan successors erving out as of old, "Away that time) rejected the project. judged it to be preposterous and impossible, he was about to leave for France, and belief. the queen ordered assistance to be

as the Pope says, united the study of nature with the study of religion. If, as regards the former, he was shallow in his knowledge (for in his day cosmography had made but little progress), he, on the other hand, made up for it by his thorough devotion to the latter. He was accustomed to hold forth before ecclesiastics and queen in language so fervid, so ele vated, and so efficacious that it captivated them and brought them over to his projects. His Holiness has been skillful in selecting for his encyclical texts which are as jewels exalting the religious feeling of Columbus and the queen. The great navigator did not fail to take occasion to proclaim 'that the advancement and honor of the Christian religion was always sole beginning and end of the his enterprise;" and as to the queen, who, as the Holy Father states, read better than any one else the mind of the illustrious Italian, her determination was to first show favor to his project, and later on to enter upon its prosecution. The first voyages made by him were indeed very bare of material and positive results; nevertheless the queen wrote, "that the moneys already spent, and those as well which she was also ready to devote for the expeditions to the Indies, could not be laid out for a better purpose, because thus the spread of Christianity would be promoted." Upon another occasion, when Columbus expressed to the sovereigns his dread that they might become weary of spending money for new dominions productive of such meagre results, "the queen," he wrote, "replied with that heart which she is known throughout the world to possess, and told me not to trouble myself with anxiety on that score, because it was her determination to prosecute the enterprise, and sustain it even though nothing better could be got of it than stocks and stones; that she cared nanghi about the expenses that were being incurred; that larger sums had been laid out for other things of much less unportance, and that she considered all the moneys so far spent, and to be spent thereafter, in the matter as wisely spent, because she believed that our holy faith would thereby be in creased and its real sway made wide spread." The Men Who Stood by Columbus.

But before continuing to bring out information and evidence of the essentially religious character of the dis covery, it is proper that we should give a brief review of the personages in Spain who during seven years kent ur the hope of Columbus, and of those

suits for divorce, of Catholic lawyers and judges. These I have found to be favorite themes for popular conjecture, most of which hit wide of the mark.

May a Catholic lawyer take a divorce case?

May a Catholic judge grant a divorce? These are popular if uncategorical phrasings of the problem, and since it presents less complexity we will take up the latter query first. It may be as well to premise that in speaking of divorce I now refer to the divorce from the marital bond and not to the divorce from bed and board. The latter, under certain conditions of cruelty, unfaithfulness, etc., is permitted.

When, if at all, may a Catholic judge in whom the civil law vests the power to grant decrees of divorce exercise that power without violating his religious obligation? There have been various answers to this question, many of which

would have gained in lucidity and logic if the writer had kept clearly in mind the distinction between divorce itself and the privileges permissively incident thereto under the law. A decree of divorce, nisi or absolute, is simply separative in its essential effect. It is neither a remarriage nor does it impose upon the beneficiary any obligation to marriage. To be sure, it may be and often is a step preliminary to that end, and to become knowingly a party to that step would indubitably be a violation of the religious duty of a Catholic. But a judge is not a party to the suits brought to bar before him, and the best Catholic authorities are agreed that since his duty is simply declarative, to find the fact, apply the law as he finds it and make due pronouncement thereof, he may issue de-

crees of divorce without conflict with his marriage. So that the Catholic justice is controlled no less than his non-Catholic brethren solely by the equities that arise in the case on which he sits in judgment, by the laws of the land and the statutes under which he practices.

For the Catholic lawyer, however, the theology of the church prescribes principles of action which involve a different course of conduct. And this difference arises from the difference in kind between the functions of judge and advo-

The best accepted rule among Catholic theologians touching the obligation of attorneys in cases where divorce is sought from a valid marriage is this-that they are permitted to sue for divorce in all cases except when the fact comes to their cases except when the fact comes to their attention that their client is seeking the diverse with a view to mean should be without it. Weekly, \$3.00 a divorce with a view to marrying again.

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given to Columbus to induce him not to became the patron of his project and leave her realms. but to hope for betthe most loyal friend he ever had. ter times under the shadow of the ban-Next in order is Father Diego de Deza a Dominican friar, who, fearing that

ner of Castile. There are some who have sought to councils held at Cordova might drive left? All generosity, then, is but perfabricate from the result of the delib-Columbus from Spain, and that in conerations held at Cordova a charge sequence the hopes which inspired his and if perseverance is a grander thing against Father Hernando de Talavera. Irving considers him to have been an great purpose might vanish. declared avowed enemy of Columbus. This view himself his protector and not only favored and encouraged him, but sent is unjust; the father's course in the mat ter was in accord with his patriotism him to Salamanca with a recommendastages.

tion to the monks of San Esteban to and loyalty to his sovereigns. "What was it that Columbus prowelcome him lovingly, and enable him to take a place among the professor posed."asks Father Cappa withsing lar directness: to find a way to Asia by sail-1 of that learned university. Thus, surrounded by friars, Columing west-a course the very reverse of that which the Portugese were trying bus spent several months of the year 1487, which must have been the pieas to find by sailing east. The search was, of course, deserving of consideration antest of his whole life, because, being and action; but of what value to the effectiously aided by the sympathy of the Dominicans he succeeded in win great Spanish nation could be the dis-

Perseverauce.

away to God. and when he has given it severance in the first grand generosity. than the act or disposition in which we persevere, it is socaly in its completeness, and not in each of its separate

Our True Dignity.

If we died we might leave temporary ache in some hearts and that, would be all. But we are never lost, we are never nobodies in the dear world of his client when he was not privy to any God's all seeing love and all-loving providence. According to His standard he had information of such wrongful inan empire is a less thing to Him than a tent his conscience is his judge.-Donehoe's Magazine. single soul.

In this case the Catholic attorney is absolutely prohibited under pain of sin from acting as advocate or counsel. Knowing the intent of his client, the church makes him a party to it. His function is not judicial nor declarative. A creature has but one will to give | It is his province to give aid and to succor with his skill the cause of the litithe trifling or negative results of the irrevocably what further obligation is gant, and if he formally co-operates with that litigant in taking a preliminary step to sin he himself sins. This is not saying, however, that the Catholic attorney is bound to inquire what may be the intent of a divorce seeking client so far as remarrying is concerned. Indeed it would seem that he is not so bound. The moralist of the church wisely permits him to aid in bringing about the effects of a civil separation without holding him responsible for the after conduct of wrongful intent. As to whether or not



Section 1