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Weekly Church Calendar.

SUN. AUG. 27.—Fourteenth Sunday after
Pentecost. Gospel, St. Matt. vi. 24-25;
St. Joseph Calasarcus, Conf.
MON. 28.—St. Augustine, Bishop and Doc.
TUES. 29.—Benedict of St. John Baptist.
WED. 30.—St. Rose of Lima, Virgin.
THURS. 31.—St. Isabel, Virgin.
FRI. SEPT. 1.—St. Giles, Abbot.
SAT. 2.—St. Stephen King and Conf.

PRODUCE THE PROOF.

The chagrin is as imaginary as the corner,
but we confess to the curiosity. The bishop
intimated to a *Post Express* reporter some
time ago that he had not adopted the policy
of exclusion from the Sacraments to pre-
vent attendance of Catholic children at
the public schools; our contemporary intimated
recently that he had done so, and now it
declares his policy to be a secret which it
is an impertinence for the public to inquire
into. This is the worst of several imputa-
tions cast upon the bishop by the CATHOLIC
JOURNAL. Why should he be ashamed or
afraid to avow his action in so important a
matter?

The *Post Express* is evidently
laboring under a delusion. We
defy it to prove that the Bishop of
Rochester ever made such a state-
ment. True, our contemporary
published such an interview, but
we doubt its correctness.

The Bishop of Rochester is
neither ashamed or afraid to avow
his action in any matter; but when
curiosity is prompted by a few
disaffected priests—whose cats-
paw the *Post Express* is—he can
not be blamed for treating insol-
ence with silent contempt. That
the *P. E.* has been such a cats-
paw, its course for some years
back proves. It may have been
so innocently, not knowing the ef-
fect of its quotations; its remarks
on various occasions; it that case
it has been extremely stupid. It
may have been so from design,
though we hope not, in which
case it has been decidedly con-
temptible. In either event, it has
pulled other folks' chestnuts out
of the fire. The non-Catholic pub-
lic is not interested in the matters
which cause our contemporary so
much solicitude; the Catholics are
indignant at these veiled attacks
upon the policy of their bishop,
and believe the time has come
when such attacks should cease.

Our contemporary again de-
mands that we give authority for
our doctrines or abandon them.

The attitude of the *Post-Ex-
press* during this controversy re-
minds us of this story: A pom-
pous but not very learned old
gentleman had been elected to the
school board and was in the habit
of making frequent visits to the
local school rooms. On one such
occasion, while listening to the
class recite, he reproved a pupil
for mispronouncing a word. The
boy replied that his teacher had
taught him to pronounce it in
that way. The teacher admitted
this to be true and referred the
old gentleman to Webster. True
enough, that authority sustained
the teacher and the boy; but the
old gentleman not willing to con-
fess his ignorance, exclaimed:
"La sakes! How could Mr. Web-
ster make such a mistake?" The
P. E. reprove the JOURNAL for
teaching doctrines not held by the
Catholic Church. We have quoted
Bishop McQuaid, the Council
of Baltimore, Pope Pius and Pope
Leo as our authority, but like the
old gentleman the *P. E.* believes
these authorities are mistaken. The
corner is "imaginary."

We have all heard the story of
the traveler who allowed the
plague to enter a city on con-
dition that it would be satisfied with
one thousand victims. The same
traveler, so the story goes, again
met the plague on its departure
from the city and reproached it
for having slain ten thousand.
The reply was that only one thou-
sand had been slain with the
plague; fear killed the other nine
thousand.

The moral of the tale is as ap-
plicable to the present financial
situation as to times when the
people are threatened by an inva-
sion from some terrible disease.
Nine-tenths of the failures in
business might be avoided if the
people were not afraid of a panic
which may never come.

Brother Azarias, a very learned
and gifted Christian Brother died
at Plattsburgh Tuesday morning.

The *Jewish Tidings* issued a
handsome special edition in honor
of the opening of the Eureka club
Home. It was a credit to our
contemporary.

Rochester Council, C. B. L., has
postponed its picnic from the 24th
inst. to Thursday, Aug. 31, at Wind-
sor Beach.

FR. GROSS IN ROCHESTER.

VERY REV. MARK B. GROSS, V. G., VISITING
REV. T. A. HENDRICK
Special correspondence from Plattsburgh Or., Catholic
Seminal.

Rochester, N. Y., Aug. 8, '93.
We are here the guest of Rev. T.
A. Hendrick, one of those sterling
priests that make up the admirable
clergy of this diocese.

This city is twice the size of Port-
land, and leads in New York state,
as a city of manufacture and indus-
tries. It has sixteen Catholic
churches, a hospital and two orphan
asylums. The diocese of Rochester
leads in the United States, in the
number and excellence of its Catho-
lic schools. No diocese in the coun-
try is so well equipped, or possesses
a finer body of clergy. They num-
ber eighty-two secular priests. Sev-
enty-eight ecclesiastical students
promise to swell their ranks in the
future. The grandest and most ele-
gantly fitted seminary in the United
States, has just been finished and is
to be solemnly opened on the 20th
of August. It is justly the pride of
Catholicity in New York state, and
a superb ornament to the city of
Rochester. All this work has been
accomplished by the present and first
bishop, the Rt. Rev. Dr. Bernard Mc-
Quaid, aided by his devoted clergy.
Though seventy years old, and wear-
ing the mitre for a quarter of a cen-
tury, Rt. Rev. Bishop McQuaid pos-
sesses robust bodily health, and re-
tains in all its strength and fresh-
ness a mind richly cultivated, given
to singular eloquence of speech, and
remarkable for its business detail.
He is one of our staunchest bishops,
the most outspoken for orthodoxy,
a typical American in the boldness
and sincerity of his utterance, a pre-
late, who has made a flourishing di-
ocese in the course of his laborious
episcopacy, out of a few scattered
poor missions that first fell to his
zeal to cultivate.

The marvelous growth and strength
of this diocese is mainly due to pa-
rochial school education. It has been
the bishop's life long work. He took
care of the lambs. His flock increas-
ed. Catholicity was bred in the
young. It is nowhere comparative-
ly so strong, enlightened and refined
as in the diocese of Rochester. May
its venerable and saintly bishop live
yet many years, to increase his flock
still more, and to add further to his
crown in heaven.

(VERY REV.) MARK B. GROSS.

Avon.

David Breen, aged 76 years, died at the
home of his son, M. D. Breen, Friday night
after a long illness. Mr. Breen was one of
the oldest residents. Three sons, Michael
D., of the firm of Breen & Brace, John of
Troy, and Rev. Andrew D., professor in
St. Bernard's seminary and one daughter,
Mrs. James Brennan of East Avon, survive
him. A.T.B.

A Marriage in Prison.

When numbers of people in France
do not get married who should do so,
we find one taking to himself a wife
under singular circumstances. This is
the Anarchist Bricou, who was mar-
ried the other day in the prison of La
Sainte to the young woman who had
shared his fortunes at the explosion of the
Restaurant Very. Bricou, being the
principal culprit in that dynamite
explosion, was condemned to twenty
years' hard labor. He starts for New
Caledonia in a few days, leaving here
his wife and child. It was a civil mar-
riage, of course, the mayor performing
the ceremony, and the bridegroom
wearing his convict dress. The newly-
married couple separated directly after-
wards, not without tears, it is said;
but Bricou was promised, as a reward
for possible good conduct in New Cal-
edonia, that his wife and child should
be sent out to him after a few years.
As a rule, Anarchists do not believe in
marriage.

DEDICATED!

The Seminary and Chap- el on the Boulevard.

The chapel of the Immaculate Con-
ception, attached to St. Bernard's
theological seminary, was dedicated
Saturday morning, Aug. 19, with ap-
propriate ceremonies. Long before
the appointed hour, the invited guests
and priests began to gather and at
10:30 o'clock the chapel was filled.
It was found impossible, because of
the limited capacity of the chapel to
invite more than those who were the
most generous contributors toward
the institution. All the priests, of
the diocese, of course, received invita-
tions to the dedicatory exercises.

Pontifical mass was celebrated in
the chapel of St. Bernard's Seminary
Sunday morning in connection with
the dedicatory exercises. Rt. Rev.
Sebastian Messmer, bishop of Green
Bay, Wis., was celebrant, and was
assisted by the following officers of
the mass: Assistant priest, Very
Rev. William Byrne, vicar-general
of Boston; deacon of the mass, Rev.
Dr. Edward J. Hanna; sub-deacon,
Rev. Dr. McGuire; master of ceremo-
nies, Rev. Dr. Meenan.

Rt. Rev. B. J. McQuaid, bishop of
Rochester was in the sanctuary, at-
tended by Rev. J. J. Hartley; Bishop
Gabriels, of Ogdensburg, was at-
tended by Rev. John Hanlon of Al-
bany. The students of St. Andrew's
College and the students who will
enter St. Bernard's Seminary in the
fall were also in the sanctuary.

The chorus of twenty-five voices
from the Cathedral choir sang the
"Missa Brevis," and for the offertory
"Salve Regina," by Singenberger.

In the address delivered by Bishop
McQuaid he said in substance:

Saturday morning this chapel was
dedicated to the Blessed Virgin un-
der the title of the "Immaculate Con-
ception." Now, all the buildings of
this seminary and the institution it-
self are to be under the patronage,
care and protection of St. Bernard.

Possibly one might say that the
bishop had named it after himself,
but he had a motive nobler and more
sublime than this. St. Bernard was
the greatest man of his age; only a
monk, it is true, but a monk who
passed his life at the feet of his Sav-
ior; a monk who gathered a host
about him; a monk of prayer first
of all; one who escaped from the world
and all its enticements and pleas-
ures to devote himself to the noblest
object—the spreading of truth. The
truths and mysteries of religion be-
came a very part of his soul. Holy
Scriptures, the word of God, were
his continual study. Only a monk
but after these long years of prayer
and study he fitted himself to go out
and speak to the people in a way to
bring them to Christ.

The seminary is a monastery where
young men gathered from your homes
may study like St. Bernard and
school themselves like him, making
ready through long years of study
to enter the ministry of God, as did
St. Bernard. What is all this worth?
St. Bernard will tell us. He con-
fronted princes and kings, when
haughty warriors hated to bend the
head. He conquered them, but not
for himself. He could have remain-
ed in the cloister, but he found around
him an oppressed people. The bar-
ons lorded over the oppressed tillers
of the soil, but he hesitated not to
stand up before them and tell them
of the one law that was over them all;
the law of God.

Proud men they were, out of whom
all humility of soul, all love of God
had gone. When these proud men
put forth doctrines calculated to
mislead the people, they found a
man before them who bravely with-
stood; the bravest of all, he stood for
God and religion. Young men in
this seminary may learn the secret
of success in prayer and study and
acquire the courage of martyrs.
They may gain the power to make
themselves felt, the clearness that
will make them understood, dignity
that will give power to the church
that they represent.

So this seminary takes its name
from St. Bernard, a doctor of the
church, a leader of the people, a lion
among timid and fearful Christians
and in the presence of the great.

At 4 p. m. the dedication of the
seminary took place. The proces-
sion was led by Rev. P. J. Kiernan,
while Rev. Frank O'Donoghue, C.
M. acted as cross bearer. Follow-
ing him came students, priests and
bishops. After the customary pray-
ers in the chapel, the Bishop blessed
the seminary throughout as the ritual
provides.

Returning to the chapel the Bish-
op said:

Already I have told you why this
chapel was dedicated to the Holy
Mary and this seminary to Bernard.
There is perhaps one other question
to answer: "Why this seminary at
all? Might we have dispensed with
it?" Certainly. Might we have taken
advantage of the labors of oth-
ers and have sent our young men to
other institutions to be educated?
Certainly. But our Holy Father,

Pius IX., of blessed memory, chose
to create an independent diocese by
the name of Rochester. To this di-
ocese, it pleased him to send me. No
one better knows than myself how
little fitted I was for the great re-
sponsibility, but the word came from
authority, and I obeyed. To care
for this part of God's vineyard, to
guard against any invasion from any
quarter, to protect my own people,
to drive the enemy back, became my
aim. I began to ponder and study
how I might fulfill the responsibility.
My immortal soul was at stake if I
did not do my duty.

Among other things, I found it
was a bishop's duty to provide for
the education of his own priests. I
did not neglect the lesson thus
learned and St. Andrew's college was
the first result; but this diocese needs
a home such that every priest in the
diocese can say of it, "That is my
home, my house." The home of the
priesthood becomes the center of the
work under the direction and after
the example of the bishop. You, my
beloved people, so true, so faithful,
so earnest, have brought about this
grand monument, this miracle, I
might say. A monument is risen
here from these sand banks. My day
will soon pass away, but the tradi-
tions of this place will remain and
influence these young men. I had
this seminary built because it was
my duty to do it. How often my
best friends urged me not to un-
dertake such a task, one that must end
in disappointment, and perhaps in
heart-breaking. It has, however,
ended in building up the old man, I
might say, and perhaps in giving
him a longer lease of life.

The priests of this diocese raked
their purses and made sacrifices that
some of you can never know of. They
love the seminary now; the young
men will learn to love it. Back to
this place they will come years from
now, to the old rooms where theolog-
ical battles were fought, to the old
confessional, the old professors; and
may none of them ever let the banner
of Mary, borne by St. Bernard, be
tarnished by an unpriestly word or
by a single act of unpriestly con-
duct.

You of the laity will, too, come
here from time to time to see your
own boys offered to the Lord in a
holy cause and to cheer them on in
long years of hard study. From
time to time, you will see the boys
become priests, separated to a holier
and better life, to the cause of
Christ. And these young priests
will go from here, as your priests,
confessors, fathers, ministers, lead-
ers. Since this is their mission, let
them be all that Blessed Mary and
Bernard would have them to be.

This seminary will go on growing
and as you go by it a little of pride
will enter your souls. It stands
here before Catholics and non-Catho-
lics an evidence of the prosperity of
the Catholic church in Rochester.

Vespers and benediction closed
the ceremonies of the day.

Ireland and Foreign Missions.

About twenty or thirty years ago
there was a humble priest, born not
far from Tara, in the very land where
St. Patrick began his mission. This
humble youth became first a student,
then a member of a college, with-
out hardly any prospect before him. At
last he became a priest, and then he
was on the verge of becoming a son
of the great St. Vincent, but by God's
Holy Spirit, which guided him, he
knew he had another work, and that
work was the foundation of the College
of All Hallows. In that college the
work began; it opened with one student.
After three years the founder
died at the early age of thirty-six, but
he saw sixty students gathered under
his roof. The work was founded, and
since then it has turned out no fewer
than three hundred priests. Fifty
Bishops are in communication with
the college, from all parts of the world,
and their dioceses are fed from that
seminary.—Cardinal Manning.

Partings.

One of the keenest sorrows and the
most profitable discipline of life is con-
solation in the one word "Goodbye."
Our hearts were made for God, and
their only true rest is in Him, and yet
while hearts beat they never cease to
form ties and attachments, which,
however pure and good and holy, bring
pain and suffering in their train since
"here we have no abiding city," and
parting and separation are therefore
inevitable. The faithful soul welcomes,
though with tears, the opportunity of
uniting her heart, severed once more
from earthly ties, to the Divine Heart
of Jesus. God alone, she murmurs,
and presses resolutely on, recognizing
the holy Will of God in all things.

There is no index of character so
sure as the voice.

Virtue is not a mushroom that springs
up of itself in one night, when we
are asleep or regard it not, but a delicate
plant that grows slowly and tenderly,
needing much pains to cultivate it,
much care to guard it, much time to
mature it.

When the veil of death has been
drawn between us and the objects of
our regard, how quick-sighted do we
become to their merits, and how bit-
terly do we remember words, or even
looks, of unkindness which may have
escaped in our intercourse with them.

All this caring for what people will
say is from pride. Hoist your flag and
abide by it. In an infinitely short
space of time all secrets will be di-
vulged. Therefore if you are mis-
judged, why trouble to put yourself
right? You have no idea what a great
deal of trouble it will save you.

ST. PETER'S AT ROME.

Model in the Midway Plaisance of the
World's Columbian Exposition, Chicago.

On the Midway Plaisance at the World's
Columbian Exposition is an exhibit which
cannot fail to be of great interest to all
Catholics. It is a model of the Cathedral
of St. Peter at Rome, together with a series
of fine oil paintings of famous popes and
historic relics of church dignitaries.

The almost superhuman magnificence of
St. Peter's cannot, of course, be adequately
expressed by any reproduction, however
perfect, but all who are familiar with Chris-
tianity's grandest temple will agree that the
patient and skillful carvers who worked
nearly two centuries on the construction of
the model after the original drawings of
Bramante, San Gallo and Michael Angelo
have given us a work of art that is unsur-
passed in its line.

The building in which the model is housed
was designed by S. S. Beman for Mr.
Ludovic de B. Spiridon, a son of the late
George Spiridon, the well known art con-
noisseur of the Vatican, and is under the
personal supervision of the owner.

It is love God we shall desire the
conversion of the heathen. We are
bound as Christians not only to pray
for the conversion of the heathen, but,
according as we may, to labor for it.
You in your homes, in the narrow cir-
cles of your daily life, and we, not
only in our country, but in distant
lands. We are all bound to labor to-
gether, for so did the faithful with the
Apostles and Evangelists of Jesus
Christ, and so may you unite with us
in this work.—Cardinal Manning.

Love must have expression or it will
die. It can be kept forever beautiful
and blessed, as at the first, by giving it
constant utterance in word and act.
The more it is allowed to flow out in
delicate attentions and noble service,
the stronger and more satisfying and
more blessed it will be. The house be-
comes home only when love drops its
heavenly manna in it fresh every day,
and the true marriage vow is made not
once for all at the altar, but by loving
words and helpful service, and delicate
attentions to the end.

As purity is beautiful, so also is it
fragile. Like a highly polished mirror,
the least touch tarnishes it; like a bed
of snowy whiteness, the slightest stain
spoils it; it is as a brilliant lamp,
which a breath of wind or the least
impudence may extinguish; in fine, it
is a priceless treasure that we carry in
a fragile vase, which the slightest
shock may shatter. Guard carefully,
then, this angelic virtue, beautiful
chastity, the admiration of heaven and
earth, which raises men in a certain
sense to God's own level.—Brother
Phillips.

There are words spoken that can
never die. Mere beauty of form and
grace of diction, the mastery of words
and unfeeling sense of the music of
speech—great gifts and rare—cannot
achieve this immortality, though they
are a necessary condition. Something
more is requisite to perfection of style;
that the speech should flow from true
magnanimity, unmixt with the alloy
of petty vanity and small aims—from
great heart bent on great achieve-
ments, straining to a great end far be-
yond itself.

Secret of the Church's Power.

Non-Catholics often express wonder
at the immense and mysterious power
for organization that exists in the
Catholic Church. The secret of this
wonderful success is indeed difficult to
understand from an outsider's point of
view. It lies in the uprooting or sup-
pression of human passion and of self-
interests. Every human being who has
ever undertaken any noble work for
humanity and progress has realized in
personal experience the hindrances to
success that lie in the petty passions of
envy, jealousy and the desire for per-
sonal aggrandizement. Apart from the
spiritual life, which is the vital source
and motive power of the whole, the
Catholic religion possesses an immense
advantage in the oneness of purpose
gained by the elimination of selfish-
ness through the vows of poverty,
chastity, and obedience, which every
religious voluntarily makes. Through
the vow of poverty by which the ma-
terial greed of the age is re-
nounced they set themselves free to
work only for the glory of God and the
advancement and good of others. The
vow of chastity emancipates from an-
other dominance of the flesh and
widens the family of the religious to
include the whole of God's suffering
children. The vow of obedience merges
the individual will into the community
of purpose, giving to the religious an
aggregate of power otherwise lost
through scattered individual aims. The
frequent failure of human enterprise is
due to the lack of control over self and
self-interests which these three vows
give. "We gain the strength we over-
come." The abnegation and self-effacement of the Catholic religious had
its initiative on Calvary, where man-
kind was taught the first great lesson
of brotherly love.

Bishop Leaven has appointed an-
other priest to administer to the Catho-
lics of Great Barrington, Mass. This
makes three priests stationed in this
small town, the parish including four
churches, some of which are nine miles
apart. It is the most laborious field
for a priest in New England.



They Tokens.

The murmur of a waterfall
A mile away.
The rustle when a robin lights
Upon the spray;
The lapping of a lowland stream
On dipping boughs,
The sound of grazing from a herd
Of gentle cows;
The echo from a wooded hill
Of cuckoo's call,
The quiver through the meadow grass
At evening fall;
Too subtle are these harmonies
For pen and rule,
Such music is not understood
By any school;
But when the brain is overwrought
The fragrance of a fading flower
Sent lovingly
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer:
The hush that means "I cannot speak
But I have heard!"
The note that only hears a verse
From God's own word.
Such tiny things we hardly count
As ministry,
But when the heart is overwrought
Oh, who can tell
The power of such tiny things
To make it well! —F. R. HAVESGARD.

Vienna's Bachelor Club.

Our Vienna correspondent is able to
contradict a misleading report, says
the London Telegraph. It has been
said that a club of men of position has
been formed in that city for the assist-
ance of young women of humble sta-
tion who may aspire to marriage with
them. A new club has indeed come
into being, but it is of quite another
sort. It is a club of professed bachel-
ors—a club of order of dandies. It
derives its origin no doubt from a well-
known London institution which bears
the same name. But our Bachelor's
Club binds its members by no self-de-
nying ordinance in regard to the future,
and we believe it demands not more
than that candidates shall have been
single at one time in their lives. That
might be tolerated as a passing condi-
tion, but it is a very different thing to
shut the door to repentance forever.
The Viennese women are justly in-
censed, and some threaten to retaliate
by forming another society pledged to
stern refusal of all offers from the
Bachelor's Club. This implies the be-
lief that the bachelors cannot possibly
keep their vows and it proves to be in
singular harmony with experience.
They have broken them by anticipa-
tion. An indignant woman has openly
charged the President with frequent
promises of marriage to herself and has
demanded his deposition. In all proba-
bility the institution will have to
change its title and become the Sour
Grapes.



MRS. MILLY FERGUSON,
Troy, N. Y.

The following tribute to DANAS'
power over OLD CHRONIC COM-
PLAINTS, was sent us by Wm. Groom
of the well-known "GROOM'S PHAR-
MACY," 129 Congress St., Troy, N. Y.:

GENTLEMEN—I have been troubled with
LIVER COMPLAINT, CONSTI-
PATION and DYSPEPSIA for a long time.
I employed the best Doctors in the city;
they told me

Old Chronic Complaints
were hard to cure. Their medicine did
me no good. I stopped taking it and
bought a bottle of DANAS' SARSAPARILLA.
Before I had taken half of it I felt
better. I have taken three bottles of

**DANA'S
SARSAPARILLA!**
and am better than for years. IT HAS
DONE WONDERS FOR ME. I can
eat anything I want and it does not
distress me in the least.
Yours truly,
Troy, N. Y. MRS. MILLY FERGUSON.
DANA SARSAPARILLA CO., BELFAST, ME.