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BISHOP MCQUAID DEFENDED AND EULOGIZED.

The recent attack upon Bishop McQuaid in the columns of the New York Freeman's Journal has called forth at least one scathing reply that must make the reviewer of the Journal feel decidedly uncomfortable.

This defense of Bishop McQuaid appears in the Vatican of Albany, a Catholic paper recently established there, and is a masterly and well-written article.

After explaining at some length the animus of the attack upon the Bishop of Rochester, the Vatican reviews the reasons which prompted Bishop McQuaid to condemn the interference of Archbishop Ireland in the politics of this State.

In doing so it pays the following magnificent tribute to his diocese and its Bishop:

"But why did Bishop McQuaid condemn? We have nothing to do with the method of it. We wish to investigate the cause of the occurrence.

"Due entirely to the zeal and single-mindedness and tireless industry of the prelate of Rochester, that diocese takes the lead in all this country in its seminaries, charitable institutions, well-organized Catholic school system, and the confidence and organization of its clergy. Its splendid discipline, spirit and material achievement is the marvel of every visitor.

"He has accomplished these results by severity and watchful, rigid training in the beginning and now by vigilance and affection. He is the superior of his own seminary. He trains his future priesthood. He knows the value of discipline and a clerical life devoted exclusively to clerical work. He is witnessing the fruits of it.

"In all matters pertaining to the episcopal charge, he is honest, strong, austere and in deadly earnest. He hates compromises. He can see no valid point of contact between this world and the next in the business of politics. He recognizes the absorption, the abuse, the waste, the ambitions, the delusions, the vindictiveness of politics.

"His creed is that of the Third Plenary Council of Baltimore, decree 83, page 44: 'We exhort you, there fore, venerable brethren, to pursue a life becoming the ministers of Christ and the dispensers of the mysteries of God. Leave to wordlings the worries and frets of civil factions, the bickerings of power and the heart-burnings of disappointed ambitions. Therefore, let priests carefully abstain from discussing political and worldly matters outside the church and, above all, in it.'

"The prelate of Rochester believes in the honesty of this decree. He believes it must be enforced until repealed. If it is the norm of his clergy, he cannot help condemning its infraction, no matter who the delinquent. The more elevated the offender, the more unwholesome and demoralizing the example. The law is for priest and prelate. The Bishop of Rochester has a rugged, brusque honesty which speaks out in meeting. It is a rare quality in our day of mincing, dancing master antics. He is just as consistent and honest with himself as with others."

The Vatican makes one statement with which we can not fully agree. It is that no one seems willing to defend Bishop McQuaid. It is true that few Catholic journals have rushed to his defense; the Bishop frequently receives attacks made upon him and

desires that they be ignored by his friends; but did he stand in need of defenders or request their assistance they would spring up on all sides. He needs no defenders and when ordinary men attempt to defend him they appear in the same light as would a mouse guarding a lion.

THE CATALPA'S CRUISE

A number of our Catholic contemporaries have made a curious blunder in alluding to the fact that John W. Coff, the now famous counsel for the Lexow investigating committee, was one of the men who assisted in preparing plans for the cruise of the Catalpa, which rescued the Irish political prisoners exiled in Australia.

The blunder consists in stating that it was on the Catalpa John Boyle O'Reilly escaped from Australia and sailed to the United States. The real facts are: John Boyle O'Reilly was freed from the Australian chain gang in February, 1869. He put off the shore in a small boat and was picked up by the American whaling ship the Gazelle, off the Cape of Good Hope. He was transferred to the Sapphir which carried him to Liverpool, from thence he sailed on the Bombay for America, which he reached November, 1869.

The Catalpa's cruise was not made until 1875, and O'Reilly, then editor of the Pilot, himself gave valuable advice regarding the rescue, she was to assist in. The prisoners rescued by the Catalpa were James Darragh, Martin Hogan, Michael Harrington, Thomas Hassitt, Robert Cranston and James Wilson, all Irish patriots.

The date of the rescue was April 17, 1876.

THE DECREE FINAL

It having been intimated that the condemnation of the Odd Fellows, Knights of Pythias and Sons of Temperance was not the final judgment of the Church on these societies, Monsignor Satolli was interviewed on the subject. As will be seen by the following, the Apostolic Delegate declares the decree to be final and binding on all Catholics:

Owing to misapprehensions caused by the publication of statements that the decree concerning secret societies was not final and was submitted to Bishops in order to secure from them their opinions thereon, Mgr. Satolli authorized the Associated Press to make the following brief statement of facts to set at rest misapprehension and possible misrepresentation:

"The Archbishop of the United States has taken council with respect to three societies, namely, the Odd Fellows, Sons of Temperance and Knights of Pythias. The Archbishop decided that the whole question should be submitted to the Apostolic See. In a communication from His Eminence, Cardinal Monaco, to Mgr. Satolli, the action of the General Congregation of Cardinals to whom His Holiness committed the question, is made known.

"The Congregation, after considering carefully the matter made a decree. This decree, His Holiness fully confirmed and gave it complete effect. The decree is therefore transmitted to all Archbishops, Bishops and other ordinaries of the United States to be by them carried into effect. Mgr. Satolli has acted merely as the medium of transmission but in view of contradictory and confusing reports emanating from various parts of the country the facts are thus briefly stated."

SYRACUSE EFFRONTERY.

The Rochester Herald says: Mistakes will happen in the best of offices but when the Syracuse Standard publishes a cut of Father McGlynn and calls it Bishop McQuaid, it is time to protest.

Correct! And when the Syracuse Catholic Sun publishes a cut of John J. Hynes, the ex-president of the C. M. B. A. and labels it John T. Doyle, president of Div. 15 A. O. H., it is time to get up and howl. Even this might be finally forgiven; but when the Sun, utterly regardless of consequences, takes the cut of that solid German citizen of Buffalo A. E. Schweigert, and palms it off as a portrait of Samuel Demsey, president of Division 7 Ancient Order of Hibernians, the case calls for desperate remedies. A. E. Schweigert an Hibernian, Oh! Oh! Oh! This is terrible. Have they Tontonic Hibernians in Syracuse? It seems so. And then to add insult to injury our Syracuse

contemporary brags of its fine *Use of portraits*, and as if this were not bad enough, it copies some of the portraits from the Carmine Jackson's C. M. B. A. edition of 1892. The Sun man should be muzzled. He's too dangerous to be allowed the freedom of newspaperdom.

JOHN FITZGERALD

ROCHESTER, Dec. 31, 1894.

The cruel and unrelenting hand of death has snatched away a good husband, loving father, kind friend and loved citizen in the person of the late Mr. John Fitzgerald, Lincoln, N. H. Ireland, (his mother land) has lost a devoted son and his adopted home one of her loyal and staunch defenders. The subject of my sketch was born near the quaint old town of Om, Limerick Co., Ireland, 65 years ago, and adjacent to the spot where the renowned race of the Geraldines now reside. To the student of Irish history it is scarcely necessary to refer to the conspicuous part they played in the late and fortunes of the Irish nation. Their blood was poured out on many a battle-field for Irish liberty, its sons have perished with heroism in the dungeons and looked to sea from the scaffold.

With the blood of this noble race natural that Mr. Fitzgerald should be ardently devoted to the cause of Ireland. From boyhood he gave his unshaken support to every legitimate movement having for its object the regeneration of his native land from the galling yoke of serfdom and slavery. Coming to this country at an early date, poor and friendless with a deep rooted prejudice at that period against Irish emigrants, his career has been one of struggles against adversity. Americans of that day were not to be blamed for their prejudice. American literature was in its infancy, and the mental food of its readers was derived from English sources, and the fair fame of the Irish people was delineated by men imbued with racial hatreds. Intemperance was one of the curses of that age, and faction fighting was a vice which required heroic efforts to destroy its evil tendencies. With that characteristic justice ever foremost in their minds, they gradually saw the injustice which had been done a people who were contending for their God-given rights in the face of adversity. John Fitzgerald was a strict disciple of Father Matthew and kept inviolate the pledge he took while yet a boy. To this feature of his life he owed his greatest success.

From a poor laborer to a contractor he rose steadily, and with the good esteem of all. Temperance, perseverance, and industry were his cardinal virtues, and to the hour when the "hands of life" had run he strictly adhered to these principles. From the poor humble boy who looked with tear-filled eyes on the few acres from which his father was ruthlessly evicted, he owned two of the largest and best managed farms in America embracing 2,000 acres of unsurpassed fertility at Greenwood, and 6,000 equally as good in Gage Co., Neb. In addition he owned several farms in Wisconsin and other states. His commercial investments were numerous. He was president of the Rapid Transit Co., owner of the West Lincoln Brick and Tile Works, President of the First National Bank of Plattsmouth and Greenwood, and of the Nebraska stock yards company, a Director of the First National and Union Savings Bank of Lincoln. He was also interested in the mercantile investments and had stores in different parts of the state. His first experience with Lincoln was Colonel Tom Hyde's invitation to the hospitality of a shanty, and his first bed in the same shanty was a buffalo robe on the ground, damp with recent rains. His magnificent residence and beautifully laid down grounds crown Mount Emerald, the finest portion of Lincoln. He was a strict Roman Catholic, but was one of the most liberal and tolerant of men. He was a magnificent contributor to his church. The convent of the Holy Child Jesus, the gift of Mr. Fitzgerald to the nuns of that order. He also gave a large sum towards the construction of St. Patrick's Church in Rome and Pope Leo XIII. in recognition of his generosity, sent him a valuable gold medal.

In 1886 he was chosen President of the Irish National League of America, and filled that office with honor and credit. The writer had the pleasure of knowing Mr. Fitzgerald and will always bear a recollection of his proffered kindly services on more than one occasion. A noble man has closed his earthly career, and the Irish race the world over will always remember with affectionate gratitude his useful services in the cause of Irish liberty and patriotism. With a deep sense of gratitude for his kind acts, and out of regard for his ability of character the writer begs to pay this tribute to the memory of one of Ireland's noblest exiled sons.

Yours truly

E. J. SULLIVAN.

Our esteemed contributor pays a

warm tribute to his departed friend. We are pleased to learn that Mr. Fitzgerald was the kind of man our correspondent describes him to be, charitable, temperate and always a faithful Catholic. It was, however, in our opinion, a great misfortune to Mr. Fitzgerald that he was made president of the Irish National League at a time when that body had become thoroughly discredited—when it had fallen under the control of the professional Irishmen, whose greatest achievements were to issue bombastic manifestos, when the sensible, conservative element of Irish America had left the organization in disgust. That Mr. Fitzgerald was a different style of man from those who brought about the ruin of a once splendid organization is a pleasant fact to record.

In the editor of the *Vatican*—the new Catholic paper recently established in Albany—the Catholic press gains one of the most powerful and able writers it has possessed since the days of McMaster.

FROM OUR EXCHANGES.

A PRACTICAL CATHOLIC: Catholic Times.

As one who had emerged out of the darkness of religious gloom into the light of the truth faith, Sir John Thompson was an humble, obedient and sincerely devoted son of the Catholic Church. Before undertaking his last journey to England, and as it has lamentably happened, his last though life, he and his two children humbly partook of the Bread of Life at their parish church in Ottawa. And to show how much he depended upon God's help in his noble and unceasing battles he was not ashamed to wear on his person the "livery of heaven."

In that royal palace in Britain when his dead body was being stippled in preparation for the shroud that would accompany him to the grave, a crucifix, a rosary and a picture of the Saviour were found upon his person. This truly indicated the sincere piety and humbly devout Christian, who in spite of exalted rank and power knew that men are but feeble and helpless creatures, who are incapable of doing a single act of merit or goodness without heaven's assistance. The death of an old man, or of a young man of feeble constitution excites no surprise. Neither of these causes forboded death in Mr. Thompson's case. He was stricken in the very prime of intellectual and physical strength. It is said he weighed 235 pounds, and he certainly looked the very embodiment of robust health and vigor. The sudden closing of such a career and under such tragic circumstances is what gives point and intensity to the feeling of universal sorrow that permeates the Dominion from end to end, irrespective of creed or class.

THE GOSPELS.

GOSPEL: St. Matthew ii. 1-12.

"When Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His star in the East, and we are come to adore Him. And King Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule My people Israel. Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them, and sending them into Bethlehem, said: Go and diligently inquire after the Child: and when you have found Him, bring me word again, that I also may come and adore Him. Who, having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the Child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His Mother: and falling down they adored Him: and opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country."

We should learn from this Gospel to recognize in the Magi the first-fruits of our vocation to the faith, and to thank God that we have been made Christians.

Church Calendar.

Sunday, Jan. 6—Epiphany of our Lord. Less. Is. ix. 1-6; Gosp. Matt. ii. 1-12.

Monday, 7—Of the Octave of the Epiphany. Tuesday, 8—Of the Octave.

Wednesday, 9—Of the Octave.

Thursday, 10—Of the Octave.

Friday, 11—Of the Octave, St. Hyginus, Pope and Martyr.

Saturday, 12—Of the Octave.

OUR ROMAN LETTER.

The Address of King Humbert at the Opening of Parliament.

Items of Interest From the Eternal City.

ROME, ITALY.

At the opening of Parliament, the principal event was Humbert's speech. It is as follows:

"Signori Senatori, Signori Deputati.

"The year which is setting dawned in uncertainty and lack of confidence in itself, but thanks to the good sense of the people and your wisdom it leaves us with a feeling of security in our hearts, without which we can neither have strength of will or the part of the citizens nor the virtues of well-ordered and faithful labor.

"You will strengthen this work of the people with laws which, while increasing the harmony between the various classes of society, will secure the just distribution of the benefits which result from labor and capital, mutually co-operating for the good of the wealth of the country.

"We ought to be grateful to our fathers for their generous foresight on behalf of the miserably. Their example has not been fruitless, and even at this very time these beneficent memories are bringing forth fruit. To day, on account of the disasters of Calabria and Messina, which amote my heart so profoundly, there is flowing in from all sides of the kingdom the aid of the citizens. In presence of the disaster the army has excited admiration, and has given a new proof that it is not only valiant in war, but cautious and full of abnegation during public calamities.

"From the time that Italy obtained the unity of a kingdom, the schools increased, but civic education was not sufficiently cared for. It is necessary that these schools prepare for the fatherland citizens and soldiers.

"My Government will present to you laws directed to the better ordering of public teaching, and in order that the intellect may be inflamed and perfected by emulation and competition, a field shall be thrown open to the noble contentions of science by a law which gives severe discipline, and the right of self rule to the Universities and higher institutes.

"Signori Senatori, Signori Deputati.

"In the past session you have done a great work of restoring the public fortune.

"In your plans and in the virtue of the Italian people, which is never wanting to itself in the necessities of the fatherland, I have placed such a confidence as is inspired by strong and secure governments.

"The movement of national production is moving and the currents of credit are propitious.

"By the trust reposed in us and by favorable circumstances we are compelled more and more imperiously by duty to reach the goal by obtaining and consolidating the evenness of the balance.

"To this end are directed the measures which are to be subjected to your judgement. By them my Government intends to reduce the expenses of the State, by making economies go hand in hand with improvements in the public service and by increasing the income without rendering the conditions of agriculture more difficult or disturbing the upward movement of the national production.

"Side by side with the measures directed to equalize the balance must proceed the proposals of my Government for the improvement of the circulation and the credit, by giving to the institutions of omission a means of freeing themselves from the impediments of the past, without aggravating the public treasury, and of devoting themselves entirely and solely to the fulfilling of their true mission.

"Thus, by your means, Italy will become more busy and more confident in herself, after having overcome oris which she had in common with other nations and of which not the last cause was the rapidity of her progress.

"Everything in Europe points to a state of quiet which no one intends or dares to disturb.

"The universal grief for an august death has recently proved that a current of sympathy unites peoples and governments, and that the change of government in powerful Russia has confirmed that concord of aims which for a long future secures the tranquillity of the various States.

"The problems which you are called upon to solve are grave, but they are not greater than your prudence or your patriotism. You will have the merit of finishing a work so well begun.

"The faith that unites us in the virtue of free institutions is a pledge to me that from your deliberations the

fatherland will receive in this immortal Rome an increase of strength and prosperity."

Such was the King's speech. If its boldness, end, intent and particulars are vague and meaningless the fault lies in high quarters. The Italians have long been accustomed to hearing indefinite speeches put into the mouth of King Humbert by his Ministers, but they all confess that the present utterance has broken the record. It is believed by all that the present incomprehensible discourse was composed for the King by Maggiorino Ferraris. The speech was received with coldness, and looked upon as a farcical waste of time. Many of the Deputies failed to be in time for the opening of the Chamber. The event was not looked forward to with any interest by the profane public. Everyone is asking what is the use of a Parliament, and why waste time upon it when we know it is only an empty show, a ghost of a constitutional government set up by a few sharp practitioners to delude the masses. Are not the most important State measures always taken without consulting Parliament, or when it is not open? It is not therefore surprising that the people take no interest in the doings of Parliament, or that the Deputies fail to appear in due time.

One thing that happened on that day has been the subject of much comment. When the King was ready to read his speech it was usual for the Premier to say to the assembled Deputies: "His Majesty begs you be seated." This year Crispi said: "The King prays you be seated." The incident was no doubt trifling, but it has been looked upon as a sign of the times, and as a proof of the march forward of democracy.

The Sacred Congregation voted in the affirmative upon the Dublin note for the Beatification of the Venerable Bernardino Realini, Professor of the society of Jesus. After this the question of the heroic degree of the virtues of the Venerable Vincenzo Romano, parish priest of Ercolano, were discussed by the same Congregation.

M. Zola and his wife have left Rome for Florence. They were met at the station by the Minister Ferraris and some journalists. Three bouquets were presented by those assembled to Madame Zola. A private compartment was placed at their disposal. Before leaving Rome M. Zola was received, first by King Humbert, and then by Queen Margaret. The King took advantage of the occasion to express his desire of maintaining friendly relations with France. M. Zola was refused an audience with the Holy Father.

The sum expected to be saved by the new economies in the army is not 1,500,000 lire, as erroneously announced in some journals here, but 7,500,000 lire.

Cardinal Merle has been erroneously reported to be unwell.

PATRICK RYAN.

THE SHAMROCK'S PETITION.

"Oh, send, we beseech you," says this little leaf,

For sickness, for sufferings, for sorrow relief.

For these three, to-day, let my triple leaves stand.

Alas! like the Shamrocks in Erin's dear land.

They're found on the hillsides, in valleys, in plains.

There tears are fast flowing, are felt hunger's pains.

Their prayers—the green shamrocks—in mercy's name make,

Ah! refuse not the shamrocks for sweet mercy's sake.

The potato crop in Connaught is worse than it has been since 1879.

The outlook for the poor in the West during the coming winter is one of appalling gloom. A journey through a considerable portion of Mayo, Galway, and Roscommon, has revealed the fact that the reports were in no way exaggerated, and that there has been a lamentable failure of the potato crop in the West. When the potato fails, the chief, indeed, almost the sole food supply of the people is suddenly cut off, and starvation becomes an immediate and impending calamity.—From Weekly Freeman, 20th Oct., 1894.

Contributions in money and clothes for the sick, the dying, and the poor, prizes or fancy work for a Bazaar to be held for providing funds for the same objects, will be gratefully received and acknowledged by

SISTERS MARY TERESA DALY, Convent of Mercy, Claremorris, Co. Mayo, Ireland.

The failure of one man is the opportunity of another. Desperation is sometimes as powerful and inspired as genius. What appears to be calamities are often the sources of fortune. Dress does not make a man, but it often makes a successful one.

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