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OUR SUMMER SCHOOL.

AUSPICIOUS OPENING OF THE SISTERS' INSTITUTE.

The Bishop's Address of Welcome—

Fully 400 persons were present at Cathedral hall Monday morning when the Summer school was formally opened, among them being the Sisters of St. Joseph, the Sisters of Notre Dame and the Sisters of Mercy. The hall was prettily decorated with National flags, bunting and flowers. Rev. J. P. Kiernan, rector of the Cathedral, opened the session with an address of welcome, followed by prayer, after which Bishop McQuaid formally opened the school. In his address he said:

"I need not say that this assemblage of religious communities gives me very great pleasure. It is, in fact, out of the usual order for religious communities who have been holding aloft, one from the other as though their work was not identical in aim and object; as though they were not all engaged in a common pursuit. This is only the beginning of what they will attain in the future. Rochester is a very small place in which to begin any great work; but when larger dioceses have held back and done nothing to bring to the teaching communities of religious the same advantages that are given to secular teachers, there was no reason why we should not come forward and do what others should have done before."

"Most heartily and with joy of soul I commend and join in just what is being done and can be done by this teachers' institute. You are all religious teachers of our children, not simply in the sense that you intelligently act the part of religious women, but your work as teachers is based upon religion; its for religion; its to practice a religious usefulness, to form the character of the souls of the children placed under your care by the institution which you give them according to the revelations of God in its fulness. You have a religious motive for your conduct so that your lives appeal to the children from beginning to end, and thus their early lessons are based on religious thought and religious teaching. And thus in this sense I say you are religious teachers."

"This institute meets to-day in true unity, harmony and sympathy. Sisters all—varying, it is true, in costume, varying in rules, varying in customs, but still sisters all in a common religion according to the commands of the church come forward to do God's work in imparting secular knowledge to the young of our flock in religious instruction. You have a common father, a common ruler—local ruler—the best superior, all bound together as one. You think alike, you believe alike, you pray alike. The same impulse is before you, the same object ever in view. The same purpose in life sustains you when poor human nature is about to give out—raises you and gives you a purpose and a power to reach the end. This end and purpose is the end and purpose which all of you have in view."

"The purpose of your life in becoming religious was to consecrate all the faculties of your mind, of soul, of body, to the highest service of God possible. You were not afraid to stand before God and make this sacrifice in its fullness and completeness; to say to Him that you were willing to give all you had even if it should cost you your life. A higher sacrifice than this I do not know of—more good to follow from it I do not know of."

"Time and again I have pondered over the early and the later martyrs of the church, and marvel to say that the power that brought young women to death in the most horrible forms when their lives were laid down in honor of Christ, when with a smile the neck was bared to the knife of the executioner, was faith indeed; but what was the torture of a moment? what does it matter if we suffer for one brief second the keen edge of the knife—it is over soon. But, when one begins in early life, at a time when life presents such a bright picture of pleasure, when all the world looks smiling and one comes before God who has seen only with the eye of faith and offers to Him all its bright prospects of future happiness and enjoyment—

offer all to God for His sake and then through long years of patient toil without murmuring, without regrets, gives that life in its fresh youth and striving womanhood even unto old age."

After speaking at some length on the religious work of the communities, which was interesting only to the Sisters themselves, commending them for the good work done in the past and giving them good words for the future, the bishop concluded: "Now you will understand what I mean when I say I commend what you are doing; I rejoice at this meeting, this assemblage, this institute. In the school room, in the public and parochial schools of our country, the boys and girls of the people are found, and from the children of the masses the men and women who will one day rule, come. You have charge of their children—you make the character of the children who will one day make their mark in the land and shape the country in its future prosperity."

"I objected to any of our Sisters going to Plattsburg because that school is no school to which you need go. There, there are no illustrations of what you need in teaching the young child. Masters in the higher educational system give their time to enlightening the minds of those who need that, but you do not need it. You need an explanation of child teaching."

"America" was sung by the audience at the close of the bishop's address and then the real work of the school was taken up.

Mrs. B. Ellen Burke was introduced by Father Kiernan and took up the line of work she proposes to continue throughout the session. She explained her branch of exercises, "Language and Composition," as it should be taught to the child first entering school, and put before her listeners the best methods as employed in the secular institutions of the state.

Miss Monahan was then introduced and took up the subject of drawing, setting forth the plans of the way in which she would develop the course during the following sessions. The meeting then adjourned to 3:30 o'clock, at which time the "Trend of Educational Thought" was taken as the subject of an eloquent discourse by Rev. James P. Kiernan. Mrs. Mooney on "Education" was the next number on the programme, and then Mrs. Burke spoke on "Arithmetic and Algebra." Each one of these subjects was treated by the speakers as they should be given to the children of the common schools. Much valuable information was given the assemblage and plans for the work outlined clearly by the speakers.

The second day's session opened on Tuesday morning with an attendance that filled the hall to overflowing. After singing "Veni Creator" and prayer, Father Kiernan introduced Rev. P. A. Halpin of St. Francis Xavier Jesuit college of New York, who spoke on "Ethics."

Following the address of Father Halpin Mrs. Burke gave her daily lecture on "Language and Composition." She was listened to with great interest and attention. Miss Monahan then gave an hour to instruction in drawing.

At the afternoon session Mrs. M. S. Mooney resumed her talk on "Education," illustrating the principles of volume and smoothness of voice, clear articulation and the musical curves. The last lecture of the session, on the "Practical Work in Primary Instruction," was given by Mrs. Burke, who introduced, by way of illustrating her work, a class of eleven young girls.

Each day during the week the program as published in The Journal was carried out. The second week's program will be opened by a lecture on Ethics by Rev. P. A. Halpin, S. J., at 9 o'clock.

M. T. Franey, the Shoe Man,

Has just returned from the east, where he has been for the last few days, buying shoes. He secured some great bargains, and he will sell you good shoes cheaper than ever. Franey is located at 559 State, corner Smith.

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CATHOLIC SUMMER SCHOOL.

Opening of the Second Week at Plattsburg.

The second week of the Catholic Summer School opened last Sunday in a most auspicious manner. Pontifical high mass was celebrated at St. John's church with Archbishop Fabre of Montreal as celebrant.

During the afternoon the chapel and lecture hall on the grounds were dedicated by Bishop Gabriels of the diocese of Ogdensburg, and the ceremony was witnessed by hundreds of Catholics and non-Catholics. At the conclusion of the ceremonies Rev. Dr. Conaty, president of the school, presented the buildings and grounds to Bishop Gabriels for the use of Catholic educational purposes. The bishop in reply accepted the trust in the name of the church and predicted great success for the school. This was followed by addresses by Dr. Loughlin of Philadelphia, Hon. J. B. Riley, United States consul at Ottawa, Maj. Byrne of New York, Prof. Pallen of St. Louis, Dr. Pace of the Catholic University at Washington and Archbishop Fabre of Montreal. The afternoon ceremonies closed with the Benediction of the Blessed Sacrament in the newly dedicated chapel.

There are now nearly 500 students in attendance, and the present week gives promise of a much larger number.

CURED BY A RELIC.

Crippled Boy Made Whole by Touching the Bone of St. Anne.

Little George Francis Harrington of 501 West Forty-ninth street, New York city, whose lower limbs have been paralyzed for the last three years, has discarded the cumbersome steel braces which he has been compelled to wear in order to walk. He had been treated unsuccessfully by the physicians of Orthopedic hospital, and others. Finally his mother decided to take her son, who was suffering intense agony, to the little church of St. John the Baptist, in East Seventy-sixth street, to implore the aid of the good St. Anne for the cure of her crippled child. Mrs. Harrington had heard of the many miraculous cures wrought by St. Anne on those who looked with faith upon the sacred relic, and the little boy was confident that the saint would do something to relieve his pain.

Hardly had the relic been applied before little George turned to his mother and said: "Mother, dear, I guess you can take off the braces now. Good St. Anne has driven away the pain and made my legs strong again."

With many misgivings Mrs. Harrington removed the braces, and to her surprise and joy saw her boy standing unsupported and walking about for the first time in three years. In the afternoon he and his mother took a ride to the Battery in that joy to the hearts of the children of the far east and far west sides, an omen. Mrs. Harrington believes implicitly that the cure was wrought by the good saint.

ACADEMY OF SACRED HEART.

Rev. Mother Schulten of New York Appointed Mother Superior.

Rev. Mother Schulten has been appointed Mother Superior of the Academy of the Sacred Heart in this city, and has taken charge of the school which is located on Prince street.

Rev. Mother Schulten has spent many years in the order, and has occupied many responsible positions. Among the most important have been those of girls' superior in the academies at Montreal and New York, and it is from the latter city that she was transferred to Rochester.

Hand Painted Folding Fans.

A very beautiful hand painted Japanese Folding Fan will be presented to every purchaser on this Saturday, July 25th. Checks will be given as usual. Do not fail to be on hand and get one. Remember this fan will be presented on Saturday only.

Our Teas and Coffees have a world wide reputation, and once tried all ways used Thirty-seven years selling pure goods. The Great Atlantic and Pacific Tea Co., 310 East Main street, brass front. Branch stores, 294 North street, 74 West Main street. Telephone No. 1210.

ST. PETER'S, ROME.

VIVIDLY DESCRIBED BY MARION CRAWFORD.

First an Oratory, Built Over St. Peter's Tomb—Now a Church Capable of Holding 30,000 Persons.

It needs 50,000 persons to make a crowd in St. Peter's. It is believed that at least that number have been present in the church several times within modern memory; but it is thought that the building would hold 30,000—in many as could be seated on the tiers in the Colosseum, says Marion Crawford, in the July Century. Such a concourse was there at the opening of the Ecumenical Council in December, 1869, and at the two jubilees celebrated by Pope Leo XIII.; and on these occasions there was plenty of room in the aisles, besides the broad spaces which were required for the functions themselves.

The building is so far beyond any familiar proportions that at first sight all details are lost upon its broad front. The mind and judgment are staggered. The cardinal is not able to bear such weight upon its crust without creaking and bending like an overloaded table. On each side the colonnades run curving out like giant arms, always open to receive the nations that go up there to worship. The dome broods over all, like a giant's head, motionless in meditation.

The vastness of the structure takes hold of a man as he looks from the street by which he has come

could not carry his eyes, as undimmed men were made to do when they had climbed more than half way up the height, seeing that he could not walk much farther, they crucified him. He said that he was not worthy to suffer as the Lord had suffered, and begged them to plant his crosshead downward in the deep yellow sand. The executioners did so. The Christians who had followed him were not many, and they stood apart, weeping.

When he was dead, after much torment, and the sentinel soldiers had gone away, they took the holy body and carried along the Via Appia, and buried it at night near against the long wall of Nero's circus on the north side, near the place where they buried the martyrs killed daily by Nero's wild beasts and by other cruel ways. They marked the spot, and went there every day.

After that, within two years, Nero fell and perished miserably, unable to take his own life in order to escape being beaten to death in the Forum. In this same place, where there were four emperors in all, Galba, Otho, Vitellius and Vespasian, and then Constantine, were in, following one another. As last, nearly three centuries after the apostle had died, the emperor Constantine was crowned emperor of the West, with his last emperor, by St. Peter himself, being guided there, the emperor built a little chapel, a martyr's chapel, in which, there, as they say, once could kneel and pray, and pray. The chapel was built by St. Peter himself, being guided there, the emperor built a little chapel, a martyr's chapel, in which, there, as they say, once could kneel and pray, and pray.

from San Angelo. In the open space in the square, and in the ellipse between the colonnades and on the steps, 300,000 men could be drawn up in rank and file, horse and foot, and guns. Excepting it to be used on special occasions, there are rarely more than 100 or 200 persons in sight. The paved amphitheatre makes one draw a breath of surprise, and human eyes seem too small to take in all the distance below, all the breadth before, and all the height above.

Taken together, the picture is too big for convenient sight. The impression itself works for the mind, and the mind, in the building almost 500 feet high, produces a monstrous effect upon the mind. Set down in words, a description of it conveys no clear conception even for the first time, the impression produced by its immensity put into language. It is something like a shock, perhaps, and not altogether a pleasant one. Carried beyond the limits of a mere, minute exaggeration, becomes colossal; but when it is magnified beyond humanity's common measure, it acquires an element which is not to be feared. The awe-inspiring quality of mythology was but a shadow. The first sight of St. Peter's affects one as though in the very day streets, walking among the fellows, one should meet a man forty feet high.

In the deep Mamertine prison, behind the Tabularia of the Forum, it was the custom to put to death only political offenders and their bodies were then thrown the Roman steps. "Viximus," said Otho grimly, when Cataline and his fellow conspirators lay there dead; and perhaps the sword that was to fall upon his own neck was even then forged. The prison is still intact. The blood of Cataline, of Vercingetorix, and of Sejanus is still on the rocky floor. Men say that St. Peter was imprisoned here. But, because he was not of high degree, Nero's executioners led him out and across the forum and over the Sublican bridge, up to the heights of Janiculum. He was then very old.

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