

DIOCESAN NEWS.

What Our Friends in the Surrounding Parishes are Doing.

From Our Social Correspondents. (Continued from 7th page.)

Right Rev. Bishop McQuaid will administer the Sacrament of Confirmation and bless the new cemetery on Tuesday, July 13th.

Mr. Donald Scott and wife leave July 1st for a month's visit on the Pacific coast.

Mr. A. H. Collins has purchased the Callan lot on Main street and will build a block there this summer.

At the celebration of the feast of Corpus Christi on Sunday after High Mass there was a procession of the Blessed Sacrament.

Ovid.

The closing exercises of Ovid Union school were held Tuesday evening, June 22, 1897, and a fine program was rendered, as follows: Overture, "Grenadiers," How-

man, Ovid Union School orchestra; The Chronostatoleon, or Old Times Made New, sixteen young ladies, Seneca Lake Waltzes, Thomson, orchestra. Class History, James Seward Boucine, violin solo (a) Love Song, Ch. de Bernot (b) Mazourka, Jonas, Maude Vorce Payne; Class Prophecy, Samuel Herbert Crawford, solo, Indian Love Song, De Koven, Miss Louise Steele. Presentation of diplomas. "Beggars Student," Millocker, orchestra. Accompanists, Mrs. W. W. Payne, Miss Belle Waring. In the presence of the "Chronostatoleon" the following young ladies took part: Irene Purcell, Lucy Norton, Mary Elizabeth White, Louie Marie Kinne, Elizabeth Theresa Hanratty, Elsie May Kuns, Grace Evelyn Jones, Mary Anna Sackett, Anna Feehan, Abigail Louise Banker, Florence Bradley Tillyer, Martha Feehan, Pearl May Rogers, Myrtle Elizabeth Johnson, Ida Catherine Rafferty, Louise May Helfman. The graduating class of '97 were: Marina Feehan, Elsie May Kuns, Myrtle Elizabeth Johnson, Irene Purcell, Miss Kilmore, Miss Maud E. Card and Miss Cora Wheeler, converts, were received by Father T. J. O'Connell last week.

On the 20th inst. Rev. Thomas Hickey of the Rochester Industrial school will give a stereoscopic lecture on "Christian and Pagan Rome" at Columbus hall.

Miss Mate Cole left Thursday for Poughkeepsie, where she has secured a position.

Miss Anna Anderson was in Seneca Falls one day this week.

Quite a number from here attended the races in Geneva last week.

Mr. and Mrs. P. Murphy of Romulus called on friends here Sunday.

East Bloomfield.

The young people of St. Bridget's church, at the request of Father Garvey, met at the church Sunday afternoon to organize a Rotary society.

Miss Maggie Driscoll entertained friends from Victor last Sunday.

James Keenan of St. Bernard's seminary is in town, visiting friends. Mr. McCrone is home, also, on his vacation from St. Bernard's seminary.

The church property is much improved by the removal of the old church.

Mr. Rigney has the foundation laid for the addition which he is putting on his store.

Miss M. Belle Wilson, teacher in the Union school, left last week for her home in Fredonia.

Lyons.

Miss Carney of LeRoy is the guest of her sister, Miss Margaret Carney of this village.

Mr. and Mrs. Thomas Scallion of Buffalo are guests of Mr. and Mrs. Lawrence Bradley.

Mr. and Mrs. Taylor have returned from their wedding trip and will make their future home here.

Miss Nora Kelly of Clyde is the guest of her sister, Mrs. Charles Fehr.

Geneseo.

Miss A. Gorman, of Rochester, was the guest of Mrs. J. B. Costello, this week.

Thomas O'Meara was home over Sunday. Mrs. John O'Connor has gone to Caledonia for a few weeks.

Edward Quirk, of Millbury, Mass., is home on his vacation.

Mrs. J. Thompson and children, Blanche and George, left on Wednesday for Corning on a visit.

Miss Mary O'Meara, who was a teacher in the Danville Union School, is home on her vacation.

Miss Hildegard Sherlock is visiting friends in New York.

Miss Katie Fitzgerald of Rochester was home on Sunday.

Miss Martha Curran, of Avon, is visiting her aunt, Miss Mary J. Bignin, this week.

Bernard McBride, an old Geneseo boy, is home, in hopes of restoring his health.

The Geneseo Cornet Band will give a concert on Main street this (Saturday) evening.

Miss Sara E. Watson, of Wallace, Steuben county, was admitted to the Classical course of graduates of the Normal School, of the class of '97. There was twenty-one Catholic graduates this year, the largest number that ever graduated in any previous year.

Miss O'Brien, of Warsaw, was the guest of Miss Margaret O'Dwyer, Sunday last.

Thomas Harrington, of Rochester, was a guest of his sister, Miss Louise Harrington, last week.

The sports of the Geneseo Valley Hunt Club, will take place at "The Homestead," in this village, on Saturday afternoon, July 3d. (Not the 30th as the types made it read in last week's JOURNAL.)

Palmyra.

Mr. and Mrs. James Dugan, of Auburn, spent the past week in town the guests of Mrs. Fred Beck.

Will Casey wheeled to Fairport Sunday.

Miss Julia Kelley who has been spending a few days in town returned on Tuesday to Rochester.

Miss Mary McNamara spent Sunday in Shortsville.

Mr. Martin Clancy who has been ill for some time is slowly recovering.

OUR AGENT.

Mr. A. Herman, our traveling agent, will call on subscribers in Auburn, Fleming, Owasco, New Hope, Danmore, Merrifield, Sojito, Sherwood, Vanes, Poplar Ridge, Ledford, King's Ferry, Five Corners, and Genesee.

THE DOMINICANS.

The Grand Work Instituted by Mother De Rieol in the Albany Diocese.

On the feast of our Lady Help of Christians, May 24, 1880, in the diocese of Albany, was founded the first Convent of Spiritual Retreats in this country, under the rule of the Third Order of St. Dominic, and known as the American Congregation of St. Catherine de Rieol. The seventeenth anniversary of this event was commemorated at the convent by high mass and the chanting of the Te Deum.

The Third Order of St. Dominic, now nearly seven hundred years in existence, owes its origin to the saint himself. It had a two-fold object: the sanctification of souls living in the world, and the defence and propagation of the faith. It was composed of men and women, the latter being the wives of the men enrolled as members, widows, or women of, at least, mature age. It is of history that the first young unmarried woman to be enrolled as a Dominican Tertiary was St. Catherine of Siena, who was admitted during the century after its foundation. In St. Dominic's time, and for some years after, the organization bore the title of "The Militia of Jesus Christ." It possessed a regular rule, handed down from St. Dominic's time for seventy years, when it was adapted somewhat to changed circumstances, and committed to writing by Munio de Zamora, seventh Master General of the Order. With the changing of the times it had no longer need of holding to its semi-military character in order to defend the Church, hence its arms of warfare became exclusively those of prayer, penance and good works, and its title "The Brethren and Sisters of Penance of St. Dominic." It is approved in the Church as an Order, even in its secular character. The rule was approved by Innocent VII in 1405, and solemnly confirmed by Eugenius IV. in 1439; but as a religious organization the Militia had been warmly approved by Gregory IX, as early as Nov. 22, 1227. Originally, it did not withdraw its members from family life and the world, but as various wants arose in the Church, showing the need of organized and consecrated labor and prayer, members of this holy Militia banded together and put their hands to the needed work. About the earliest record we have of this development, and at the same time concentration of the Third Order, is one that shows that in 1265, within thirty-one years after the death of St. Dominic, Blessed Emily Blochier founded a convent of the Third Order, and governed it as Prioress for many years. In the next century, we find the companions of St. Catherine of Siena, after her death, uniting together and founding a convent of the Order. At a later day, Blessed Columba of Rieti drew members of the Order in the world to join with her in establishing a new work, conventual in spirit and practice. Blessed Lucy of Narni did the same; so, too, did Dominica of Paradise. In France and other countries of Europe, holy women did likewise, and several of the flourishing Congregations of the present day had their origin thus, with no previous connection with any older house. Two notable Congregations of the Third Order of St. Dominic exist in the English-speaking world, that founded by Mother Margaret Hallahan, in England, and that nearer home, founded by Mother Angela Samsbury, in Kentucky. Both were founded in this century. From the latter have gone forth all the Congregations of the Third Order of St. Dominic engaged in teaching in the United States.

But in addition to these teaching houses, there exist in our country two other Congregations of the Third Order of St. Dominic: one founded in New York about 1875, by Mother Antonius Thorpe, and devoted to the care of homeless and destitute children; the other founded in the diocese of Albany, in 1880, by Mother Marie Catherine de Rieol, and devoted to the work of Spiritual Retreats for women. Others have arisen in different countries.

The Church early recognized the divine call of Tertiaries who desired to take up conventual life the better to serve God and their neighbor, and approved a rule of life for them, giving them in addition to their rule as Tertiaries living in the world, much that is applicable only to conventual life. These additional observances are drawn from the rule and constitution of the Dominican Fathers, called the first Order of St. Dominic, and from the cloistered nuns, called the Second Order. It is natural to suppose that these additions are made with a view to the work to be undertaken by the Tertiaries banded to-

gether into regular conventual life, and taking upon themselves the three vows of religion, poverty, chastity and obedience.

It may thus be seen that the Third Order of St. Dominic exists in two distinct divisions, both of which are really Dominicans, but while members of one are nuns in the full sense of the convent life, the other dwells in the midst of the world, married and single. One may likewise see that it is perfectly legitimate for a Congregation of the Order to arise as have those in Springfield, Ky., New York city and Albany, without any previous connection with an older house. The validity of the foundation rests on two things, an interior call of God existing in the soul of the Mother Foundress—a confessor decides upon this—and the permission and sanction of the bishop in whose diocese the work is to be built up.

There are few places in which one finds reproduced the living faith in God's providence as set forth in the Gospel, and practised by saints at all times. The world has grown to look upon it as something mystical, and falsely claims to have grown practical. As though, forsooth, there were anything more practical than taking Christ at His word! It is material we have grown, not practical. Just as we have narrowed down the word "charity" till it means mere almsgiving, so we have narrowed down the word "supernatural" till it has no fuller, higher meaning than something "visionary", and we have let the light of faith which is supernatural die out in ordinary life. But it thrives always in the youth of a religious institute, and the prayer of faith that arises to God in every need when there seems to be no human way of obtaining assistance, must surely return to earth in rich blessing for those who answer that prayer, becoming thus the stewards of God to those who have left the world to abide near the altar, to pray, work, and suffer for the welfare of human souls. A student of the Dominican Order in its written history of the past, and its active existence in the present day, the writer has found it rich in the apostolic spirit that would spread not only a living faith in the truths of religion, but an abiding faith in God's personal care over every creature He had made.

It is interesting to note how the conservative old church that has withstood the shocks of eighteen centuries, and seems never to "rush into" anything, anticipates coming needs of the world and prepares for them, often giving life to some new work in a quiet place on earth, a work that will go on for years, little understood even by good people around it, and living quite upon God's providence, winning friends in the hour of need, not by seeking them, but by that supernatural faith in God which is mentioned above. One day the need of workers in these very lines becomes visible here and there, and good people begin to question how it is to be met. Happy then is the diocese that has the work well begun, that can claim the honor of taking the initiative in a holy cause, of setting an example that many will follow. An illustration of this is strongly given in the way in which institutes devoted to retreat work for the laity have grown.

In a little village in the diocese of Viviers, France, a small number of devoted souls gather around a young girl named Theresa Couderc, in a humble dwelling near the shrine of St. John Francis Begis. Their object is to lead souls who visit the tomb of the great saint, not only to say a few prayers at the shrine, but to give themselves up for a brief time to earnest consideration of the truths of religion, to careful examination of their past dealings with God and fellow man, a generous purpose of amendment, a prudent regulation of life for the future. The bishop approves their resolve. A zealous priest who had been the first to propose the work guides the little community for four years. He dies. No one replaces him in paternal care for years; but they struggle on, in poverty, prayer, and trust in God. Then a great Jesuit finds them out. He finds himself interiorly urged to become a spiritual father to them. He obeys. He gives them a rule and constitutions, formed from those of his own order, but adapted to suit their different work. The bishop approves the draft, but it is still kept open to change as time and experience will show that change is needed. The holy young women have no novitiate but that of poverty and trial. Soon it is discovered that great women of the world need to retire to a convent now and then to ponder upon God and their own souls, even as poor pilgrims to a saint's tomb need to do. And a great cardinal of the Church sees that this little community that has lived and

struggled so many years must have been designed to meet the need in his populous and wealthy city of Lyons. He asks them to come there. They go. Other calls come to them. They go to Paris and other cities of France, Rome, to England, to other countries and at length they reach the shores of America, to begin the good work of spiritual retreats for women in the world in New York.

But already has the seed been sown in American soil. In the little town of Glens Falls, N. Y., it came into life 17 years ago on the feast of our Lady Help of Christians, (May 24). Perhaps no great measure of human glory may come from it, but before God it will ever be a glory to the diocese of Albany that it gave the struggling work fostering care as well as approval. That a work of this nature should grow to development without struggle, meeting opposition and distrust not at all, would be from the very nature of God's works, not a pledge of the divine origin of the work, for the cross is the seal of all the works of Christ. Every where the need is evident of women consecrated to God who will preserve in the souls of young girls the good seed sown there by zealous teachers in their childhood's day. Everywhere are such women needed to strengthen the in-born faith of those who have never had religious teachers in their childhood. Everywhere are they needed to help Christian mothers as only women can help women, in the delicate task of training the little ones of to-day to be the men and women of the Church and country in coming days. Everywhere are houses of God needed to which women may feel free to come not at stated times in the year but when soul and mind require spiritual rest and building up. Women who have been educated at convents, and throughout their life are in reach of Sisters of the same teaching order, usually find a warm welcome and helpful counsel ever waiting them. They know how close and lasting is the tie between teaching nun and pupil. But the great body of women who have not this tie with nuns are slow to intrude upon their busy lives, wherein prayers and labors interlace so closely that while they feel that the nun's heart may have room for them, they can not feel that her busy life has room for added tasks that do not fall into the line of duty. How different must it be when the nun's duty is none other than to lead women of the world to God, be they women of happy homes, or yet others striving for a livelihood; women peaceful in faith, or others struggling "through darkness unto light"; "women with care-free hearts, or yet others in the crucible of sorrow and care.

Our forefathers, the early up-builders of Catholicity in this country, had no ordinary opportunities of obtaining instruction in the faith, hence God, true to Himself, provided means in ways of extraordinary grace, whereby they preserved and transmitted the truths of religion. Then, too, they endured more or less persecution, even though a bloodless one, and faith and virtue thrive upon persecution. To-day their descendants are surrounded with opportunities for studying the faith, and live in the midst of freedom in regard to its practice, hence extraordinary grace to preserve it they cannot hope to possess. But in such studies leaders and guides are needed, that opportunities may be developed, correct information gleaned. While our teaching orders do splendid work for children on lines bearing upon the faith, it is such Orders as are devoted to Retreat work that do the same for adults, their vocation leading them to pray constantly for these, and to fit themselves to be their helpers. It is certainly in keeping with God's ways of moving things, that to-day all over the country women are studying the Church, in order that knowing her better they may love her more. It is in keeping with God's ways of doing things that side by side with this movement should arise congregations of women whose vocation it is to help such praiseworthy endeavor on the part of the laity. All means of strengthening the faith and spiritualizing the lives of our women, Reading and Bible Circles, Christian Mothers meetings, etc., fall under the head of Retreat Work, while yet its highest form remains that of spending some days in silence, reflection and prayer.

Would that all places met this need of the world of to-day! All honor to New York that has brought from Europe the Cenacle Sisters; to Brooklyn, that from Canada called the Sisters of the Precious Blood, who also give retreats; but honor yet greater must we pay to the diocese of Albany, that long before the American world spoke its need had recognized the call of God in a woman's soul, had blessed her purpose; made possible her endeavor, fostered it through struggling years, and is now reaping its fruit in the souls that are helped towards God by the Dominican nuns of the Episcopal city.

MANAGER, E. JOHNSON.

The Thirty Pieces of Gold.

lips refused to open, his limbs to move. It was done.

"The King commands you to write this instead."

"The Eternal Mansion of John, Patriarch of Alexandria, which he bought of Trolius, the Bishop, for thirty pieces of gold."

And this also was done, and in his sweat of agony, Trolius awoke.

Nor did he sleep again that night, and at break of day he sent imploring his holy patriarch to come to him, and kneeling besought his pardon, declaring all he had seen in his dream, restoring the thirty pieces of gold with a large sum added to them, and seeking his council how best to amend his life, for he said, "I have seen how our Lord will fulfill his promise to those who make to themselves friends of the mammon of iniquity, so that when they fail they will find everlasting dwellings prepared to receive them." And in the records of the Church in Egypt, next to St. John the Almoner, Trolius of Metellis came to be reckoned as the most charitable of her bishops. It may well be that we have not even a piece of copper to bestow in alms, much less thirty gold pieces; but we all have what will do as well:

"An arm of aid to the weak A friendly hand to the friendless Kind words as short to speak. But whose who is ready The world is wide, these things are small. They may be nothing—but they are all!"

Lead Kindly Light

The Church is making headway in Protestant Norway. A new Catholic church is at present under building in Christiania, and another in Drontheim, which city then will have two such churches. Catholic chapels and stations are being established at many places in the country.

It is reckoned that more than 500 Anglican ministers have been converted to the Catholic church since the late Cardinal Newman took the step.

Cardinal Vaughan estimates the number of conversions to the faith in England at 15,000 during a period of fifteen months.

628 Jews have been baptized in the German Empire during 1896, according to the Berlin Germania.

The Beatification of Jean d'Arc.

A writer in the Paris Soleil states that the Pope has charged Mgr. Touchet, Bishop of Orleans, to institute in his diocese a fresh investigation into the cause of the beatification of Jeanne d'Arc. The questions to be answered by the witnesses are no less than 140 in number. The stained-glass windows in memory of Jeanne d'Arc are already fixed, and they are to be solemnly unveiled on May 7, when his Eminence Cardinal Perraud, Bishop of Autun, will deliver an address. On the following day a panegyric will be pronounced by Mgr. Renou, Archbishop of Tours. The fetes are also to be signalized by a grand performance of Gounod's Redemption.

Rev. Father Smith, C. S. P., speaking on "The Prominent Evils of the Times" recently severely denounced the bad class of newspapers, which, he said, are daily filled with sensational crimes in all their sensual and filthy details. "They care not what harm is done in perverting and debauching the minds of their readers, just so they make money. Such newspapers should be shunned. They distill a deadly poison in the communities where they are circulated. They familiarize the minds of their readers with crimes and wickedness and their influence is corrupting to an extent hardly imagined by careless readers."



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