

# The Catholic Journal.

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## HIS HOLINESS.

BOURKE COCKRAN'S VISIT TO THE HOLY FATHER.

The Pope Takes Great Interest in American People and Expresses Sympathy and Affection for Them

A reporter of the N. Y. Sun asked Mr. Bourke Cockran if it were true that his recent visit to Rome was on a mission from Archbishop Corrigan to the Pope.

"The persistent circulation of that report," said he, "in the face of numerous details illustrating the wonderful vitality of a lie. When I decided to visit Rome last winter, I secured letters of introduction to some prominent ecclesiastics, including two from Archbishop Corrigan. To this extent, and to this extent only, was the Archbishop in anyway concerned in my movements. Through the weight of these letters and through the intervention of Cardinal Satolli, whose acquaintance I made in Washington, a private audience was granted to me by the Holy Father. This favor was granted as an act of courtesy to a visitor from a distant land. There was nothing significant or unusual about it. It is a favor which nothing but the multifarious duties of his sacred office prevents the Pope from granting more frequently.

"Was the difference of opinion among the ecclesiastical authorities in this country on the question of education mentioned in your conversation with the Pope?"

"If there be any such differences of opinion I am ignorant of them, and I am determined to remain ignorant of them. I am personally acquainted with all the distinguished prelates whose names have been mentioned by the newspapers as taking one side or the other of the so-called controversy, and there is not one whom I do not hold in high esteem, while Archbishop Corrigan is not merely the spiritual head of the diocese to which I belong, but he is also a friend to whom I am warmly attached. The personal virtues of these prelates no man questions, and if there be divisions of opinion among them, the facts show the zeal for faith and morals by which they are animated, and doubtless in good time they will reach a common ground on which their views will be reconciled. Certainly I have neither the disposition to interfere with them nor the presumption to think I could assist them. I have always felt that it is the duty of a Catholic to obey the voice of authority when it speaks on subjects with which it is competent to deal, and while authority is preparing to speak I do not think it well for laymen to intrude on its deliberations or attempt to disturb the processes by which it will reach a final judgment.

"But," added Mr. Cockran, "while matters in any way controversial are scrupulously avoided, I think I can say with perfect sincerity that my audience of the most interesting experience of my life."

"Don't you think that the best way to refute untrustworthy reports of your interview would be to state exactly what occurred?"

"I have no doubt of it, but then to admit that is to establish an easy method by which any one may be coerced into discussing matters in the press which are of personal rather than of public interest. However, as those reports affect other persons besides myself, I will follow your advice, and tell you as nearly as I can exactly what occurred.

After passing through some stately apartments, hung with famous tapestries, where several members of the Pontifical Guard in full uniform, guarded the doorways. I was ushered into a small room, my name was announced, and the door was immediately closed behind me. This room was furnished with great simplicity. At the other end of the room, on a platform raised about six inches, I saw a slight figure clothed in a white cassock and white skull cap. Bowing the knee once at the doorway and again in the middle of the room, I advanced to the platform and knelt down. The Pontiff, for it was he, extended his hand with cordial words of welcome, and bade me rise and take a seat at his right.

"It is difficult to describe his appearance, but at first glance it is easy to understand the remarkable effect which he produces on all who come in contact with him. I am not easily impressed by men. Whenever I have met the occupant of a great office I have usually been puzzled to account for his elevation. I have generally

found that if the chest of the great be imposing the back is apt to be hollow, and as I have frequently stood behind the chair of great men, I do not think I am likely to be much affected by any pomp and circumstance which may surround it. But of the present Pope it may be said with absolute sincerity that he fills amply and completely the throne which he occupies. Fully mindful of its history, bringing as it does the chasm between the Rome of Tiberius and the Rome of Leo XIII., I believe I am speaking the language of moderation when I say that the most interesting thing about the papacy is the Pope. His frame, square and almost emaciated, gives you the feeling that every particle of flesh that might have maintained a base or sordid thought has been discarded in fasting and prayer. His manner never loses the majesty which becomes the Pontiff, whose words are more powerful than the edict of any monarch, but is always marked by extreme gentleness and at times by a tenderness which is quite paternal. His voice, vibrant and sonorous, is exquisitely modulated. As he becomes animated in conversation his eyes glow with such a singular lustre and his face assumes such an ethereal expression that you can hardly realize that you are talking to a man of flesh and blood, and it almost seems as if you were in the presence of a spiritual flame enclosed in a corporeal form.

His questions showed a close familiarity with our government and with the social and economic questions which must be solved under democratic institutions. He spoke much of his desire for a reunion of all Christian churches, and asked me if the various sects in this country were animated by any feeling of hostility to each other. I answered that, so far as I could judge, no change of opinion in this country during the last twenty-five years was so marked as the decline in sectarian prejudice. He asked me to what I attributed this most gratifying change, and I answered, that among the many causes that might be assigned for it none, in my judgment, was so important as his own personality; for while there were but 10,000,000 of Americans who acknowledged the authority of his sacred office and obeyed it, there were 70,000,000 who recognized his personal virtues and admired them.

"The Americans," I said, "are a practical people, who approve every institution which works for the protection of society through spiritual or other influences, and they are convinced that a church that will chose for her head the possessor of such conspicuous virtues must be a powerful agency for the promotion of civilization through the defence of morals." Leaning forward in his chair, he struck his breast with a singularly impressive gesture and said:

"I would gladly take to my bosom the whole world and embrace it in the holy Catholic faith, not for any benefit it could do me personally, but to advance the welfare of men in this world and promote their prospects of happiness in the next. The Catholic church is universal, and the whole world is dear to me, but your country lies especially close to my heart. The Catholic church has shown here in the Old World for nineteen centuries that it is not merely a depository of spiritual truth, but that, as it was in the beginning the cradle of civilization, it now is its bulwark. But if the history of the Catholic church lies in Europe, its future lies in your great nation. You can therefore, understand the great interest I take in the American people and the anxiety with which I look for tidings of the growth of the church in the United States."

"At the conclusion of the interview, he bade me say to my countrymen, wherever I might meet them, that I had seen the Pope and found him full of sympathy and affection for the American people, earnestly praying that the Church would give fresh proofs that it was the strongest force on earth for the maintenance of peace and the enforcement of the law.

"The State," said he, "may coerce, but the Church can persuade, and obedience to law rendered through love, is vastly superior to obedience extorted through fear. The Church will never counsel men to do anything which an enlightened State would not command men to do."

"As I knelt at his feet in taking my leave, after stating that he gave me his individual blessing, he said that he also blessed me on account of the country from which I came, toward which his heart went out; which he always remembered in his prayers; where he believed the world would see the final and supreme vindication of

the eternal truths which has been confided to the Church.

"And so I left him, the workman whose day is nearly finished, yet who remains earnestly scanning the horizon in the hope that a few hours of light may be left to him, not for enjoyment or recreation—I do not believe he understands the significance of these words—but that he might add something to the task at which he has so long labored, but which is yet incomplete.

"The next day he sent me a large silver medal as a token of friendship and interest by the Maestro di Camera, who intimated that the Holy Father would be pleased if I attended the Mass which he intended to say the following Monday for the American sailors. I did so. I do not believe any man can have a proper idea of the solemnity of the Mass who has not seen it celebrated by Pope Leo. Intrinsically it differs in no respect from the mass one may hear any day in a Catholic church, except that the prayers which proceed it are said at a prie-dieu at the left of the altar and at its conclusion a Mass of thanksgiving is said by one of the domestic chaplains at which the Pope assists. It is at the altar, as a simple priest, without any insignia of his office, that the spiritual influence of the man is most strikingly displayed. Every act is performed and every word is uttered with such an expression of devotional absorption that you feel you are assisting not at a ceremony, but at a sacrifice of surpassing solemnity. The words of consecration are usually spoken in such a low tone of voice that the worshippers do not hear them, but when the Pope celebrates the Mass a single syllable becomes audible at intervals, and the voice is so sonorous and so strangely powerful that in the profound stillness of the room the effect is wonderful. It seems as if one could almost see the divine mystery accomplishing itself. After the Mass as he knelt down and prayed at the prie-dieu at the right of the altar, his face buried in his hands, that marvelous voice occasionally pronouncing a word, while a slight nervous quiver shook his body, one could not help thinking of that scene in the Garden of Gethsemane on the eve of the Passion. It was ended easy to imagine that the slight figure in white, almost prostrate over the back of the prie-dieu, was sobbing over the sins of the world and asking God to be merciful in His judgment of sinners.

"At the conclusion of the Mass his chair was placed upon the altar step, and those who had been admitted passed before him and kissed his hand. To each of them the Pope addressed a few kindly expressions. Our sailors gathered in the outer room at the conclusion of the ceremony and gave three lusty cheers for the Pope, which appeared to please him greatly. Rising to his feet, he smiled and waved his hands, saying:

"Bravo, bravo, good Americans, good Americans" and then advancing to where I stood, he inquired when I intended to leave Rome. I answered on the following Friday. Again he blessed me and wished me a safe and prosperous journey back to that country, "which held so large a place in his heart."

INFANTS' SUMMER HOSPITAL. An Appeal is issued on Behalf of the Lakeside Institution.

The following appeal has been issued: The Infants' Summer hospital is now opened for the eleventh season to receive and care for infants suffering from cholera infantum and kindred diseases.

Ample accommodations are provided for mothers who expect to stay with their sick children. Last year we received 118 patients, a larger number than had ever applied in any one season.

As this is a pure charity, no charge being made for any service or attention, we invite you to make such contribution as you are willing to give to this work. Respectfully, (Signed.) Edward M. Moore, M. D.; A. S. Hamilton, David M. Garson, Henry E. Ball, Halbert S. Greenleaf, W. W. Mumford, Harold C. Kimball, Marcus Michaels, Harold P. Brewster, Mrs. Dr. E. M. Moore, J. Mrs. Benjamin O. Hough, Mrs. James C. Hart, Mrs. Arthur S. Hamilton, Mrs. Dr. T. A. O'Hare, Mrs. Charles S. Baker, Mrs. W. D. Ellwanger, Mrs. Wm. Bartholomay, Mrs. Warham Whitney, Mrs. Dr. Axel Backus, Mrs. A. H. Harris.

Contributions can be sent to any of the managers or to H. E. Ball, treasurer, 21 Exchange street.

## COLLEGE FOR WOMEN

TO BE SITUATED AT WASHINGTON WILL BE THE FIRST CATHOLIC INSTITUTION OF ITS KIND IN AMERICA.

The Sisters of Notre Dame, whose mother house is at Namur, Belgium, have purchased a large tract of land in the northeast suburbs of Washington and propose to found thereon the first American Catholic College for Women, a short description of which appeared in last week's issue.

The college will be under the auspices of the Catholic University of America, and while the Sisters will conduct the administration many of the professors of the Catholic University will lecture in the higher branches. The faculty of Sisters will be composed of the most learned and accomplished ladies among the Sisters of Notre Dame.

The Sisters who have undertaken this work are a congregation devoted exclusively to education. In England, Scotland and Belgium they conduct colleges for women affiliated with the great Catholic seats of learning.

The object of the Pope in founding the Catholic university was to establish a central point of higher education upon the American continent. Already four religious orders of men have colleges affiliated with the university. The various communities in charge of women will, it is believed, soon follow the example of the Sisters of Notre Dame.

The new institution will be known as Trinity college. The plans have been practically drawn up, and ground will be broken some time during the next six weeks. The main collegiate building will be of cream colored enameled brick. The architectural style will harmonize with the general contour of the Catholic university buildings and will be of the Romanesque order. The first building will accommodate more than 100 boarders. The Sisters will also erect a large and commodious convent, which will serve as a summer home for all the Sisters of the Notre Dame in cities adjacent to Washington.

In purchasing such a large tract of ground they expect, if their present venture is successful, to open a number of special colleges, a school of art and a conservatory of music. Mother Julia, the superior-general of the American branch of Notre Dame, is now making final arrangements for the foundation of this important college. She has outlined the requirements of admission and the curriculum of studies. A high order of education is required before the students may matriculate. There is no preparatory department to be connected with the college.

The regular course of study will be classical, scientific and literary. Each of these extends through four years. Special students will be taken in elective studies, but these will also be open to the regular matriculates. The plans of studies will be higher than at any women's college in the United States, and in line with the severe courses of the Catholic University.

No student will be admitted under the age of 18 years, and every applicant must present satisfactory evidence of good moral character and of good health, and must have completed an academic education before applying. The English written by a candidate in any of her examinations will be regarded and marked as part of the examination in English.

The examination of applicants for admission will be on five topics, Latin, Greek, mathematics, history and English. In Latin the applicant will be required to furnish evidence of having read the works of Cornelius Nepos, four of Cicero's orations and four books of Virgil's Aeneid, and be able to translate at sight simple passages of Latin into English and English into Latin. In Greek the student must have read Xenophon's "Anabasis" and Homer's "Iliad" or "Odyssey," and be able to translate at sight. In mathematics the student must be thoroughly acquainted with algebra and plane geometry. In history the student must undergo a severe examination upon the stories of Greece and Rome. In English the candidate will be required to give evidence of a general knowledge of the subject matter of the literary masterpieces of Shakespeare, Newman, Ruskin, Pope, Hawthorne, Longfellow, Chaucer, Milton, Lowell, and Aesop's "Fables of Thought and Criticism."

This departure from the usual conservative methods of Catholic education is expected to cause unfavorable comment in some quarters, but as Car-

dinal Gibbons has given the project not only his warm approval, but has actively aided in planning and formulating the scheme of this college, the opposition will prove futile. The Sisters expect to get Trinity college in full running order by the date of the first scholastic session of 1898. This seeming innovation only follows the progressiveness of the cardinal chancellor, and is considered a great step forward to meet the demands of education in America.

## PAPAL DELEGATE

PAYS A BRIEF VISIT TO ROCHESTER.

Mgr. Merry Del Val a Guest of Bishop McQuaid this week.

Mgr. Merry Del Val, special papal delegate of Pope Leo XIII, was the guest of Right Rev. B. J. McQuaid, at St. Bernard's Seminary, Thursday of this week.

Since his arrival in America, the papal emissary has spent most of his time in Canada. Just what was done toward settling the trouble at Manitoba will not be divulged until Mgr. Del Val has made his official report to the pope, and all who were connected with the conference of bishops and clergy in Canada have been enjoined to keep the matter strictly within the bounds of secrecy. It is known, however, that an amicable settlement has been reached, and where there was once strife, naught prevails but harmony.

Bishop McQuaid's acquaintance with the Pope's representative began some time ago while the bishop was visiting in Rome. When the bishop learned that Mgr. Del Val was to return through New York, by way of Rochester, he sent him a courteous invitation to stop over in this city, and the delegate returned his thanks and acceptance. He arrived in this city Wednesday night and was driven immediately to the seminary.

His visit in Rochester was necessarily short, as he intends to sail for Rome to-day on the steamship Campana. It is his purpose to reach the Vatican by August 10th, after visiting in London, Paris and Switzerland. Mgr. Del Val is most interesting in appearance, being five feet nine inches in height, straight and slender, with a bearing suggestive of the dignity of his position. He has rather prominent features, with raven black hair and dark piercing eyes, though his voice is soft and his manner pleasing. He possesses the olive complexion of the Italian, with the shrewdness and diplomacy of the cultured representative of that race. He is a smooth conversationalist and a linguist of considerable ability.

Mgr. Del Val was banqueted Thursday at the Clifton House Niagara Falls, by Sir Frank Smith, an Ontario life senator of Toronto. Bishop Dowling, Bishop O'Connor and fifteen priests were present. In an after dinner speech Mgr. Del Val declared that his visit to Canada was a very pleasing one, he having settled all the differences regarding the schools so that where there was once strife, there is now but harmony. "To the Queen," "The Governor General of Canada," "The Archbishop of Toronto" and "The Bishops of the Diocese of Toronto" were responded to by different ones. Most of the remarks were about the delegate and the success he had met with in his mission. The delegates asked the delegate to convey to the pope the renewed expression of their love for him and to tell him that he can always depend on the loyalty of the Canadian Catholics.

Height of Success Sale. Of the most successful trunks we ever manufactured. Made on fine large box covered with heavy duck. Extra strong lock; strap hinges; cloth lining; two trays; secret jewel case. In every respect a first-class article and would be good value at \$2.50 or \$3.00 more. But we are the makers, hence the price of \$1.50. Other manufacturers have tried to duplicate this trunk for the money, and failed. Let us show it to you. HENRY LILLY & CO., 155 East Main, 90 State.

The Meng & Shaver draw hat is light, cool and comfortable. Wear no other. MENG & SHAVER.

After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

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## CELEBRATE THE TWENTY-NINTH ANNIVERSARY OF HIS COSS.

WHAT HE HAS ACCOMPLISHED IN THE DIOCESE SINCE 1878.

Monday, July 12th, Right Rev. Bishop McQuaid celebrated the twenty-ninth anniversary of his consecration as bishop of the Rochester diocese. At 10 o'clock high mass was celebrated at the cathedral by the bishop, assisted by Rev. J. F. O'Hara, Rev. Edward Hanna and Rev. J. J. Hartley were the deacons of honor and Rev. J. Van Ness and Rev. A. A. Hughes officiated as deacon and sub-deacon respectively. Rev. J. P. Kiernan acted as master of ceremonies.

As next year will mark the thirtieth anniversary of the bishop's consecration and his fiftieth as a priest, and also the diamond jubilee of the cathedral, the first Catholic church in Western New York, it was thought best to celebrate this year's anniversary in a more elaborate manner, and leave the more elaborate exercises for next July.

Rev. Bernard J. McQuaid, Bishop of the Rochester diocese, was born in the city of New York, December 16th, 1823. He is of Irish parentage. After studying at Chambly college, near Montreal, Canada, and St. John's college, Fordham, where he finished his classical course in 1843; he was tutor at St. John's for three years, until the Jesuits took charge of the institution. He then studied theology under the Lazarists in a seminary that occupied the site of the present New York cathedral, and afterwards under the Jesuits at St. John's college. He was ordained as priest Jan. 16th, 1848, in the cathedral of New York, by Archbishop Hughes, and was immediately assigned to the mission of Madison, N. J. He built churches at Madison and Springfield, and began one at Mendham, but in September, 1860, on the creation of the diocese of Newark he was transferred to the future cathedral to prepare the way for the incoming bishop, Rev. Father Bayley. He conceived the idea of founding St. John's college and it was mainly to his untiring efforts that the success of the institution was due. He was president of the college for ten years—ad Madison and afterwards at South Orange—remaining for three years of the time rector of the cathedral at Newark, N. J. July 12, 1864, he was consecrated first bishop of Rochester.

Upon his arrival in Rochester Bishop McQuaid began the work of organizing parochial schools, a favored life project of his, where children belonging to the Catholic churches should secure an excellent education under the eye and training of Catholic instructors. There was but one Irish-Catholic school in Rochester when he began the work which will always cause his memory to remain fresh and green in the minds of those great names of the Catholic religion in this diocese. That school was the Academy of Christian Science, and was an institution patronized by those who could pay a liberal sum for the education of their boys, no girls being taught there. Bishop McQuaid did not take kindly to this institution. He believed that the poor as well as the rich should be taught, giving the same amount of a poor boy or girl that the son of a rich man enjoyed. He immediately organized the St. Joseph and to each of these centers he gave as many boys as they would accept. He started with three teachers and about 600 pupils. It was great work and Bishop McQuaid is best known for the part he has taken in the education of the poor. To justify his efforts in founding these schools and to press Roman Catholics without obligation to support them, he wrote and secured extensively.

Bishop McQuaid was the first to prepare where young men who have to pay for their education, the poorest of the Catholic youth educated for the priesthood. It is not enough, however, for him to finish up the theodotism of priests, so he set to work to build a theological seminary. The work of the magnificent St. Bernard's Seminary on the Chateaufort soon followed. When the bishop died in 1890 there were 1000 students in the seminary.