

The Catholic Journal.

Vol. XI, No. 27.

Rochester, N. Y., Saturday, April 7, 1900.

\$1.00 per Year. 3c per Copy.

GO AND TEACH."

WAS THE DIVINE COMMISSION AND NOT "GO AND SCATTER BIBLES."

From Father Pardow's Course of Scholarly Lenten Sermons in St. Patrick's Cathedral, New York—"Reason the Church and the Bible."

Rev. William O'B. Pardow, S. J., was chosen this year by the Most Rev. Archbishop Corrigan to preach the annual course of Lenten sermons in St. Patrick's Cathedral, New York. The large and magnificent edifice was thronged with a refined and cultured congregation on each of the past five Sundays to listen to this eloquent scholar on his chosen subject, "Reason, the Church and the Bible." We quote from last Sunday's discourse which treats particularly of the Catholic View of Protestant Higher Criticism:

"The closing years of the nineteenth century have seen, outside the Roman Catholic Church, some very radical changes in many points of religious belief. But the question which has suffered most from this wave of religious vandalism has been the Bible. To realize how far-reaching the change has been we must go back some three hundred years. Martin Luther's battle cry, as he rose in rebellion against the Catholic Church was 'the Bible, the whole Bible and nothing but the Bible.' What follower of Luther would dare to raise that battle cry now, in the face of the so-called Higher Criticism?"

"That the teaching of modern critical research, says a recent Protestant writer, has seriously modified the Protestant view concerning the absolute authority of the Bible, is admitted on all sides. Modern Protestant theology does not place as its foundation stone the infallibility of a book. Here, then, is the clear admission that the principles of the so-called Reformation were wrong. The reason alleged to justify the Reformation was precisely to give the infallible Bible to the people."

"The Catholic Church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more alumnae been uttered against the Church than on this question of the Bible. Even now, in these days of enlightenment, when people can read and write, we are sometimes asked whether Catholics are allowed to read the Bible. The accusation that the Catholic Church chained the Bible has been directed into the ears of children in the nursery for the past 300 years. And now the battle cry for an 'open Bible' is considered to be the greatest glory of Protestantism."

"But it is high time for men to be more critical and not to accept mere assertions in lieu of proof. The fact is that before the invention of printing in 1438, not one person in ten thousand could possess a Bible, as the slow process of copying by hand rendered the Book very expensive. Hence the Church, in order that the people might read the Word of God for themselves, had large Bibles chained to a pillar in the cathedrals. The chained Bible, therefore, meant, when examined critically, an open Bible. When the city authorities chain a cup to the fountain, is it in order to prevent the people from drinking the water or is it for precisely the contrary reason?"

"The watchful care of the Catholic Church over the Bible was intended to safeguard the Word of God. The desecrating hand of Luther was the cause of the blasphemous attacks on the Bible, now so common among non-Catholics. In tossing the great Book to the populace for every one to find in it what he might please, Luther was lowering it beneath the level of ordinary human literature. There have been established special chairs in universities for the interpretation of Dante and Shakespeare. The Constitution of the United States has an authorized official interpreter in the learned Justices of the Supreme Court; but every one, even the most ignorant, was considered able to interpret the Bible. This was directly against reason as well as against revelation. The nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in the early part of the sixteenth."

"The attitude of the Catholic Church toward the Bible at the close of the nineteenth century is clearly explained by the great Pontiff, Leo XIII., in his admirable letter on 'The Study of the Scriptures.' He first unmasks the hypocrisy of those men who outwardly still claim to be Christians, while attacking the Bible. 'There are some,' so writes the Pope, 'who, notwithstanding their impious opinions and utterances against God and His Christ, against the Gospels and the rest of the Scriptures, would fain be regarded as theologians, as Christians and as men of the Gospel.' One would think he was referring to a certain scientist in England. 'They attempt,' continues the Pontiff, 'to disguise under these honorable titles their rashness and insolence. Their vaunted 'Higher Criticism' resolves itself into the reflections of the bias and the prejudices of the critics; and seeing that most of these men are tainted with false philosophy and so-called rationalism, their criticism must lead to the elimination from the Bible of all prophecy, of all miracles, and of everything that lies beyond the natural order. Such are some of the clarion notes of our uncompromising Pontiff. 'It is absolute-

ly wrong,' concludes the Papal letter, 'to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. Those who admit inspiration only in things of faith and morals and in nothing beyond cannot be tolerated.'

"What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods and myths, are still shipping cartloads of Bibles to foreign nations and gaining by this mechanical method the spread of Christianity. Surely it is time for such a farce to stop. Will not all thinking men and women agree that it is absolutely wrong to scatter among these people a book containing falsehoods and errors without giving them the key to discover the errors? Would not sound judgment declare that at least the Book should first be purged of its errors and a revised, condensed Bible, containing only the Word of God, be sent to them?"

"The remark recently made by the President of the Philippine Commission to Protestant missionaries to the effect of sending missionaries to the extreme, He begs them to agree on some points of doctrine and insists that all Protestant missionaries should teach the same thing, so as not to confuse these simple people. But, as has been truly said, if Protestants can all agree on some points of teaching, why not have the same unanimous teaching for their home consumption as well as for their export trade? A request similar to the above should be made to all Bible societies. Before shipping the Bibles to the heathen let them be by all means printed on the fly-leaf of the Bible the words 'The Bible as it is' and which parts of the Bible are true and which are false."

"The Catholic Church teaches that the Latin Bible is true and to this Church was given the Divine commission, but that commission was not 'Go and scatter Bibles,' but 'Go and teach,' and the matter to be taught was also specified. Christ's doctrine was not narrowed down to a few selected points, but all His doctrine was to be taught. 'Teaching them to observe all things'—so runs the divine Charter of the Church—'whatsoever I have commanded you.'"

"HUNDRED OAKS."

The New Monastery of the Paulist Fathers in Tennessee.

"Hundred Oaks," the property near Winchester, Tenn., recently purchased by the Paulist Fathers for a monastery was for many years the home of the late Governor Albert S. Marks, of Tennessee, but the building which is to be made into a monastery was erected by his son, Arthur H. Marks, about 1890. Young Marks had been educated abroad and spent some time in England as a United States consul under Mr. Cleveland's first administration. He conceived the idea of erecting on the old family homestead a castellated mansion like some in the Old World.

It is situated on a considerable eminence in a park of about twenty five acres filled with magnificent oaks. The lands attached to the place number two hundred and ninety-seven acres, partly in blue grass and used as a stock farm. The lands lie mostly in a valley with blue hills beyond, that afford a picturesque view from the residence.

The building, which is of gray stone is of massive Romanesque style, three stories high, with towers. The first floor consists of spacious halls and reception rooms, dining room and library, all paneled in oak after the early English style. It is said that Mr. Marks had Abbotsford for a model and that the library room is an exact representation of that of Sir Walter Scott. It has two immense orchid windows covered with ivy, the roof of which Mr. Marks brought from Kenilworth castle. The second floor is finished in chestnut, with artistically paneled ceilings and wainscoting. There is a large hall intended for a picture gallery and also a billiard room on this floor. A large part of the third floor is occupied by the ball room.

Mr. Marks died in 1893 and the house passed out of the family possession.

The Paulist Fathers will take possession of the property June 1. The interior of the house will be remodelled to suit their wants and the grounds will be arranged to suit their tastes.

ARCHBISHOP HENNESSY.

It was a good thing for the Catholic Church that Archbishop Hennessy had a brother who was exceptionally successful in business, for that brother died without issue, leaving his vast estate to his episcopal brother, and now the Catholic Church falls heir to all. Here are some of the provisions of the will. Of the personal estate, the Sisters of the Holy Ghost receive \$50,000; German Catholic orphanage, \$3,000; St. Vincent de Paul Society, \$2,500; proposed House of the Good Shepherd, \$5,000, and three courses shall be established for the benefit of the archdiocese of the North American College, Rome. The residue amounting to more than \$500,000, goes to the Catholic University, the proposed Archdiocesan Seminary, the Sisters of the Holy Ghost.

CATHOLICITY AT MAFKING.

At Mafeking, where Colonel Baden-Powell is besieged by the Boers, there were at the beginning of the war a convent of nuns and a Salvation Army establishment. Feeding more concern for their own safety than for that of the army, these Salvationists fled before the town was invested, while the Catholic Sisters remained to nurse the sick and wounded of either party.

THE QUESTION BOX.

(From Philadelphia Catholic Standard and Times.)

The question box at the Church of the Assumption was not so largely patronized this week as last, possibly because many of those who had difficulties found them removed by the previous replies. Some of the questions requested Father Doyle to answer through the columns of The Catholic Standard and Times.

Several columns of this paper would be required for a comprehensive reply to the unsigned question, "Why did Martin Luther leave the Church?"

As a summary, however, the following will suffice: Pride, jealousy and the triumph of the carnal over the spiritual nature of the man. His own confessions show this. He preached against indulgences because the commission to preach a plenary indulgence granted by Pope Leo X. had been given to another order of monks than his own. He then taught that faith alone, without works, will save mankind; that the sacrifice of the Mass was an abomination; that there is no necessity for confession, abstinence, fasting or any mortification whatever. He said that priests might marry; he denied the supremacy of the Pope, but not until the Pope decided against him; he wrote against purgatory, free will and every article of Christian belief. He broke his voluntary vow of celibacy to join a woman who broke a similar pledge to God. In short, Martin Luther left the Church because he was a corrupt man. The sincerity of an ex-priest denouncing the Church is open to question when there is "a woman in the case." Leaving the Church for conscientious reasons, if such a thing were possible could not excuse the breaking of a vow of celibacy made to God.

"Doubtful" asked: "Do the souls of the departed ever appear on this earth?"

While one cannot accept the many "ghost stories" which are told, and should be very incredulous regarding these and visions unless substantiated by irrefutable testimony, yet it is possible for spirits to appear to man. Moses and Elias appeared to the Apostles in the Transfiguration, and they feared that Christ was a spirit when He appeared among them after His resurrection. He did not say that such was impossible, but in a negative manner implied that it could be so, for He said that a spirit had not flesh and blood like He had.

"A Penitent" said that "we read in one of the Gospels that 'heaven and earth shall pass away, but my word never.' Please explain the meaning of heaven passing away."

"Heaven and earth shall pass away" but my word shall not pass away" is explained in two ways: First, the "heaven" in this case means the firmament, and that it and the earth shall both pass away; second, taking it as meaning the abode of bliss, it is merely used as if Christ had said, "the earth will pass away, yes, even heaven will pass away before my word shall pass away," thus emphasizing the truth of His words. In either sense the idea is the indestructibility of the words of Christ.

"M. asked: (1) 'Can grandparents stand sponsors for their grandchildren?' (2) 'Can a non-Catholic stand sponsor for a Catholic child who has Catholic parents?'

In the Catholic Church grandparents would be allowed to serve as sponsors, though younger persons would be preferable, because more likely in the course of nature to survive the parents, and at their death see to the religious education of the child. Sponsors are to answer in the name of the child at baptism, and thus declare belief in the doctrines of the Church and they are to see that the child is brought up a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible as sponsors at Catholic baptisms.

(3) "Is it a sin for Catholics to go to Protestant churches to listen to the music?"

Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find sufficient attraction in the sacred music of his own churches. To join in heretical worship is a sin. There may be times when for urgent social reasons, such as funerals or weddings, it is excusable to attend a Protestant church. Christ while hating sin loves sinners, and His Church, though opposing heresy, is ever anxious for the salvation of heretics, and it is not because of hostility to non-Catholics that she forbids her children attending other places of worship. Catholics, believing as they do in the "Real Presence," and in their own Church what is really "the house of God," and their respect for it is not helped by attending the churches of other denominations, where the congregations realize that they are but meeting places, and where the Catholics, by almost unconscious absorption, imbibe an indifference to things spiritual.

"Married" says: "A Catholic young man married a Protestant girl in the girl's house. Can he call himself a Catholic, and has he the right to go to confession and Communion the same as before?"

From the form of the question it would appear that the marriage was performed by a minister of one of the sects, and it does not appear whether the girl was baptized or not. If not, there was no marriage in the eyes of the Church. When the decree of the

Council of Trent have been officially promulgated, the presence of the priest of the parish and two witnesses is essential. The young man can certainly go to confession; whether he should receive absolution and be permitted to go to Communion is a matter for his confessor to decide after hearing all the circumstances, which are not clearly set forth in the question.

A question with the rather paradoxical signature "Doubting Catholic" read thus: "Why does the Church allow one or two Catholics to be divorced and able to re-marry, while poor persons with better reasons are only able to get a separation?"

Father Doyle said that one who doubts the truth of the doctrines of the Church can scarcely be called a Catholic. While the writer evidently insinuates the slander of the enemies of the Church regarding the power of money in obtaining dispensations and divorces, it would be well to remember that Henry VIII. was rather a rich fellow and that the Church forfeited England rather than grant him a divorce, though Luther about the same time was more liberal to a German prince. Americans who recall the Bonaparte-Patterson case and the Pope's attitude then will readily acquit the Church of this charge. The impression of some Protestants, and at least one "doubting Catholic," is that the Church has occasionally sanctioned divorce, allowed one of the parties to re-marry during the lifetime of the other.

There are causes which render a marriage void from the beginning, such as "defect of consent," affinity, illegality of contract, defect of other invalidating causes. In such cases the Church, after inquiring into the matter, declares the marriage null and void from the beginning. This is not divorce, but a decision that no marriage ever existed, because of some impediment which made the contract void. But a valid marriage consummated between baptized persons cannot in any case be dissolved. God has joined them together, and that sacred bond is one, not even a Pope, can break asunder. If in some particular cases this law may happen to be burdensome, especially to those who have not been wanting either in prudence in their choice or in justice and kindness towards their partners, the hardship to the few is small compared with the immense good derived by society at large.

Hornellsville.

County President, Wm. K. Smith, W. H. Sullivan and Joseph Heiderman, assisted in the organizing of a Division of the A. O. H. at Bath, N. Y., on Sunday last.

Mr. Maurice Moore is spending his vacation in Rochester.

Misses Anna and Kate McEvey and Miss Sarah Tolson of this city, visited friends in Buffalo and Depew during the week.

Mr. James Tierney of Pine street, died at the hospital Saturday after having undergone a difficult surgical operation.

Mr. Thos. Carmody of Salamanca, spent the past week visiting his parents in this city.

James Cunningham of New York city, is spending a two week's vacation with his folks in this city.

Mr. Robert Weir, died at his home No. 7 Hornell street, April 4, aged 65 years.

The funeral was held from St. Ann's church Tuesday a. m. at 9 o'clock.

Died, at the home of her parents in this city, March 31st, Mary Frances Loreta Dunlap, aged 16 years.

The funeral was held from St. Ann's church Tuesday morning at 9 o'clock.

Lima.

A festival will be held in Brendan hall on Friday evening April 13th, under the auspices of the ladies of the congregation.

Mr. and Mrs. Andrew Whalen visited in town last week.

Miss Anna Hendrick is attending teachers' institute at Canastota, this week.

Mrs. Margaret Slattery came here last Saturday to visit friends but was taken violently ill and had to be taken to her daughter's home in Rochester.

Dr. Morrissey has moved into his new home which is an excellent location for a physician.

John Fitzgerald of Honeoye Falls, has formed a partnership with his brother here and will take his place at once.

Caledonia.

A big day is promised for Caledonia and surrounding country on Wednesday, June 13, on which day Governor Roosevelt will be present and deliver an address at the unveiling ceremonies of the soldiers' monument, for which the foundation has already been laid. The committee in charge has already met and laid plans which, with the attendance of the governor they declare to be such as to make the day one of the most memorable ones in the history of the village. The annual encampment of the Grand Army of the Republic Association at Livingston county will also convene here on that date.

Miss Frances Wood of Le Roy, spent Sunday at her home in this village.

Mrs. English and daughter Catherine, left Monday for Coldwater, where they will make their future home.

Shenandoah.

Mr. and Mrs. Will Burns are rejoicing over the arrival of a baby which came to their home last week Wednesday.

Mrs. Hefferson, who has been ill with the grippe, is convalescent.

The contract for the new church has been given to D. Summers of Clifton Springs.

Mr. and Mrs. John Tobin and family of Churchville, have become residents of our village.

Richard Keeler is recovering from a severe attack of pneumonia.

Mrs. Menzel of Phelps, is here caring for her daughter, Mrs. W. Burns.

Wayworth.

P. J. Crowley has gone to Rochester to the Homeopathic hospital for treatment. His many friends are anxious to hear of his improvement.

AN IDEAL PRELATE.

THE LATE ARCHBISHOP HENNESSY'S GREAT WORK.

An Extract From Archbishop Ryan's Funeral Address—High Tribute to the Sanctity of the Late Archbishop Hennessy and the Catholic Church.

The first and most solid ground for consolation is the evidence of the great work he has done for God and for you. I need not detain you with statistics. Suffice it to say, as index to that work that less than thirty-four years ago, when he was appointed to the Diocese of Dubuque, which embraced the State of Iowa, there were but forty-eight priests; it now numbers 401, 281 of whom belong to Dubuque and the remainder to the neighboring See of Davenport. There were ninety churches; now 397, 253 of which belong to Dubuque. There were three poor parochial schools; now 157 of which Dubuque has 157. The schools contain 20,500 pupils, 15,000 of whom belong to Dubuque. I need not tell you of the innumerable institutions of higher education, convents and colleges, and of the institutions for almost every form of human suffering. You behold every hill of this city crowned with some evidence of his seal in the form of church or college or convent. But there are invisible works of which these visible ones are amongst the great causes, works not found in statistical tables, but recorded in letters of light, in the character of heaven—the good done to individual souls, the effects produced not only on Catholics, but also on those outside the pale of the Catholic Church in this State, the moral effect of the spectacle of a fearless man confronting a whole army of prejudice and passion, in defense of the little children of his flock and their Christian education, the impress left by his life and character on the minds of all who knew him, whether Catholic or non-Catholic. These are things not recorded in statistics; God alone can know and God alone can reward them.

When Providence designs a man for some high and important position in His Kingdom on earth, which is His Church, He first of all adapts him by natural character for the great task. A strong nature, great firmness of purpose, unshrinking loyalty to a great principle, little thought of regard for mere popularity, were characteristics of the deceased. In forming judgments of men it is a fatal mistake to take cognizance of either the natural or supernatural elements alone. We must not forget that both come from God. This man had a mission and he fashioned by nature and grace to accomplish it. He had, too, a great model. Ideals have more effect on men than ideas, and the great Archbishop of St. Louis, Felix Richard, Kenrick, became the ideal to him of a great priest. But an ideal, no matter how perfect, is not sufficient. There must be an instinctive aptitude in the subject to follow it, and this requires original powers. If he had not this plastic aptitude he never could have been cast in the same mould.

Naturally and supernaturally, these prelates had much in common. Both were men of strong wills, of retiring, studious habits, and of infinite industry; above human respect, acting from the highest supernatural motives and of great personal piety and habitual union with God. They were true Christian Bishops.

John Magan, aged 60 years, died Wednesday at the home of his daughter, Miss Anna Egan, East Seneca street. The funeral took place from the Immaculate Conception church, Friday morning at 9 o'clock.

William Tyrrell, aged 75 years died Wednesday at his home near Jacksonville. He is survived by a wife, three sons and two daughters. The funeral was held Friday morning from his home. Internment at Truansburg.

The East Hill house, the largest student boarding-house in Ithaca, was destroyed by fire Monday morning. There were only about fourteen persons in the house, most of the students being home for vacation. All escaped uninjured.

Willard.

Mr. Philip Reilly of Geneva, has moved his family here, and will occupy a cottage on the lake shore.

Mrs. Frank Luchman has recovered from his recent illness.

Miss Josephine Riley has returned from a long absence in New York city, whither she was called by the death of her father.

On March 16th, occurred the death of Dr. F. M. Hamlin, an old resident of Willard.

Dr. Macy is in Albany at present.

Miss Mary Luchman, who was quite ill last week is better at the present writing.

Miss Mary Reilly spent Sunday last with friends at Seneca Falls.

Mr. O. K. Rich and family will occupy the Manda house on Willard avenue the coming year.

Kings Ferry.

Our schools are closed for two weeks' vacation.

Prayers were requested last Sunday for Patrick McIntyre who is seriously ill.

The new doors and seats in our church are quite an improvement. When opened will be quite a sight to behold.

BRUNETIERE A CONVERT.

The Story of Brunetier's Last Days in the Catholic Church.

Brunetier, he who two hundred years ago changed the beautiful La Vallée into a fertile garden and brought the great Tiers into the fold of Catholicism, has just made another convert, says the Paris correspondent of the London Catholic Times. This is no other than M. Ferdinand Brunetiere. The eminent antiquarian and confessor has just said in words that he is a Catholic, that his conversion has been going on for four years, and that it is Brunetiere who has converted him. This public confession of faith was made the other day at Brunetiere's house. The occasion of it was a festival, religious and literary, one of the attractions of which being a conference by M. Brunetiere. The Archbishop of Sens, and the Bishops of Meaux and Orléans were present.

The head of M. Brunetiere's discourse delivered before the most intelligent element of Brunetiere society, was "What Do We Learn at the School of Brunetiere?" After telling his hearers what was to be learned at that school, he told them what he himself had learned at it, viz., to become a Catholic. Thus one of the leaders of the mind of his time stood forth not as an apostate of Brunetiere's intellectual greatness, but as a proof that the study of the "Sagittae of Brunetiere" led to Rome. This avowal of his faith Brunetiere came after his lecture. Brunetiere had brought into the world certain points in the rugged character of Brunetiere's genius, the great and powerful intellect, "the fire that burns with the most incomparable master, the French language. With this, Brunetiere attached more importance to thinking justly than to writing elegantly. He had a horror of effusiveness that is of art for art. He learned from him not to write in a manner of thought in his language, to prove to us, moreover, that the great orator is not necessarily the most correct, agreeable and accomplished, but rather he who best knows his action into paths of truth and justice."

M. Brunetiere had never been an object of such enthusiastic attention as the other day at Brunetiere's conversation as that of a man, feeling the advantage of his position, day is a best in fact."

Captain McKelvey, a well known President, was married in the immaculate Conception Catholic church, New York, last month to Miss Mary Quinn of Indianapolis, Ind. Captain McKelvey has since become a convert to the Church.

Best of the world.

The Forty Hours' devotion opened at Brunetiere's church here last Sunday at 9 o'clock.

The sermon of Sunday evening was delivered by Rev. Father O'Neill, of the diocese, on Monday evening by Rev. Father O'Neill, of the diocese, and on Tuesday evening by Rev. Dr. Green of St. Patrick's Seminary. The attendance in the church and singing was very good all through the devotion.

The new carpet for which the young ladies of the congregation were canvassing was purchased by the village and placed in the church. The ceremony was most successful. The great improvement in the church, the new carpet and the new organ, all of which were purchased by the young ladies of the congregation.

Mr. J. Conboy of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.

Miss Mary O'Neill of Canastota, died last week.