

Correspondence

OUR AGENT
Our Mr. A. Herman will collect in Weedsport, Syracuse, Geneva, Ovid, Stanley, Union Springs and Aurora next week.

Shortsville.
Our new church was dedicated last Sunday by Rt. Rev. Bishop McQuaid, who was assisted by Fathers Gaffell of Rochester, English of Canandaigua, O'Laughlin of Phelps, and Hendrick of Ovid, who said mass. After mass the sacrament of confirmation was administered to about 60 children.

The infant son of Mr. and Mrs. Will Burns died Sunday morning. Interment at Phelps.

Miss Margaret McCarthy, who underwent an operation for appendicitis, at the Beahm Hospital, Canandaigua, is getting along nicely.

Mr. and Mrs. John McCarthy are rejoicing over the arrival of a baby girl which came to their home Saturday last.

Willard.
Field Day exercises at the hospital on Wednesday last were well attended and greatly enjoyed.

The fine new concrete walk extending from the Willard depot to the entrance of the main building is finished.

The Misses Mary and Bridget Downs and Mr. Wm. Martin attended the Mulligan and Downs wedding at Waterloo, last week.

The marriage of Miss Margaret Downs formerly of this place, and Mr. John Mulligan of New York City, was solemnized at St. Mary's church, Waterloo, on the 18 inst. Mr. and Mrs. Mulligan will live in New York City.

The State Commissioner in Lunacy visited the hospital last week.

Among the visitors who joined the C. M. B. A. and the C. R. B. A. societies of Geneva, on their excursion to Grove Spring, Lake Kenka, on Labor day, was Miss Kate Fitzsimmons of the hospital. Miss Fitzsimmons was among those who were on the landing when it collapsed and was precipitated into the water. She was slightly injured and had the misfortune to lose her pocket book which she has not yet recovered.

Miss Lizale Hamilton and Mr. James Quinn both of this place were married at the Holy Cross church in Ovid, on the 24th ult., Rev. Father Kennedy officiating. We extend congratulations.

Miss Anna Murphy has secured a transfer to the state hospital at Middletown, where she will enter the service as a nurse.

Miss Mary Courtney of Cohocton, N. Y., has been enrolled on the hospital books as nurse.

Ovid.
The many friends of Hugh French are pleased to see him out again.

Mrs. George McLaughlin died at her home in Romulus on Friday morning. Funeral was held at Holy Cross church, Saturday morning at 9 o'clock. Interment was at Holy Cross cemetery.

Mrs. James Hanson who has been seriously ill this week, is slowly improving.

Rev. Joz. W. Hendrick assisted at the dedication of the new Shortsville church, last Sunday.

Mr. Michael Gildea, of Dunmore, Ireland, arrived in Ovid, Friday p. m. at the home of his uncle Jas. O'Connell. Mr. Gildea is a student for priesthood.

Miss Libbie Jeffery has severed her connection with the Willard State hospital.

The LaPorte Comedy Company gave an engagement of two nights at Ovid last week. "An Unequal Match," was the play with which they opened their engagement here.

Waverly.
Rev. Father John Sandal, pastor of the Church of the Holy Ghost, Athens, died at pastoral residence on Sunday, Sept. 9th, aged 48 years. His funeral took place on Thursday morning and was largely attended by the priests of the diocese and people of his congregation. Interment was in St. John's cemetery at Sayre.

Announcement of the coming marriage of Miss Josie Sheehan of Elmwood street, and George Lusch was made at St. James church on Sunday.

A very pretty wedding took place at St. James church on Tuesday morning when Miss Katherine Grace, daughter of Mr. and Mrs. Patrick Grace and John Brosnan were united in marriage. Rev. Father Naughton officiating. The bride was attended by Miss Teresa McCarthy and Mr. John Daly of Sayre, was best man. Hugh Fannon of Sayre, and David McGilgan were ushers. After a wedding breakfast served at the home of the bride's parents on Loder street, Mr. and Mrs. Brosnan left for a wedding trip. The best wishes of many friends is extended to them.

Geneva.
The brief announcement of the death of Mr. Burke which appeared in THE JOURNAL's last issue was a sad blow to the numerous friends and relatives of the deceased. Mr. Burke was born in West-Grasshill, County Cork, Ireland, in the year 1839. He came to this country at an early age and first took up his residence in Penn Yan, where he married and reared a large family. He came to Geneva about 30 years ago and has lived here since. He was a man that was highly respected in this community as a citizen and father. He leaves besides his wife, three sons, John P. Ed. T. Patrick J., and three daughters, Mrs. M. Buckler, Mrs. J. McGovern, and Miss Mary A. Burke, all of this city. The funeral services were very beautiful. The pall bearers were Mr. F. Toole, Chas. McGavigan, Arthur O'Neill, Daniel Miley, J. Keleher, and Albert Willard. The family wishes to extend thanks to their numerous friends for favors received.

The death of the twin daughters of Francis and Mary Flood occurred at the family residence in West William street, last week. The cause of death was cholera infantum. The infants were 10 months old.

Seneca Falls.
A mission will be given in St. Patrick's church during the last two weeks in October by the Faithful Fathers.

The Knights of Colcumbus are now occupying their new rooms in the Swaby block. A reception and dance was held Tuesday evening which was largely attended.

The Father Mathew Total Abstinence Society will have their annual dance Nov. 1st.

St. Patrick's school, re-opened the 10th with a large attendance of pupils registered. The work is in principal assisted by seven teachers.

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menaces to health of the present day.

Mrs. Thomas Fitzsimmons died at her home in Walnut street, Wednesday morning, aged 60 years. She was stricken with paralysis about two years. During her long illness she bore her suffering with patience and Christian fortitude. She is survived by her husband, two sons, Edward, of Schenectady, and George of Seneca Falls, and two daughters, Mrs. Thomas Coffey and Miss Anna Fitzsimmons of this place. The funeral was held from St. Patrick's church Friday morning at 9 o'clock, the Rev. Father Dwyer officiating.

Edwin, the three-year son of Mr. and Mrs. Bernard O'Connor died at the family residence in Mechanic street, on Wednesday afternoon, after a brief illness of spinal meningitis. The funeral was held Friday afternoon at 3 o'clock.

Delegete Michael E. Regan and Supreme Marshal, John E. Mackin attended the convention of the Supreme Council of the C. R. and B. A. in Buffalo last week.

All the parishioners of St. Patrick's church were pleased to see their pastor, Father O'Connor, celebrate mass in his usual health after a brief illness.

Genesee
Rev. A. A. Hughes invited all of the Catholic students in attendance at the Normal school, in the academic and Normal departments, to a reception at the parsonage on Friday evening last, and a pleasant evening was had by all who were present.

Miss Laura O'Brien left last week for New York city, where she expects to teach the coming school year.

William Oak left on Thursday last for William college, to resume his studies.

Miss Mary J. Biggins is spending two weeks in New York city selecting her fall and winter millinery. Miss Agnes Carra of Avon, has charge of the millinery parlors during her absence.

Daniel O'Brien went this week to Lima to work in the meat market of Frank Dann, formerly of this place.

James B. Costello has made several improvements in his livery stable. He has put in new floors and stalls in the horse barn.

The Normal school opened Sept. 12th. A large number of Catholic students are in attendance.

Thomas O'Brien, who has been attending the Rochester Business University, came last week and will commence his term as principal of the Cuylerville school, Sept. 24th.

Several of our Catholic young men, graduates of the Normal school are talking of going to the Philippines to teach school.

STATE OF OHIO, CITY OF TOLEDO, [ss] LUCAS COUNTY.

FRANK J. CHERNEY makes oath that he is the senior partner of the firm of F. J. CHERNEY & CO., doing business in the city of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Hall's Catarrh Cure that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHERNEY, sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHERNEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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MARVELOUS ESCAPE OF A MISSIONARY IN CHINA.

Letters received in Boston from missionaries in Hong Kong dated early in July tell of the marvelous escape of Father Fridella from the Boxers. Father Fridella's charge was in Hen Siu Fu in southern Hunan. Before he escaped the Italian bishop, three priests, 700 native converts, including women and children, had been fanatically tortured and murdered. To a resident of Cun Fu, whose son he had treated when critically ill, Father Fridella owes his life. The Chinaman visited and fed him when he was in hiding in the hills north of the town. When the excitement had subsided somewhat the Chinaman assisted Father Fridella to the river and hid him aboard a junk. Strategy was needed to effect the escape.

The home for inebriates recently established on Summit avenue, near Fairmount avenue, Jersey City, by the Rev. John C. MacBriain, of St. Bernard's Rectory, Mount Hope, N. J., is in a flourishing condition. Since the sanitarium was opened, thirty-five patients have been successfully cured of the drunk habit. Not one of these has relapsed, as far as the pastor can ascertain, or has shown any tendency to return to his old habits. The work inaugurated by this priest, has won for him much commendation throughout the State.

PEARL OF THE OAKS.

(Copyrighted)
BY MARY ROWENA COTTER.

PART SECOND.

[Continued from last week.]

II.

"Are you ready to go on the river this afternoon, Lucy dear, or will we wait until evening," said Frank Tone, as he entered the room where the Carltons had just left his wife.

"As you wish," she replied sweetly. "It is almost too warm to venture out now so perhaps it will be better to wait until evening. It is delightful rowing on the river these moonlight evenings."

"I hope we will not be out late as I do not want to be too tired to attend mass to-morrow. Have we far to go?"

Her husband looked at her and was silent for he dreaded to tell her what he must.

"What is it Frank?"

"I fear it will be some time ere you will be able to attend mass for there is no Catholic church within seventy miles of here."

"Oh, Frank," she said biting her lips to keep back a sigh, "do you never hear mass?"

"Yes there is a priest sent from the Cathedral at N— to celebrate mass in the distant parts of the diocese and he visits the neighborhood about once in two or three months."

"And why is there no church any nearer?"

"Because there are not Catholics enough in the neighborhood to support one. They once talked of building a church at Lenox Station, four miles from here, but the parishioners were so few and scattering that the idea was abandoned."

Tears stood in the eyes of the young woman, who, educated in a convent, had been accustomed to attend mass, daily and receive the sacraments every month, but she hid them from her husband with a well feigned smile and changed the subject. That night her pillow was wet with her tears and as her mind turned backward to the beautiful convent chapel and the little church at home where she had spent so many peaceful hours in prayer, she regretted having left them to come to this place where the Holy Sacrifice was so seldom offered up, but she would not let her husband know how sad she was. The next day, which was the first Sunday on which she had been absent from mass since her early childhood, was a lonely one for her. She spent most of the forenoon in prayer, reading the prayers for mass, uniting herself in spirit with the priest in her own little church so far away, and reading a pious book which had given her many hours of happiness while in school. In the afternoon she went for a long drive with her husband and finished the day by a recitation of the Rosary in which she asked our Blessed Mother's help in this new and unforeseen difficulty. Strange to say never once during the long day, did she think of the many immortal souls under her care who were in need of spiritual assistance.

The Tones were an old and devoted Catholic family, who having brought their faith across the ocean from Ireland, had never forsaken it, notwithstanding that they had settled in a Protestant neighborhood and had encountered many severe trials in the practice of their religion. There had been a time when they had been able to hear mass scarcely once a year; then they were obliged to travel many miles in order to enjoy that blessed privilege, which is so little appreciated by many who, living almost within sight of the church grow indifferent to the sacred duties of their holy religion. It was not an uncommon occurrence for them to be obliged to go a whole day's journey in order to have their little ones baptized by a priest who had come to celebrate mass at the home of some Catholic family miles away. On other occasions they had had the happiness of turning their own spacious parlors into a temporary chapel where the dark skinned slaves knelt beside the favored children of fortune to hear the promises of eternal life and receive Him who had died to save both black and white.

The Tone family had considered it one of their most sacred duties to instruct their slaves in the simple truths of the Catholic faith. The children were baptized at the earliest opportunity, and little ones in danger of death had received the cleansing waters from the hands of their fair mistress who took it upon herself to instruct all of the children for the reception of the other sacraments so there was little left for the priest to do when he came. Some of the few other Catholic families had followed this example and thus through their noble influence many souls were saved to "shine as bright stars through eternity."

It was under the influence of such a family Frank Tone had been brought up, and a most noble Chris-

tian at heart, he was; but never having known until he went away to college, what it was to be at church, he realized not how his young wife would miss the blessings which she had enjoyed in being always near a church. Even while in college, being constantly in company with those not of his own faith, he had no opportunity to learn what the consolations of religion were as Lucy had learned it in her convent school.

He explained all of this to his wife in the evening and this unconsciously gave her reason to reproach herself for her selfishness. A new light had dawned upon her, for, if the ladies who had spent all their lives in this almost Pagan region had done so much toward saving the souls of those under their charge, why not she who had spent the best of her years in a convent? Accordingly the next Sunday, instead of spending the time in bewailing her fate as she feared she had done the week before, she spent the entire forenoon in the negro quarters questioning and instructing the slaves in the sacred truths which had been taught them by her predecessors, and every Sunday thereafter she spent thus until heaven favored her with a blessing which brightened the few remaining years of her too short life.

In making his quarterly visit to the Catholics in the distant parts of the diocese, the priest had spent a week at the Oaks. Mass was celebrated in the parlor each day and nearly every negro on the plantation as well as their master and mistress received the sacraments. Three little ones, who had been carefully instructed by Lucy, received their first holy communion and five more were baptized, besides several who had never been to confession received the sacrament of penance for the first time. Strangers came from far and near to be present at the Holy Sacrifice and receive the sacraments so that the good priest was kept very busy, but he found some leisure to talk over a brilliant plan which his hostess had conceived.

The grand parlor, which was the scene of many a brilliant social gathering, seemed to Lucy Tone wholly unfit for the sacred use to which it was now being put and she wished to have a chapel. There had been some talk of converting one of the large upper rooms into an oratory, but she preferred having it in a more public place where the negroes and strangers would be more free to visit it. She was told that she must not expect to have mass in her chapel very often, as the next would probably be celebrated at the home of some Catholic, four or five miles distant, but she was content to have her little chapel with the hope that some day it might become a parish church. After much consideration it was decided that the fittest place for the sacred edifice would be on a pleasant little knoll near the western boundary of the grounds, which had been used as a family burial lot for many years.

It was not long ere the beautiful little gothic structure stood beside the ground which had been consecrated by the ashes of the Tone family, and who can doubt but what the living spirits which had once inhabited that place, blessing the efforts of the young stranger who was now the loved mistress of their home. Frank had even one of the treasured old oaks cut down and sent to the mill many miles down the river to be sawn into boards for the wood-work and the stone was mostly gathered on his own place. Lucy superintended it all, modeling her plans nearly like a church she had seen in a large city near home.

"If we might only have mass here every Sunday," she said to her husband when all was complete, "I would be so happy." Both felt that it might be several years ere this bright hope might be realized but the merciful Father who watches with a tender care over all of his children would soon supply their want.

Not on Mrs. Tone's chapel alone had busy hands been at work for many weeks; but also at Glendale, which was being prepared for the Livimores who were coming in the early spring to spend the summer. Very little was known of the strangers excepting that Mr. Livimore belonged to an old and highly esteemed French family, while his wife had for four seasons been one of the reigning belles of New Orleans; but Lucy Tone almost forgot their social position when she had the happiness of learning that they were devout Catholics. She had pined for the company of some refined person who believed like herself for there was not one Catholic family in the neighborhood. The only church within several miles was a fashionable little Episcopal church at Lenox Station which was attended by most of the leading families. She herself had often been invited to go there by Bessie Carlton who hovered around her like a purring kitten, trying to convince her that she loved her while her heart burned with jealousy, but she always declined.

(To be continued)

Read "Jennie Baxter, Journalist."

JOGUES AND GOUPLIL.

A PLEA FOR THE MARTYRS OF THE MOHAWK VALLEY.

Fair and Beautiful Auriesville Visited Annually by Thousands of Devout Pilgrims to Honor the Memory of These Heroes of the Cross.

An interesting communication published in the Catholic Transcript of Hartford, Conn., in its last issue is worthy of reproduction on account of the subject treated being one of great interest to the Catholics of New York State and particularly to the thousands of devout pilgrims who visited the shrine of Our Lady of Martyrs at fair and beautiful Auriesville during the past season.

The author of the communication is William Hickling, who sings in inspiring language the praises of Father Jogues and Rene Goupil whose names are now household words in every city, town and hamlet in the State of New York. Mr. Hickling says:

Success is not to be gauged by a man's ability to pass unscathed through the conflicts of the world. Success of that kind is often a proof of failure. There is scant reason for envying any Christian who has gone unharmed through the ordeal of life. The object in view is not the welfare of the mere human interests, but the well-being of the soul. Among the great victories of life is the victory of faith. It is often bought by the sacrifice of life. It was so with Rene Goupil, struck down by the tomahawk of a savage on the Feast of St. Michael and All Angels, September 29, 1642. A strangely-chosen day for such a sacrifice, one might think. Was there ever a time in the history of America, or of Missions, when the interposition of the all-glorious Archangel would have proved more opportune? Perhaps he did interpose, for the subject of the ministry of angels has not yet been exhausted. A miracle, the staying of the hand of the savage, might not, in the spiritual economy, have proved so beneficial as the staying of the hand of Abraham in the divine plan, success often begins when mere human thought fails. The return of the two hundred and fifty-eighth anniversary of the martyrdom of Rene Goupil, therefore, does not in the slightest degree interfere with faith in angels who know more about God's plans for our lives than we ourselves know. In this case of Goupil, God's plan was completed, and, on that day, all unseen, Michael might have been at the side of the martyr.

Four years later, on the 18th of October, Isaac Jogues likewise fell, and his head was placed upon the pallisade of the village of Ossernenon, the present Auriesville. Father Jogues did not fear his fate. His mind was not cast in the mould that in our day shapes many men. After all the terrible sufferings that he underwent in his captivity of 1642, he was eager to return, and even forecasted his fate. Thus:

"Twice goes the Father to the Mohawk Vale,
But when the third time on the Southern trail,
To win the red man he uniting went,
Beyond the border of Lake Sacrament,
Dim, dull forebodings deep possessed his brain;
"Go, but never shall return again."
He said, "Yet happy shall I ever be,
If God the sacrifice completes in me."

His words were, "Ibo, non redibo." He seemed to see the end from the beginning.

"Thus firm the Father, who performed his vows,
And made the Iroquois his 'Bloody Spouse';
For when a day's march the Lake's bright strand,
Forth from the forest came a Mohawk band,
Who seized the Legate to their savage race,
And bore him swiftly to their dwelling place;
Where every torture their deep malice tries
That savage malice could by craft devise,
Until the hatcher's swift descending blow
Released his spirit and assuaged his woe."

But this was not the end of the mission:
"Thus fell the Jesuit, while with martyr's seal
His fearless Order proud attest his zeal,
And thankful number the great honors o'er
Won by Loyola on the New World's shore."

Jogues died, but the feud between the French and the English survived, the Mohawks being the allies of the English. And, therefore:

"With varied fortune for a hundred years,
Filled up alternately with hopes and fears,
Both French and English mong the Mohawks strayed
To teach religion or engage in trade,
Each ever seeking by deep skill to gain
Exclusive 'vantage o'er their broad domain;
The chiefs entangling in their wide-spread toils,
Great sachems luring with rich promised spoils,
Until two nations fired by wild alarms,
Rush mad with envy to the shock of arms."

Though the relations between the French and the English were so strained, the former took up the work among the Mohawks at Auriesville, and fourteen priests labored until the

destruction of the mission, in 1682, one of the trophies being the Lily of the Mohawk, Kateri Tekakwitha, an Indian saint.

In 1775, the English, under General Johnson, acted successfully against the French; but it was not until after Abercrombie moved disastrously against Ticonderoga, that Amherst, in 1759, crossed Lake Saint Sacrament, and drove the French back to Canada. The French were beaten, and missions among the Indians as well. Protestantism marshalled the strongest battalions.

But our business now is not to lament the Martyrs of the Mohawk. It is rather to see what we can do to make the blood of the martyrs the seed of the Church. The Catholic Transcript has given us some excellent thoughts on this subject in its editorial columns, and furnished us with a happy phrase, "The Ideal Shrine." One may reasonably believe that Auriesville is yet to become the ideal Shrine of America. To this end, Catholics may indeed labor together. It is true that a multitude of good works claim attention, but this is one that distinctly concerns the spiritual well being of the Church.

Besides, the Church should be taught by what is being done by the State. Everywhere the welfare of the country is considered, and various methods are employed to rouse the patriotic sentiment among the people. Monuments are being built and battle fields are being surveyed and decorated. Everything relating to the founders of the Republic is being studied with regard to improving the low tone of the public mind. Notably everything is being done in connection with Washington, Lincoln, Grant and a host of others, to fill the hearts of the people with devotion to their country. This indicates what we should do with regard to the heroes of the Cross. We cannot afford to let their memory die. The Martyrs of the Mohawk should be made to live again, to animate us in our struggles.

This is the meaning of Auriesville. The work has been undertaken there in a wise and profoundly religious spirit, and, if duly carried out, will materially advance every interest of the Catholic Church. It is a beautiful situation, abounding with splendid and inspiring memories, and those in charge should be furnished with ample means for providing every accommodation for the pilgrim.

A visit to Auriesville is most improving as regards spiritual interests, but on broad, historic grounds, the people, and especially the people of New York State, should take a deep interest; especially as the sites have now been clearly identified. At Auriesville close by the temporary chapel, may be seen the lines of the rectangular pallisade that inclosed the village of Ossernenon. While in captivity, Father Jogues beheld in vision, a "Temple" standing in the place of the village. Over the entrance were the words, "Laudent nomen Domini." Would it not be worth while for, say a dozen or so, of rich Catholics, to join forces and fulfill that dream? Perhaps there is some man or woman ready to do the work alone, building a splendid Temple, that, from its splendid elevation, would dominate mile on mile the entire broad Valley of the Mohawk, speak most significantly to the thousands of travelers daily passing through East and West, and thus create an era in American Hagiology.

SAVED BY A CRUCIFIX.

Mercy Came Through the Sacred Sign of Man's Redemption.

Some American soldiers who had, by the fortunes of war, fallen into the hands of the Filipinos, had been condemned to execution, and, as related by Lieutenant Commander Gilmore in McClure's, they owed their escape from death to a peculiar circumstance:

"I have always believed," says the soldier who relates the incident, "that the Lieutenant's refusal to obey orders and execute us was due to the effect produced in his mind by an incident which had occurred a night or two earlier. At one of our stops he had shown me a crucifix which he wore hung by a ribbon around his neck, and said to me: 'The Americans are not Christians.' 'Oh, yes,' I replied, 'All the Americans are Christians.'"

"But you never wear any crucifixes."

"I opened my jacket and showed him my breast. A crucifix had been tattooed there years ago, when I was a midshipman. The Tagal leaped to his feet with an exclamation of surprise. He instantly crossed himself. I explained to him that 'any one could buy a crucifix and hang it around his neck, but that I had endured pain to have my crucifix pricked in the flesh, and that, as he could see, it must always be with me. There was a marked change in his manner toward me after that."

FRANCISCAN NOVICES.

In the school of novices of the Franciscan Order of Minor Conventuals at the Church of the Assumption, Syracuse, N. Y., 13 young men will be invested with the habit of the order on the 4th of October while two will make their first or simple vows at the same time. Two others now receiving final instructions in the College of Our Lady of Angels at Albany will make their solemn vows shortly after that date. They will be ordained by Rt. Rev. Patrick A. Ludden.

MANHATTAN'S NEW DIRECTOR.

Rev. Brother Charles, well known and highly esteemed for his ability as a director, is the new director of Manhattan. Last year he was at La Salle, Troy; the preceding year, director of De La Salle Institute, Central Park South, New York city. His appointment to Manhattan for this important year in the college's history, shows that his ability is appreciated,

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