

The Catholic Journal

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AROUND THE GLOBE.

The Irish Ladies Choir and Soloists of Dublin, the leading musical organization of the United Kingdom which will make a tour of the United States and Canada, arrived in New York on Wednesday, the 25th of October, on the steamship "Astoria." Several hundred people were assembled on the pier to greet the ladies upon their arrival, including many prominent and influential citizens, representatives of Irish and Catholic organizations, and leaders in the world of music. On Friday evening, Oct. 27th, the choir held a reception at the Hotel Astor, Forty-fourth Street and Broadway, which was largely attended by people representative of the best in the great Metropolis.

Extension of the Roman Catholic church in the West and South was initiated at a meeting of prominent members of the clergy and laity, representing many different dioceses, which was held in Archbishop Quigley's residence. The Catholic Church Extension Society of the United States was organized at the conference and steps were taken toward establishing the work on a large scale. The object of the organization was stated as being "the development of the missionary spirit in the people of the Roman Catholic church of the United States especially by aiding the building of churches in needy places, and by any other means that may appeal to the directors." Rev. Francis C. Kelley, Lapeer, Mich., who has been urging the formation of such a society for several years, was elected president.

Since Rev. Father O'Connell became pastor of St. Peter's Church, Allegheny, Pa., some two years ago, the debt on the same has been reduced over \$25,000, and many expensive repairs have also been made.

A force of men is engaged in placing the new marble altars of St. Peter's Church, Canton, O., in position. They will be adorned with imported marble statuary.

The recent storm which passed over Miami county destroyed the new church in Wea township, which was still incomplete.

Mr. James Storror, treasurer of the fund for a memorial to the late Mayor Patrick A. Collins of Boston, announces that the fund, amounting to \$25,674.25, has been completed, requiring only sixteen days' work.

A new sanctuary and other improvements are planned for Our Lady of Perpetual Help in Chicago.

A handsome new gateway now adorns the entrance to the Dominican Convent, Newark, N. J. It is the gift of the Rt. Rev. Mgr. George H. Doane, who in his will bequeathed \$500 toward its erection.

The little town of Sterling, a few miles removed from Lawton, Okla., and in which there is a congregation composed mostly of German families, now boasts of a neat church.

Most Rev. Archbishop Keane has removed the ban placed upon the Catholic Benevolent Society of Dubuque by the late Archbishop Hennessy.

Plans have been accepted for the new church in Jacksonville, Fla., which call for a \$125,000 edifice. The marble structure alone, it is approximated, will cost \$75,000, and the decorative work and fixtures \$50,000 more. The building will be located on Ocean and Duval streets.

A beautiful bronze bell, weighing over 2,000 pounds, which is to hang in the belfry of St. Stephen's church Philadelphia, Pa., has been blessed by Archbishop Ryan. Over forty priests took part in the ceremonies, which lasted over two hours and were witnessed by fully 5,000 persons.

The recent house-to-house collection made in St. Michael's parish, Cleveland, O., amounted to \$5,000. Carefully concealing his identity, some generous Hollister citizen recently sent the Sister Superior of St. John's Institute, San Juan, Cal., a handsome buggy and new set of harness.

The monks at Gethsemani, Ky., will soon celebrate the 100th anniversary of the establishment of their order in Kentucky. In 1805 thirteen monks and fathers came from their monastery at La Trappe and settled near Rohan's Knob in Marion County, which they subsequently left for Gethsemani, and which has since been their home.

A VISIT TO ROCHESTER

Bishop McQuaid Described in Book by Abbe Felix Klein of Paris.

We have received the English translation of the French work "Au Pays de la Vie Intense" issued by A. C. McClurg & Co., of Chicago. This book, "In the Land of the Strenuous Life," was written by Abbe Felix Klein of the Catholic University of Paris, after a tour of this country, and within a few months the book passed into the seventh edition in its French version and now has been translated into English by the author. From cover to cover the book is replete with the most interesting comment upon things American, nearly all of the larger cities visited by the Abbe being dealt with in separate chapters.

One chapter of the book which will be of more than ordinary interest to Rochesterians is that entitled "An Involuntary Visit to Bishop McQuaid" in which Abbe Klein describes a visit made to Rochester, at which time he was the guest of Bishop McQuaid.

The Abbe was making the trip from Kingston, Ontario, to Toronto by boat, and it was not his intention to stop in Rochester at all. The name of Bishop McQuaid was well-known to him, the bishop's utterance against Archbishop Ireland having been the cause of much comment in the Catholic circles of Europe. The Abbe states in his book that because of his ideas of the Rochester bishop he believed that he did not care to form his acquaintance at closer range.

But the boat was delayed a day at Charlotte on the trip to Toronto, and the Abbe was forced to spend a portion of what he describes as a wretched and uncomfortable night at a hotel in Charlotte. Next morning he learned that he could reach Buffalo by coming down on the trolley cars to Rochester. Abbe Klein always writes in the present tense and in this connection he says in his book:

"Where do those cars go that pass the church? I inquire. To Rochester. Then I am for Rochester. My decision may seem abrupt; but as Rochester is a city of one hundred and fifty thousand souls there must be several daily trains there to Buffalo. There is one, I am told, at noon. Rochester, I may add, is not a mere name to me. In it there resides an old bishop named McQuaid, who passes for one of the most remarkable men in the United States, having among other things, established a seminary whose renown has spread through all America. Almost everywhere I had been advised to call on him. But because, on account of some disagreement that he had with Mgr. Ireland, he used to be represented in France as hostile to the movement with which circumstances had associated me, I had declined all the introductions to him which had been offered me. I should not be sorry, however, to get a passing glimpse of his episcopal city."

Continuing the writer describes how he recognized St. Bernard's Seminary as he passed it on the car and how the Superior of the Seminary boarded the car at that point. He was at last prevailed upon by him to pay his respects to Bishop McQuaid, and a little later found himself in the waiting room of the bishop's residence. He thus gives his impressions:

"Almost immediately the bishop appears and offers me his hand in the whole-souled fashion which I admire so much in Bishop Spalding. Nothing that I have ever seen is so thoroughly American as this old man of eighty years, straight, thick-set, vigorous, with a frank and resolute bearing. Far from allowing me a word of excuse he declares in a tone that admits of no denial that he is pleased to see me and is at my disposal. Ten minutes afterwards I was rolling along in an open landau with a man who is regarded in Europe as the most conservative prelate in the United States."

The Abbe then described how he was shown the Normal School for Sisters of St. Joseph, the gorges and falls of the Genesee, St. Bernard's Seminary, the Catholic cemetery, the academy for young girls kept by the Sisters of St. Joseph, arriving back at the bishop's home several hours late for dinner and woefully tired. During the dinner Bishop McQuaid frankly discussed the Mgr. Ireland affair and this conversation closed

the day.

"As I retired early to sleep under the hospitable roof of Bishop McQuaid," writes the Abbe, "I was more than consoled for not having seen Toronto."

"Early the next morning my host came to bid me farewell. (Since you insist," he said, "upon going this morning, it is useless to upset my plans." I am leaving on a short journey. I have given instructions that after your mass they shall show you the school; it will be worth your while to see it. You will perhaps be surprised to find it a mixed one, and to see that the sister-teach boys as well as girls. In Europe you have so many prejudices!")

"I bowed under this reproach, as if it had been personal; and I asked this holy man for his blessing."

"God bless you! God bless you!" he said almost with emotion; while I felt very strongly. Then he went away. Providence had made me acquainted, involuntarily on my part with one of the most illustrious pioneers of Catholicism in the United States."

Abbe Klein had two hours remaining to him before his train took him to Buffalo, and that time was spent in visiting the parochial schools, as had been planned for him to do by Bishop McQuaid. The remainder of the chapter is largely devoted to a description of the school work so new to the Abbe, but so familiar to residents of the city which he was visiting for the first time.

Five Minute Sermon

The King's Account.

From this Gospel we should learn how great is the goodness of God, and how willingly He forgives him who sincerely confesses his sins and firmly resolves to amend his life. David and Magdalen are very eloquent examples of this.

The servant who refused to have pity on his fellow-servant is a figure of those Christians who refuse to forgive their neighbor, while they themselves dare hope to obtain, or have even previously obtained the forgiveness of their sins, which are far more grievous.

Let us learn from this how angry the Lord will be with us if we exact satisfaction, knowing that He has strictly commanded us to forgive our neighbor from our heart, and that He has repeatedly assured us that we shall be treated by Him in the same manner as we have treated others.

The Divine Teacher said this in the parable to let us know that whoever does not sincerely forgive his enemies will be sentenced to the torments of hell.

We should learn from this Gospel to acknowledge before God our great debts, that is, our sins, with sincerity and humility of heart. Secondly, we are to learn to have a firm purpose of making good our great debt as far as we can with the assistance of divine grace, by repentance, by receiving the holy sacraments, and by other good works. Lastly, we are to learn sincerely to pardon those who have offended us, and to fear the punishments with which God has threatened vindictive men.

A Great Place for Bridal Couples

The Adirondack Mountains are growing more and more popular with all classes of people. A new feature of the Fall and Winter season in the Adirondacks is the entertainment of bridal couples. At Lake Placid during the past week twelve bridal parties have been among the visitors.

Forty Hours.

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows: November 12—St. John's, Greece; St. Mary's, Danville.

Weekly Church Calendar.

Sunday November 5—Gospel, St. Matt., xviii, 23-25. St. Zachary.
Monday 6—St. Leonard, hermit.
Tuesday 7—St. Willibrod, bishop and confessor.
Wednesday 8—St. Godfrey, bishop and confessor.
Thursday 9—St. Theodorus, martyr.
Friday 10—St. Andrew Avellino, confessor.
Saturday 11—St. Martin of Tours, bishop and confessor.

Homeseekers excursions via Nickel Plate Road to points in the West, Southwest and Northwest. Round trip tickets on sale first and third Tuesday of each month to December inclusive. For particulars write R. E. Payne, general agent, 591 Main St., Buffalo, N. Y.

WOMAN RAILROAD BUILDER.

Only Woman in the United States Engaged in This Business.

Mrs. Theodora Beacham, the builder of railroads, fills a unique place in the field of woman's endeavor. She is said to be the only woman in America, perhaps in the world, who has engaged to a large extent in the construction of the great steel highways. She is in a class of one.

She has made railroads, blasted rocks, dug up primeval forests, cut through the foothills, filled in the valleys and reared bridges in something like half a score of States. She has directed men and mules, and steam and dynamite have been forced to serve her ends. She has figured in contracts whose prices ran into the hundreds of thousands of dollars. Her intellect and financial ability have been matched against some of the country's greatest railroad magnates and she has not suffered by such encounters. She is a person of quick energy, of finance and diplomacy.

But Mrs. Beacham's life, strenuous though the latter half of it has been has proved to her liking, and she has achieved some fame as well as fortune. She is probably the wealthiest woman in her native State of Michigan.

She was born fifty-two years ago in Kalamazoo, Mich. Her maiden name was Reynolds. She married, when twenty-two years old, F. L. Beacham, who is yet living, but who has been an invalid for several years. She has two sons, Claude and Edwin, whose ages are respectively twenty-eight and twenty-five years.

She has been taking railroad contracts for more than twenty years, the past few years, during which her greatest achievements have been wrought, having been passed in Southern States.

Though Mrs. Beacham declined to tell exactly what her yearly earnings are, it was learned from other railroad sources that she makes \$40,000 and upward annually. Last year she cleared about \$50,000, and this year may do better. Mrs. Beacham says her biggest contract was with the Tennessee Central Railroad in 1900. She made about \$75,000 or \$80,000 on that, and it took nearly a year to do it.

Asked if railroad work was congenial, Mrs. Beacham said she did not particularly admire the calling, but that the financial remuneration was good, and she did not expect to be a contractor all the days of her life.

This woman is a judge of men and rarely has any trouble with her employees. About half of her force is carried from State to State, and the rest are hired locally. There were



Mrs. Theodora Beacham, 100 or more men and 40 miles in the force at the time of the interview in the woods. She said it was just after payday and some of her workmen had not returned from "boom" fighting in town.

She attends personally to the buying of the immense supplies required for men and teams, as well as those required for repaving machines. Aside from her executive ability, which is of a rare order, Mrs. Beacham has a familiarity with every detail of railroad building, and she stays among the thickets of her men day after day and sees that the details are done. New York World.

How Fog Strides the News.

Many of the officers of steamships running in this port are afflicted with a new disease, which for want of a better name some of them call the "fog eye." It is an inflammation caused by peering into the fog, while painted it soon passes away.

Captain Higgins and the officers of the United States Fruit Company's passenger and mail steamer Admiral Sampson, which arrived at Long Wharf this morning after a good run from Jamaica ports, were among those whose eyes were afflicted by the fog. Running through fog and trying to distinguish objects when it is almost impossible to see a vessel's length away is a heavy strain on the eyes, and the fog, combined with the fact of peering at distant objects

A BAD BUSINESS.

That of losing one's soul just for a few dollars.

Of all the unfortunate mortals who belong to the far too numerous class known as "fallen away" Catholics, the most illogical is surely he who has abandoned the Church because of some real or fancied injustice received at the hands of one of the Church's ministers. As if God's claim upon our love and service depended upon the conduct of our parish priest!

"A common set to one's conscience," says a contemporary essayist, "is to grow eloquent over the shortcomings of the clergy, but it is doubtful if God will judge us by what the clergy do. Yet because Father A. ten or fifteen years ago rashly judged or unjustly upbraided Mr. B., the latter, as some of his sympathetic neighbors will tell you, 'has never put his foot inside the church from that day to this.'"

These same neighbors, with their well-heard depreciations, do not say that actual condemnation of his unbecoming action, are anything but robust children of the Church and in no sense are more culpable than the recalcitrant Catholic himself. The answer is, "I have fostered and fed until it became a monster passion, which I cannot explain, though it cannot be explained, his intimate conduct, but he cold blooded, deliberate approval of such conduct by Catholics who profess to be sensible men and women, a piece of folly that would be scarcely were it not often met with. 'One's soul' to spite the priest's? No, the very climax of unreason, and to justify it is a work more congenial to the enemy of mankind than to a genuine Christian."—Ave Maria.

The French Separation Bill. On Jan. 1, 1906, there will be no doubt, the separation bill will be promulgated in France and on that day the Catholic Church and State will be severed. The bill as it stands now is that it will stand, then it must be said that causes serious concern to Catholics. The clearest and most direct perception that the separation makes short work with the bishops to exercise their local power, for the most part the bill in its relatively recent history have provided an arrangement of application which will, in any case, enable the ministry to do without the strict provisions of the law, which contains a clause which would require the public administration to be within three months of the promulgation of the present act to make the measures proper to secure application. That little clause at the end of the bill practically gives the government the power to determine the principles on which the law should be applied—that is, to determine the character of the law itself. It is the virtue of a ministerial decree that Combes drove out the second article.—London Catholic Opinion.

The Latent Power. Like so many other things, the power of the Holy Spirit is latent in the human mind, but it is not always brought to bear. It is the more abundant the more the mind is purified. It is the more abundant the more the mind is purified. It is the more abundant the more the mind is purified.

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