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Cardinal Gibbons

Cardinal Farley

Cardinal O'Connell

Three Cardinals, Gibbons, Farley, O'Connell

At Present Presiding Over the Affairs of the Catholic Church Throughout United States

The Catholic Church in the United States thus far has had but four of her sons to receive the highest honor in the gift of the Pope, Cardinalatial dignity, and these were Cardinals McCloskey, Gibbons, Farley and O'Connell.

John McCloskey was the fourth bishop and second-archbishop of the archdiocese of New York. He was born in Brooklyn, N. Y., March 20, 1810. He was appointed coadjutor to Archbishop Hughes of New York, with the right of succession, March 10, 1844, was transferred to the See of Albany, N. Y., where for 17 years he enjoyed a bishopric.

Following the death of Archbishop Hughes the bishops, priests and laity of the province were unanimous in their selection of the Bishop of Albany, Rt. Rev. John McCloskey, to succeed to the Metropolitan See of New York, but Bishop McCloskey refused in a letter, concluded in language which told to the world that among the hierarchy, there were men of the stamp of Chrysostom, Basil and Gregory Nazianzen, who strained every nerve to avoid honors as much as men of the world struggle to possess them.

Bishop McCloskey, however, was the choice of the Holy See and was promoted to New York, May 6, 1864. He was installed in St. Patrick's Cathedral, Mott Street, New York, August 27, 1864.

He was recognized in the Consistory at Rome, March 15, 1875. The biretta was imposed by the Most Rev. James Roosevelt Bayley, eighth Archbishop of Baltimore as delegate of the Apostolic See, the investiture taking place in old St. Patrick's Cathedral in Mott Street, New York, April 27, 1875.

Cardinal McCloskey died October 10, 1885, having been a member of the church's most exalted council ten years.

Archbishop Gibbons at that time, (now Cardinal) preached the funeral sermon, during which he compared the late Cardinal McCloskey with Moses, said he: "McCloskey, meek, gentle, retiring from the world, reminds us of Moses with uplifted hands praying on the mountains."

Rev. H. Koenig, professor of philosophy, Church history, and Sacred Scripture in St. Vincent's Seminary, Germantown, Pa., was killed by a Reading railway train. He was walking the tracks returning to the seminary at the time.

At Shreveport, La., Bishop Van de Ven blessed the handsome new chapel at St. Vincent's Academy. Its altar is fine; it is sculptured from a solid block of Carrara marble, and reaches a height of 18 feet.

The Catholic Order of Foresters purchased \$100,000 worth of Liberty Bonds.

The Social Service of a Saint

(Continued From Page Five)

faithful to the duties of his State, and ever ready to obey the suggestions of faith and piety as well as the dictates of charity. Honors were powerless to alter his humility and simplicity. If he went to court frequently at certain periods of his life, it was only because necessity compelled him; and he made no use of his influence with the mighty save for the welfare of God's poor. He lived a life of self-denial to the end, ever hiding his heroic virtues and severe austerities under an exterior of simple kindness and quiet gaiety. Behold him in his little white-washed room at St. Lazare, its floor bare, and without place for a fire in winter. He rose from his pallet of straw at four o'clock each morning; and he was to be found each night hard at work over his letters when sleep had long since descended on St. Lazare. His life was almost a continual fast; he took no morning meal at any time, two days each week and on the fast days of the Church he practiced a more rigorous fast. And all the while he was an indefatigable worker, even when physical infirmities caused him great suffering.

Vincent de Paul was a saint—an ascetic, if you will, in the true Christian sense of the word. As a natural consequence, his service of the poor was supernatural as well as scientific. And this is why he was able to give to needy and afflicted humanity something more than systematized relief, something greater than organized social service, something more human and more divine than any of these; he was able to give charity—charity, not in the objectionable sense which has been inflicted on the word in modern times, but charity in the sweet and holy sense which the word still has at least in the Catholic Church.

THE GREAT MISSISSIPPI RIVER ORIGINALLY DEDICATED TO THE IMMACULATE CONCEPTION

Among the immortal names in the early history of our country, that of Fr. James Marquette, S. J., the illustrious Indian missionary and discoverer of the Mississippi River, holds an "enviable" prominence. Marquette was but seventeen years old when he entered the Society of Jesus. Here he chose as his special model the great Jesuit missionary, St. Francis Xavier, and, like him, he longed to spend his life for the conversion of the heathen in far-away countries.

In 1666, Marquette was sent by his superiors to Canada, where he landed at Quebec, on September 20 of the same year.

On May 17, 1673, Fr. Marquette and five companions set out in two canoes in quest of the Mississippi. It was at this time that Fr. Marquette began a special devotion in honor of the Immaculate Conception of the Blessed Virgin, which he observed daily during the rest of the voyage. Gliding swiftly down the Wisconsin River, the exploring party finally reached the Mississippi, "which we safely entered," writes Marquette, "on June 17, with a joy that I cannot express." In thanksgiving for the evident protection and guidance of his heavenly Mother Mary, he called it the river of the Immaculate Conception.

Rev. Wm. T. McGuire, LL. D., of Brooklyn, has been made Private Chamberlain to His Holiness, the Pope.

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