

"Every Year."

The spring has lost of brightness Every year. And the snow a chastier whiteness Every year. Nor do summer flowers quicken, Nor do autumnal fruits thicken As they once did for us sicken Every year.

THE COUNTY CLARE.

THE PEOPLE IN A SAD FLIGHT.

COLD, HUNGER AND DISEASE.

When I set out upon these travels I had some half-formed suspicion that, had as the Irish land system was in theory and history, it had, in one way or another, between Mr. Gladstone and public opinion, got patched into tolerably smooth working order; that had landlords were becoming as rare as wolves; that any gross surviving scandals of the system were few enough to be counted on one's fingers; and that the world had perhaps already heard enough about them. My last month's experiences have been an appalling revelation to the contrary.

INSTRUMENTS OF HEINOUS WRONG.

That agitation, instead of magnifying the evils of the system, has never unlearned a title of them, and that, like all weak tyrannies, it is especially where the people have been made passive that the oppression has been most cruel. For instance, this immense and ineffectual county of Clare, in which agrarian crime is unknown, and which, until last Sunday, was not ruffled by a breath of agitation, has been an appalling revelation to the most virulent forms of what the Spectator would have us call "zeocracy." It assumes as many heads as a Hydra. In one place the people are fleeced because the landlord is poor. In another place they are fleeced because the agent wants to earn a reputation for "sharpness." Here the landlord will dictate how many acres the tenant may till, for whom he is to vote at elections, to whom he is to marry his daughter. There the landlords pounce upon whatever is taxable, and lies abroad to spend it. It is as if what ever charities or charities once made the feudal system endurable were torn away, and the grinning skeleton of the thing, its exactions, its arrogance, set upon the necks of the people.

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For the rest, butter and cattle used to be relied on for the rent, and butter and cattle, it is needless to show now for the tenth time, if they have been an incumbrance and a loss in the richest districts of the island, have simply robbed and ruined creatures whose current expenditure was their all. This is for the present. We are supposed to be still in the glowing harvest, the horn of plenty should be emptying out all round us. There are still potatoes in the fields, foul and perilous stuff though they be. There are still some dribbles of employment flowing. It is too early for the work-houses to fill (though they are filling). We are only on the threshold of the crisis. Two months hence employment there will be none, the potatoes will have disappeared, and will have left emaciated beings ready to sink under the first stroke of disease, the prices of other food will probably have risen, the money or credit to buy it will be nowhere to be had, the price of the wretched crops will have one in rent, that frightful field famine which is one of our heaviest misfortunes will be full upon us, another Arctic winter, which the icy prelude is already blowing, will have fastened down upon the fireless and foodless hearts of the poor, and no four or five long helpless months, if no saving hand be stretched out to give the laborer and small farmer work and food, it seems to me to be an appalling certainty that in large districts, and among large classes,

COULD HUNGER AND DISEASE.

will reap a harvest that will shock humanity. Even already I have encountered many strong men with the signs of hunger in their hollow cheeks. I know one family of very fair position and of sensitive pride whose parish priest discovered by an accident that they had been living for several weeks upon chopped cabbage, rather than make their poverty known. How a great proportion of the small farmers are to escape a similar fate I cannot conceive.

But the work wrought by cruel seasons is mild and fleeting compared with the havoc of substance and the dejection of spirit to which the peasants of immense tracts of Clare have been subjected. I can hardly trust myself to write down, without fury,

MANY INDETERMINABLE FACTS.

which have come to my knowledge. I cannot compress the mere bald statement of one-half of them within the limits of this letter. A few years ago the townland of ——— was tenanted by some dozen families, whose industry, and that of their fathers, had made it the garden of the property. When it was at its fairest the owner conceived the happy thought that it would make a handsome addition to the manorlands. His will was, as that of Imperial Caesar, law. The obnoxious tenants, who had reclaimed and beautified the place, vanished at a wave of his hand; their homesteads were blotted out of the landscape, and the park walls encircled their smiling fields as at the will of an Aladdin. The more superb order of tyrants might have dislaid to throw any glamour of mere equity over a transaction like this. Their humble imitators would fain seem the innocent flower as well as be the serpent under it. My hero "compensated" his victims regardless of expense. He supplied one family with pocket-money enough to translate them across the Atlantic, where, if report be not a lying jade, the land act would fain seem the innocent flower as well as be the serpent under it. My hero "compensated" his victims regardless of expense. He supplied one family with pocket-money enough to translate them across the Atlantic, where, if report be not a lying jade, the land act would fain seem the innocent flower as well as be the serpent under it. My hero "compensated" his victims regardless of expense. He supplied one family with pocket-money enough to translate them across the Atlantic, where, if report be not a lying jade, the land act would fain seem the innocent flower as well as be the serpent under it.

INCORRIGIBLY INDUSTRIOUS MEN.

and most highly skilled farmers in the county. In consequence of his father's and his own reclamations at ——— his rent there was raised at one jerk from 30s to 35s an acre; then to 42; then taken from him altogether for a money compensation of £100; and then a new farm of equal extent bestowed upon him by his generous landlord, of which the net result is that the unhappy man has now a rent of £135. Let us turn to dealings with other classes of tenants. Ere last year a man was evicted for non-payment of a rent of £2 10s per acre for eight acres. The rent would not have remained unpaid if he had been permitted to let a portion of the stubble-ground for potatoes in alternate years. The permission was refused, although I am assured the landlord followed precisely the same course himself the year following the man's eviction. It throws a lurid light upon that sort of landlordry which tempted and almost justified the landlord's greed to hear that two bidders for the evicted tenant's farm assailed one another about the possession, after raising the biddings to the monstrous figure of £9 per acre. I cannot sympathize with them very warmly in their present despair over their bargain.

THEIR CRAZY FOLLY.

and that of many like him has been the undoing of their wretched brethren. Even such exceedingly small fish as the cottier laborers have no escaped.

On Tuesday, September 16, the Bishop of Plymouth, England, celebrated the twenty-fourth anniversary of his consecration, which took place at Clifton on September 16, 1855, the late Cardinal Wiseman being the consecrating bishop. The cases of a few apostate only demonstrate the general fidelity of the Italian clergy in these trying times. Every effort is made by the revolutionists to corrupt the priests, and unlawfully the Italian Government is ready to welcome and reward those clergy who wickedly disobey the rules of the Church, and violate the engagements which they promised to observe faithfully.

IRELAND.

AN INTERVIEW WITH PARNELL, THE GREAT AGITATOR.

London, October 26.—Parnell, the famous agitator, yesterday addressed an immense meeting at Ennisorthy, a municipal borough and thriving market town in Leinster county, Ireland. Ennisorthy has since 1798 enjoyed the reputation of an ultra radical city, and in the present agitation it remains true to its history. After the speaking, Mr. Parnell was waited upon by a representative of the Enquirer, and in the course of a protracted conversation gave free expression to his views upon the causes and probable consequences of the present extended dissatisfaction, of which the following are the main points:

Mr. Parnell said that the fourth year's bad crop was the last straw that broke the camel's back, and reduced the farmers to the most direful necessities. They had been borrowing for three years, their credit was gone, and creditors pressing, while merchants refused to longer trust them for the actual necessities of life. If they were forced to pay their rentals, every one else must go unpaid. The heavy inflow of grain from the United States is revolutionizing the markets of Ireland, and the day of immense landed estates and princely incomes is past. The present generation must contend with a powerful foreign competition, not only in agriculture, but in all branches of trade and business. Ireland must be freed of dukes, monarchs and curies, and the Irish land laws must be reformed altogether. We must also be delivered from the incubus of a territorial aristocracy, which is pressing this already down-trodden people to the earth. This yoke must be lifted from their necks.

WE ARE NOT ONLY AGITATING FOR A REDUCTION OF RENTALS.

Before accomplishing relief in that way our operative farmers would be utterly ruined. They are now bearing the brunt of the present depression and failure of crops, but are also discomfiting the markets of the future. They will not consent to a plan to primarily remedy this deplorable condition of affairs is the object which underlies the present movement. All the peasantry demand the remission of their rents; but the sad experience of 1847 taught our intelligent farmers a lesson. They will never again make the fatal mistake of being down to die in the midst of their own crops while landlords' liens absorb the substance which should go to the support of themselves and families. The government and the landlords may take home to themselves the assurance that that idocy will never be repeated.

The situation of affairs in the western counties is worse than that in the north, south, and east; but the people of all sections of Ireland are unanimous in the determination that they will not perish without a desperate struggle against the territorial monarchs. If all farmers who are opposed to the payment of rent will combine in one vast anti-rent league the whole question may soon be satisfactorily settled—not by armed resistance, but by the moral power of public opinion. We do not advocate the use of arms, but we do not shrink from a struggle against the entire and placing the tenantry in possession of the soil. We only propose that they shall be fairly remunerated for their toil—as in Prussia, under the system of government valuations, and paying their rent in instalments, and giving them their own lands, and expelling the territorial aristocracy.

At this point the Enquirer representative interjected a remark: "Why, Mr. Parnell, you are yourself a land owner and an aristocrat. How do you reconcile your position with your doctrine?" Mr. Parnell responded: "Yes, but my aristocracy is leavened with American blood. My mother was a daughter of Admiral Stuart. I have lived long in America, and my aristocratic instincts have been tempered and toned down by republican associations and by my residence in the United States on the 20th of December, to remain two months. The English aristocratic press call me violent; but I hope the Americans will find the contrary to be true. I know we have the sympathies of that great people in our present struggle, and I am relying upon them to ask material assistance for our distressed people during the coming winter, which promises to be unusually severe. Later I shall ask their cooperation in subscriptions to a fund to enable the tenantry to purchase the redemption of their lands, through many of the landlords are unworthy of a sixpence."

CARELESSNESS IN RELIGION.

Many Catholics of to-day are very negligent in regard to their religion. With the rising generation is growing up a total disregard for the energy and zeal which characterized our ancestors. The works accomplished by our forefathers were so great, that some deem any further efforts unnecessary. Catholics are so numerous, their faith so real and deeply-rooted that many judge everything has been obtained. We who regard this way are right in part and wrong in the rest. The religious labors done in this country are indeed wonderful, but it is not yet completed. Our energies should never cease; the church's mission is to preach, teach and convert the people to God, and we, as members of that church, should do our all, endeavor to aid her in this mission. Many of us are satisfied when we fulfill the obligation of attending Mass on Sundays and other holy days, and of contributing our pecuniary mite. This is as good as far as it goes, but it does not go far enough. There are Sunday schools to be taught, societies for pious and charitable purposes should be organized, and by our daily example we should prove to the

world the beautiful results of our holy faith.

By having the true and undoubted faith given to us by Jesus Christ, should continually endeavor to inculcate its holy teaching to others.

Our able priests and religious communities are overworked, for the very reason that too much is left by the parishioners for them to do. Their unremitting labors are very effective, but would be greatly increased with the co-operation of the congregations. Daily opportunities are presented that afford us means of accomplishing good results if we go about it in the right way. Advice and encouraging words can be given by the poorest or most illiterate of us—good books and papers can be loaned to a doubting or erring neighbor. The best results would follow from these little works, and the neglect of doing these things we must attribute to mere forgetfulness. This is the duty of the Catholic, to become active; the age is one that requires active labor and the lukewarm or negligent Catholic will have much to account for.

BETTER THOUGHTS.

Every man's true measure of worth is conscience. Take away conscience and he is worthless. Never be idle. Laziness grows on people; it begins in cob-webs, and ends in chains of iron.

The world is governed by opinions, and we are them whose opinions lead the world to destruction. To see the world, and to know the just value of what we ought to set on human favor, we must needs pass through the school of adversity.

The practical life of a Catholic is made up of two parts—spiritual and corporal, for as the Apostle says: "Faith without works is dead."

St. Francis de Sales says: "We should never speak of God, or on any subject related to Him but with great reverence, great sentiment, and deep feeling." Truth is reality; error is nonentity. The one is the source of good, the other of evil to the human family. Truth is one and unchangeable, whilst error is as various and as antagonistic as its causes.

A mean and selfish soul produces mean actions, though it animates the person of a prince; but a great and generous mind will scorn eithersumming or cringing, though it inhabits the body of a scullion. Friendships are often broken, or at least interrupted, because they are made the pretext for acting freely, and unhesitatingly us to behave without politeness. There can be no sincere friendship without esteem.

With fear and trembling are we to work out our salvation, and the greater the position we occupy upon earth, the greater should be our fear and trembling. Those who have none to direct, need have no fears of leading any to eternal destruction. True charity is an active principle; it is not properly a single virtue, but a disposition residing in the heart as a fountain, whence all the virtues that adorn the nature of the soul flow in many active streams. Without this life-giving principle, the world would be a desert, fertility a curse, and mankind without hope.

To be a safe teacher of morals, one must not only preach, but practice; for the habitual exercise of virtue is one of the first constituents in making up the qualities necessary to a teacher of the truth. We see spots on the sun and moon which we should never regard on a house wall or a hillcock.

Incomparably the greatest source of pleasure in life is the reflection on what we have done for God. The consciousness that we possess a claim upon the respect and veneration of our neighbors; resting on the strong column of his good actions, the earnest Christian is happy in spite of his trials and infirmities; and whilst he may droop under the heavy burden of his cross, yet a sweet peace inhabits his bosom, that points his hope to objects which mock at his weakness.

Catholics would do well to let John Russell Young's work "Around the World with General Grant" severely impress upon their minds. Here is a quotation from it, which, though short, will go a long way. "The general Spanish mind, the Virgin is not the type of chastity. . . she is the Divinity of Chance, and as such is worshipped." Blessed be the great God of God, Mary most holy! If they only wished to do so Catholics could make bigoted writers and publishers feel that bigotry doesn't pay.

New inventions may render the old useless, and the machinery of to-day may be cast in the rubbish of to-morrow; our institutions of government may fall and be replaced by others; the world is filled with such illustrations. But there are other things that will never fail, and can never safely be discarded, are needed now, always were and ever will be needed: self-reliance and self-restraint, industry and frugality, courage and patience, truthfulness, and the consciousness of a religion. These are the essential bases that keep the world sweet, and correct those fermentations which human passions generate. Upon these qualities we must depend for all the hope of permanent and progressive prosperity and happiness. All the home-made virtues—virtues span at home; and to the guardians of homes we must look to see that they are implanted and nourished there.

A FATAL MISTAKE.

One of the most fatal mistakes, and a common one, leading to many others, which we have to deplore, is the habit of being contemporary, is conveyed in the almost proverbial phrase: "The world owes me a living." The world does not owe you a living. It is not debtor to you, but you are debtor to it, and you cannot work too hard to discharge your obligation. It is not only not owe you anything, but it is not going to pay you anything unless you earn it by hard work, industry and attention to business, and just so long as you pursue such a course in life it will pay.

We are none of us going to thrive except by work, not by waiting for this or that to turn up, not by looking for this or the other man to help you—not by expecting to be lifted or pushed into success. There are "Miaowbers" waiting for something to turn up all the world over—men waiting for the world to get ready to pay them the debt they suppose to be due—men as contemptible as they are miserably useless.

CATHOLIC NOTES.

Canon law has been proclaimed in the Diocese of Brooklyn. Lady Thankerville and her son, Lord Bonnel, have joined the Catholic Church. The Rev. Jacob S. Renforth, a Baptist pastor at Lawdale, Ill., is under arrest for Bocherism.

On the 18th inst., six young gentlemen entered the novitiate of the Redemptorists at St. Alphonsus Church, St. Louis, Mo. In Paris new schools are being built to furnish accommodation for 4,834 children, viz. boys, 2,022; girls, 2,117; infants, 695.

The Bishop of Louisville has ordered that after the 25th inst. the use of olive oil in lamps burning before the Blessed Sacrament in the churches and chapels of the diocese, will be of obligation. Also, no child in the diocese will be permitted to make its first Communion or to receive confirmation unless it shall have previously attended a Catholic school, if there be one in the parish, for at least two years.

On September 29, the Hon. Margt. Petre, sister of Lady Granard, and daughter of Earl Petre, was received by Cardinal Manning into the Sisterhood of the Most Holy Mother, Her brothers, the Hon. and Rev. Mr. Petre, is a priest, and will on his father's death succeed to the earldom. He will be the first priest who has sat in the English House of Lords since the Reformation.

A missionary priest in the Black Hills is using his influence with the superintendents of the mines to suspend work on Sundays and with merchants in Lead city and Central to close their places of business. He has initiated the movement and has obtained through the press the cooperation of the Protestant ministers in the two places. The present hours of labor do not give the Catholic workmen an opportunity of attending church.

People who attend the early Mass Sunday after Sunday, and who spend the remainder of the day in idleness or sloth, make a sad mistake. They must keep within the bounds for awhile, but ignorance of the sacred truths which every Catholic should know, will soon cause them to grow tepid and careless. The mind requires an occasional brushing up, and since such people have nothing to do, they must be induced to study the catechism, they soon forget even the answer to the simple questions. The sermon should be heard when it can be done conveniently. Instruction is a reminder of the duties we owe to God and to ourselves.

Miss Florence Lincoln, the beautiful and accomplished daughter of Timothy D. Lincoln, of Cincinnati, took the veil of a novice at the Ursuline Convent of St. Martin's, in Brown County, on Oct. the 30th. Miss Lincoln is only twenty-two years old, is finely educated and wealthy, and was one of the queens of society here. Her father is a Protestant, and a leading lawyer. Her mother and sisters are Catholics, the former being the President of the Ladies' Archbishop Aid Society. The ceremony was very impressive and was conducted by the Rev. F. X. Burton, a cousin of the candidate. Miss Lincoln went to the altar arrayed in an elegant bridal dress made by Worth in Paris. The contrast when she laid aside her worldly dress and donned the simple habit of a nun was most striking. Only the mother and immediate relatives of the lady witnessed the ceremony.

Bishop Grandin, of St. Albert, recently made the following interesting statement to a New York reporter: "In the first place we tried to settle them (the Indians), and give them to abandon their wild life. We taught them how to plow and to cultivate the ground. They take up claims, consisting of 300 acres of land, and go to work. We have found it hard to convert them, of course, but they never have been hostile to us. There are ten different languages spoken by the several tribes under our charge, and priests are obliged to learn these languages. In St. Albert Diocese, which alone has an area of territory twice as large as that of France, we have twenty-four priests. During the greater part of the year we travel on sleds drawn by dogs; and in going from camp to camp in winter we have no place to sleep but on the snow, and frequently with the thermometer 50 degrees below zero."

THE DARK CONTINENT.

The current number of the Dublin Monitor contains an able and instructive paper on the Dark Continent, in which the writer sketches, with vivid force, the history of Africa in its relations to Christian missions. Every Catholic should read it, for a more thrilling and yet hopeful social would be difficult to conceive. We quote the concluding paragraph: "What with Protestantism and Mahomedanism, on the coast, and fetishism in the interior, the Spirit of Darkness reigns on *noire* over these wretched negroes. It needs the presence of a real priesthood, divinely and not humanly commissioned, and armed with the supernatural power of the sacraments, to Christianize and civilize this fallen race. It needs a revival of Christian heroism of the austere, antique type of the early ages, born of the strong supernaturalized faith and fervent charity that nerve men to martyrdom, to form such a priesthood and fit them for such a mission. It needs, in fine, that a new crusade should be preached throughout Europe, and that the evangelization of Africa should become to our age what the conquest of the Holy Land was to the ages of Christian chivalry. If we have not a Godofredo de Bouillon, a Tancred, or a Raymond of Toulouse, to lead an army of mail-clad knights to measure swords with Moslem scimitars, we have a Peter the Hermit in the founder of the Society of African Missions, who sounded the charge in a still nobler, because a purely spiritual combat, and phalanx after phalanx of brave young soldiers of the Cross preparing, in obedience to the

divine mandate: "Euntes, docete omnes gentes"

—greater than even the primeval "Euntes et multiplicate"—to have home and kindred, and face death and disease, in order that some poor, untaught, unclad savages may be rescued from barbarism. It would be ignoring all that is noblest in our tradition and in the character of our people, pre-eminently a missionary race, if Ireland's place in this glorious campaign were not in the van; and it is cheering to learn that a number of courageous and zealous young Irishmen, moved by that generous spirit of self-sacrifice, without which nothing great has ever been done for the Church or humanity, have already joined the ranks and that a suitable seminary is being built in Cork for the Society of African Missions. Let us hope that the hour of Africa's regeneration has at length struck, and that the words of the Royal Psalmist will be verified in these new apostles: "Pant in a verbis mandatis vestris de postquam in terra Chanaan."—Catholic Observer.

A NEW ENCYCLICAL.

THE POPE IS WRITING ABOUT "A FREE CHURCH IN A FREE STATE."

Literature in high religious circles seems the fashion of the day. The Holy Father has undertaken, it is said, a work of the deepest importance and of the most important subject of the liberty of the Church, treating upon that oft-quoted maxim, "A free Church in a free State." The theme is being developed and divided into several parts, the first dealing with the religious strife of the day which has caused such conflicts of opinion in France and Belgium, viz. the educational question; it will show (and the subject lacks not the weight of the proofs and arguments, all strongly in its favor, even if only rationally considered) that teaching cannot exist without religion; that religious instruction cannot competently be carried out without the assistance and influence of the clergy, and hence that the clergy must bear a part and have a voice in all educational questions.

The second part devoted in the abstract to science and theology in general. It undertakes to prove how modern philosophy, in separating from religion, has committed many errors, and led many minds astray, until the knowledge of what is good and beautiful and true has become a matter of opinion instead of a fundamental basis of facts. It further points to the fatal influences of prevailing atheism, widely diffused in all classes, and how the evils of this generation are chiefly owing to the detestable school of a modern and false philosophy.

Thirdly, the subject takes up politics without religion. It demonstrates how all good government must rest on a foundation of right principles, and be based on firm religious convictions, and how the policy of this age, a policy of crooked means, of crooked ends, of doubtful principles and half measures, has led nations to the brink of destruction, producing the evil fruits that rob them of their moral strength and dignity, because of the general lack of truth and of its appreciation and belief, and the great prejudice of peoples, whose traditions and history bear the stamp of weakness, instability, fluctuations and barrenness.

The foundations laid, the fourth division of the work shows the origin of the idea of a "free Church in a free State," an erroneous conception whose aim is prejudicial to the truth and in the first instance to the rights of the universal Church. It shows in which way, and in how great a measure, such a union might be conciliated, and it goes on to prove how the State itself would have all to lose and little to gain by nothing to reap in the most possible case when such a system would eventually be adopted or put into practice. It is said that this great work, the conception of which is worthy of Leo XIII., is equally remarkable in its execution and development. According to competent persons, it is destined to create a great sensation, both because of the subject upon which it treats, and for the able way in which this very delicate and complicated question is treated. It is thought not impossible that it may be opportunely produced in the shape of an Encyclical.

SONS OF THE CRUSADERS.

An extract from a speech made by Montalembert, the great French Catholic orator, on the education question, many years ago, is particularly appropriate at the present time, when the proposal of the late Ferry are about to be submitted to the French constituencies. "What!" he exclaimed, "because we are of those who confess, do you suppose that we rise from the feet of our priests ready to hold our own wrists to the handcuffs of anti-constitutional legislation! What! because the sentiment of faith reigns in our hearts, do you suppose that honor and courage have perished there? You are told to be 'implaceable.' Be so! Do all that you can and will against us! The Church will answer you by Tertullian and the gentle Fenelon: 'You have nothing to fear from us, but we do not fear you.' And I add, in the name of Catholic laymen like myself, Catholics of the nineteenth century, we will not be helots in the midst of a free people. We are the successors of the martyrs, and we do not tremble before the successor of Julian the Apostate. We are the sons of the Crusaders, and we will never draw back before the sons of Voltaire."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to all suffering from it. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this receipt in German, French, or English, with full directions for preparation and use. Sent by mail, enclosing stamp, naming this paper, W. W. STEPHAN, 149 Powers' Block, Rochester, N. Y.