

BISHOP McQUAID'S JUBILEE.

TWENTY-FIVE YEARS A BISHOP.

In the ranks of the American hierarchy, including though they do so many ecclesiastics whose eminent virtues, admitted abilities or signal services in behalf of the Church and country have attracted popular attention, few have achieved greater public prominence than the Right Rev. Bernard J. McQuaid, who was consecrated on July 12, 1868, and will, in consequence, soon be called upon to celebrate his silver jubilee. And although the diocese of Rochester, of which he is the first ordinary, is, comparatively speaking, one of the younger and smaller of the American episcopates, the strong personality of its prelate, who has frequently appeared, in print or on the platform, as a writer and speaker on topics of general concern and interest, has invested his bishopric with no small importance, and, on more than one occasion, concentrated the public gaze on Dr. McQuaid himself. In his earlier years in the purple, and even before he reached his present rank, Mgr. McQuaid showed himself a vigorous champion of Catholic schools, of which institutions he still remains, of course, a vigilant defender, and by the very force and logic of his arguments he compelled non-Catholics to listen to his presentation of the educational problem. No more trenchant and thorough addresses than the many which the Rochester prelate has, by request, delivered in some of our large cities have ever been spoken on the school question, and more than one of the leading American monthlies, by inviting him to contribute to their columns, have recognized Dr. McQuaid as one of the very foremost and best equipped champions of the Catholic side of that subject.

DR. McQUAID'S PAST.

Mgr. McQuaid is a New Yorker by birth, and he will complete his 70th year on the 16th of the coming December. He made his theological studies at the old diocesan seminary of Fordham, and was ordained to the priesthood on January 16, 1848, in the old St. Patrick's Cathedral, of New York, by Bishop Hughes, contemporaneously with the Revs. John M. Murphy, of the Albany diocese, and Thomas Ouellet, S.J. After a few years of parochial work, he was assigned to Seton Hall College, at South Orange, N.J., the New York diocese being then much larger in area than it is at present, and he remained at that institution, first as professor, and afterwards as president, up to 1868, when he was named the first ordinary of Rochester, a new see then erected because of a division of the Buffalo diocese, and was succeeded in the presidency of Seton Hall by the present Archbishop of New York.

Although Rochester did not become an episcopal see until a quarter of a century ago, when Dr. McQuaid was consecrated its first incumbent, the city has a Catholic history which antedates that of other western New York towns. As early as 1818 the place was regularly visited by Catholic clergymen, who ministered to the spiritual needs of the faithful resident there; and in 1836, when the saintly Bishop Neumann passed through the city, after his ordination, en route for Buffalo, whither Bishop Dubois had sent him to assist the first resident priest of that place, the Rev. Alexander Pax, he was warmly welcomed by the Rev. Bernard O'Reilly, then Pastor of St. Patrick's Church, Rochester, and he found the Redemptorist, the Rev. Joseph Prost, in charge of a German speaking congregation. Included up to 1868 in the Buffalo diocese, which had been cut off from New York 21 years before, Rochester and the territory now subject to Bishop McQuaid's authority, was, on the death of Buffalo's first prelate, Dr. Timon,

made a separate episcopate, and St. Patrick's, the oldest church in the city, was chosen by the new prelate for his cathedral.

At the time that he took possession of his See Bishop McQuaid had about thirty priests to help him in the administration of its churches, whose number was not much greater than that of the priests. A rough estimate of the Catholic population of his diocese would have been, in 1868, about 45,000 souls, and though there were Catholic schools connected with several of the larger parishes, there was no organized diocesan school system, and the attendance of pupils in the whole episcopate at such schools was but a few thousand children. A glance at the statistics of the diocese, as they are given in the directories of this year, will tell the tale of the diocesan progress during the quarter of a century that Bishop McQuaid has governed it. To-day the diocesan priesthood, seculars alone counted, number 82; the churches are 90; the parochial schools 83; the attendance of pupils over 12,000, and the Catholic population is reckoned at 80,000.

Bishop McQuaid had hardly been installed in his Cathedral before it was necessary for him, in response to the summons of the Holy See, to proceed to Rome and take part in the Vatican Council. His return from the Eternal City, when the entrance into Rome of the Piedmontese troops interrupted and indefinitely postponed the Council's sitting, was marked by the establishment, in September, 1870, of St. Andrew's Preparatory Seminary for ecclesiastical students, which college has enjoyed a very successful career for the past 22 years. For years back, Mgr. McQuaid has cherished the idea of building a diocesan seminary, wherein the priests of his jurisdiction might be educated for their sacred calling under his own immediate supervision and guidance. Thirteen years ago a pious woman of his flock, when dying, bequeathed him 50 dollars towards a fund for the building of such an institution, and the Bishop at once appealed to his priests and people to add to that amount. Two years ago last March, the Seminary funds having in the meantime grown in good proportions, ground was broken for the Seminary, which is to bear the name of St. Bernard's, and on the following August 20, the corner stone of the first edifice was laid with becoming ceremonies. Since then the work has been vigorously pushed, and the Bishop hopes to have the theological buildings—his plans embrace the construction of five separate edifices—ready for dedication on the day that he celebrated his silver episcopal jubilee.

A CHARACTER OF THE MAN AND BISHOP.

The Bishop of Rochester is a ready and graceful, as well as a terse and vigorous speaker. Probably his best public utterances, apart from his sermons, are to be found in the excellent educational addresses which, by special invitation he has delivered in more than one of our large centres of population. Four years ago he was in Rome, and was present at the American College on the occasion of the formal acceptance of a painting presented to that institution by Leo XIII., which acceptance Mgr. O'Connell, in honor of Dr. McQuaid, assigned for January 16, the 41st anniversary of the Bishop's ordination. At the banquet, which was attended by many eminent Roman ecclesiastics, Mgr. Satolli among others, Bishop McQuaid made the principal address, wherein, after alluding to American industries and commercial enterprise, he said: "With the stir and activity on every side of us, with this push and progress before our eyes, is it any wonder that we American clerics imbibe some of the energy which men of the world display in things material

and carry it into our Church work. Let no one be afraid of the words, 'progress,' 'change,' 'advancement,' as used in the United States. They do not mean change in doctrine or in the essentials of our holy religion. In all questions of faith and morals as taught by him who sits in St. Peter's chair, our infallible guide, developed and illustrated by the Fathers of the early Church, taught by St. Thomas and impressed upon us by his disciples of to-day, such as the erudite and eloquent Professor Satolli, whose pupils, now in America, are perpetuating his work, we are firmly anchored and fear no drifting away." The eloquent paragyric which he delivered at the obseques of Bishop Gilmour, and in which he paid a feeling tribute to the memory of that devoted prelate and to his educational zeal, may be mentioned as another of Bishop McQuaid's best efforts.

The Mystic Number Seven.

To the theological student the frequent recurrence of the number seven is well ascertained, or easily ascertainable. If he is skeptical, let him consult a concordance. He finds it in Genesis and he finds it in Apocalypse. Between those extremes he is constantly coming upon new examples of the same strange preference, says a writer in the *National Review*. Pharaoh's dream of the kine and ears of corn is familiar to the least biblical of readers. Balaam again, demands seven altars, and, for victims, seven bullocks and seven rams.

Seven years did Jacob serve for Rachel, and seven times, in his nervous apprehension, he bows himself before the outraged Esau. Nebuchadnezzar's furnace was heated "one seven times more than it was wont to be heated" for the faithful three. Seven priests with seven trumpets marched around the doomed Jericho. Seven times did Elijah's servant look, at his master's bidding, seaward. For no special reason that we can detect, seven was the chosen number of deacons. In the Book of the Revelation we should expect to find most frequent reference to whatever is mystic and symbolical, numbers included; nor are we disappointed. The very first chapter introduces us to the seven churches of Asia, the seven golden candlesticks, and the seven stars, and throughout the book the same numerical identity is constantly meeting us.

The Bible, in short, in both Old and New Testaments, and in Apocrypha to boot, is full of similar instances, from the seven "of every clean beast" taken in the ark to sluggard who is wiser in his own deceit than "seven men that can render a reason," from Job's seven daughters to Seva's seven sons. There is no need to multiply instances.

Origin of the Name "Tory."

Tory originally meant robber, the word comes from the Irish *toiridhe*, a pursuer, searcher, hence plunderer. A tory was at first an Irish robber; the State Papers of 1606 used the word, "tories and other lawless persons." Then the word was transplanted to England, where, after the Restoration the Cavalier party became that of the Tories, the name being given maliciously, with the intention of identifying the Court party with the Irish outlaws in its support of alleged Roman Catholic measures. Then, during our revolution, the word was applied to the Court party in this country.

Considered the Best.

DEAR SIRS—I also can bear testimony to the value of your wonderful remedy for the stomach, liver, bowels and blood, B. B. B. I have used it as well as Barcock Pills for over three years, when necessary, and find them the best remedies I have ever used for constipation.

MRS. GREEN, Owen Sound, Ont.

Mr. Daniel Hodderman, of Ballinacree, Ballingarry, has been appointed a Justice of the Peace for the county Limerick.

The Club that Blackballed O'Connell.

In the current number of the *Dublin Review*, Father Amherst, S. J., brings to a conclusion his interesting series of articles on the Cisalpine Club. This club was established in England toward the close of the last century and continued to exist till the year 1830, when it was voluntarily dissolved. The association embraced in its membership the leading Catholic noblemen and gentlemen of England, and its title is a sufficient indication of the flabbiness of their Catholic principles, though, it must be admitted, that the opinions of some of the members were quite as ultramontane as those of their brethren on the other side of the Irish Sea. The reason for introducing the "Cisalpinos" is to show how their conduction a conspicuous occasion points a moral, and enables us to understand the attitude assumed by their descendants of to-day toward their fellow Catholics of the neighboring island. At a meeting of the Cisalpine Club held on the 12th of May 1839—precisely one month after the Royal assent was given to the Catholic Emancipation Act—O'Connell, who had been proposed for membership, was blackballed in the ballot. Of which generous act Father Amherst writes. "A stranger, walking down St. James's street that evening, but one who happened to know what was going on at the Thatched House Tavern, would have supposed that the Catholic gentlemen of England were going to admit into their club by acclamation the man to whom they were chiefly indebted for the passing of the great Act, the man who might have excluded them from the emancipation which he had won, and left to fight their own battle for liberty. But they were trooping down to exclude their Liberator from their company." I am surprised that Father Amherst does not put at least one note of exclamation after the word company.

Such was the last act of the Cisalpine Club previous to its dissolution: it was surely time it ceased to cumber the ground. In reference to his being blackballed, O'Connell wrote as follows to a friend in Dublin.—Have you heard of the conduct of the English Catholics towards me? They have been much divided among themselves and were soon all about to reunite. I agreed to be proposed into it, when, behold, they met the day before yesterday and blackballed me. . . . I believe there are many of them highly indignant at the conduct of the rest, and at all events I heartily forgive them all. But it was a strange thing for them to do. It was a comical testimonial of my services in emancipating them. It would be well perhaps if I could unemancipate some of them." It certainly was a strange—a very strange—thing of Catholic gentlemen to blackball their Liberator, and it is almost equally strange to find their descendants in our own day sit, with undisturbed placidity, on English platforms, and hear, the Catholic Bishops and priests of Ireland roundly and soundly abused for supporting Irish Self-government, and listen, too, without a word of protest to Tory bigots denounce Home Rule as Home Rule. How true is the saying that, "history repeats itself."

Trouble at Melita.

Mrs. W. H. Brown, of Melita, Man., states that two of her children and two others belonging to a neighbor, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

ALWAYS ON HAND.—Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. THOMAS' ELECTRIC OIL, which I gave him and in six hours he was cured. It was the best medicine I ever used, and I would not be with a bottle of it in my house."

The Infanta Eulalia arrived at Madrid on the 7th.