

# The Catholic Journal.

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## Bishop Wigger's Pastoral

Editorial Comments of Non-Catholic Papers on the School Question.

Last Sunday it was announced in the Roman Catholic churches of Newark, by order of Bishop Wigger, that in accordance with the decrees of the Plenary Council at Baltimore, all Catholics must send their children to Catholic schools, under pain of denial of absolution, unless expressly excused from so doing by the Bishop for reasons which would seem to him sufficient.

This order has been bitterly assailed by Protestants as a movement of the Church of Rome against the public school system, which should be resisted as dangerous and revolutionary. But we cannot see how Protestants have any concern in the matter. The parties interested are the Roman Catholics and them only.

It is the plain and frequently reiterated policy and command of the Church of Rome that Catholic children must be sent to Catholic schools; that they must not be placed under the purely secular education of the State, but must receive their instruction under the direction of the Church, and in accordance with its religious dogmas. Doubtless the Roman Church would prefer that the school fund should be so divided that the Catholic schools would be supported by the State; and any attempt to obtain such a concession might reasonably be resisted by Protestants, Jews, Buddhists, and infidels as contrary to sound public policy. But when the Church sets up schools of its own and supports them, it is its own business and nobody else's; and the Church also has a right to make such laws as it pleases for the guidance of its adherents. Nobody is obliged to be a Roman Catholic, and, therefore, nobody is under a compulsion in that respect to which he does not willingly yield. Whoever desires to send his children to the public schools can do so, and it is his own free will if he subordinates the desire to his conviction of the necessity of rendering obedience to the command of his Church. If the public schools are better than the parochial schools, he sacrifices the secular advantage to what he regards as his religious duty. For the same reason parents send boys to Baptist, Methodist, Presbyterian and Episcopal colleges rather than to the great universities of superior facilities for education.

The Roman Church, in taking the position it does with regard to the education of Catholic children, burdens itself with much additional expense; but it is consistent. If it believes that the souls of the children are imperilled under a system of purely secular education, it of course stretches forth its hand to save them at any cost. It issues a command against which many Catholics may rebel, and which many others will probably disobey with stubbornness, for a large part of the pupils of the public schools are of that faith, and for social and other reasons their parents prefer that they should be there rather than in the parochial schools.

The Roman Church therefore takes a bold step, as it has often done before, when it enforces its theory and discipline in order to compel all its adherents to submission. But that is purely a domestic matter, with which the outside public have nothing to do. They can send their children to the public schools to receive a secular education only, or they can employ religious schools of their own way of thinking. What Roman Catholics do or fail to do with respect to education within the Church, does not affect

others. Nor is there any law of the State by which the Church can be forbidden to refuse absolution to those of its adherents who disobey its spiritual authority. It has a right to force into its schools, under the pain of such an ecclesiastical penalty, as many Roman Catholics as it can.

But the Church must support the schools. There is no union of Church and State here, and there can be no public taxation for the schools of any Church, or to propagate any religious doctrines and dogmas. The education of the State, provided solely because of civil necessities, must be secular. But consistently with its theory it cannot be more than a simple, elementary education. This whole trouble about religion comes from the unjustifiable extension of the State instruction far beyond such a limit.—*New York Sun.*

The proposition to amend the Constitution of the State of New Jersey so that Roman Catholics may exercise the same privilege that all other citizens possess concerning the education of their young is to be brought up by the State Board of Education at Trenton, N. J., at an early date. The action of Monsignor Doane, the Prothonotary Apostolic who recently informed the parishioners of St. Patrick's Cathedral at Newark that they must take their children from the public schools and send them to the parochial schools, under pain of excommunication and denial of absolution in case of failure to comply with the command of the Pope, is received by advocates of the constitutional amendment with considerable complacency because of the open avowal. The amendment gives to all parents—Roman Catholics as well as others—the right to exercise their liberty of conscience and of judgment by making it unlawful for any power, foreign or local, to use dictation, coercion, to enforce attendance at any particular school, or to compel absence from the public or other schools.—*New York Evening Post.*

There is every reason to believe that Newark has passed the critical period of the parochial school disease and is on the road to recovery. The parochial schools have had their day—their years of experimentation and trial under the most favorable circumstances—and have demonstrated their utter inferiority to the public schools, their inability to prepare the Roman Catholic youth for the duties of life and of American citizenship, as the public schools are doing for Catholic and Protestant alike. Now there is a less number of children in attendance in the parochial schools of Newark than there was two years ago.—*New York Times.*

### USE AND ABUSE OF WINE.

A Few Extracts from Rev. J. P. Kiernan's Sermon on that Subject.

At the Cathedral Sunday morning, Rev. J. P. Kiernan delivered the following sermon:

"Be not drunk with wine, wherein there is luxury, but be ye filled with the Holy Ghost."—Eph. v., 18.

DEARLY BELOVED BRETHREN—There are few questions of the day more important than the question of temperance. No vice is more degrading and demoralizing than the vice of intemperance. In our day, and in our country, the great mass of the people do not attach sufficient importance to this cardinal virtue of temperance. They palliate the vice of drunkenness and call it a weakness of the head, not of the heart. They laugh and joke about this weakness; and even he who has degraded himself, and brought disgrace to his family and friends through drink, is again received into society with open arms.

People do not seem to realize the awful extent of this ulcer that is eating into the very vitals of society—that is sapping its virtue and working its slow but certain ruin.

What is temperance? In the wide acceptance of the term it means moderation in all things, in the gratification of all our appetites and desires. Temperance regulates our whole life, preserves us from every excess, and enables us to restrain every desire of the heart and direct it according to the dictates of right, reason and religion. Temperance keeps right even the best and most virtuous actions. For example, the mother of a family who is devout and fond of prayer, might, without the virtue of temperance and moderation, fall into a sin of excess by giving her whole time to that exercise, and thus neglect the care of her household. Again, the pious youth, devoted to self-denial, might, without this virtue, injure himself by excessive fasts or mortification. But it is not often that we go to excess in what is good. It is chiefly in those things which indulge our self-love, such as eating and drinking. We will, therefore, speak of this virtue in its more restricted sense, as relating to moderation in the use of intoxicating drinks.

1st—We shall see what we are to understand by temperance in the use of intoxicating beverages.

2nd—How does the Church always look upon their use?

3rd—Some of the evils that arise from their abuse.

And finally the remedy to be applied, together with some of the motives that should inspire temperance.

First: Temperance in the use of drink is not total abstinence. The former is the Christian virtue that holds the man within the bounds of reason to the strict observance of the moral law, to the restraining of an unruly appetite, at the same time that it admits the rational enjoyment of all of God's creatures. Total abstinence, on the other hand, is self-denial. It is the denying one's self those things which in themselves are good and licit. Every creature of God is good, and its use perfectly licit. It is only the abuse that is worthy of condemnation. The motive for total abstinence may be necessity, arising from physical or moral derangement, or it may be for charity's sake that one abstains. \* \* \*

Second—But how does the Church look upon the use of drink? Just as she always did. Her teachings are the teaching of Holy Scripture and tradition. Let us see then what we find in Sacred Scripture and tradition. We will find that everywhere in Sacred Scripture God approves of the moderate use of wine, but threatens vengeance upon those who abuse his gifts. His first public miracle was at the marriage of Cana, of Galilee, where he changed water into wine at the request of His blessed mother. And this He did to spare the confusion of the host whose wines had failed. The last great act of His life was to change the wine into His blood in the presence of His apostles. Seated at the table for the last time before His death, He said: "With a desire have I desired to eat this Pasch with you before I die." And after the Pasch was over, taking the bread and wine, He changed them into His own precious body and blood and gave them to His own apostles to eat and to drink. In both these cases did our Lord not show His approval of the use of wine? St. Paul, in his epistle to Timothy, speaks of the use of wine as a beverage. And while most abstemious himself, and a great teacher of temperance, moderation and sobriety, he advises his disciple to take a

little wine on account of his infirmities. But mark well he says a *little*. And the great St. Bernard says: "You who hold St. Paul as an authority for the use of wine, remember he says a *little*." In other parts of the Sacred Scripture we are constantly warned against the dangers arising from the use of strong drink. \* \* \*

Third—What evils arise from the abuse of drink? Now, dear brethren, I have given you the theoretical side of this question, and have stated the plain teaching of the Church in regard to it. And, as we are all practical men and women, I propose to bring the question a little nearer home. The sun, that beautiful orb of day, that gives us light and heat, will blind you if you look squarely at it for a long time. Water, that life-sustaining element, without which we would pine away and die, will drown you if you plunge into it beyond your depth. Medicine whose property is to restore lost health and invigorate the body, will kill you if you take an overdose. And why all this? Because instead of using them properly you have abused them. Would you, therefore, condemn these objects of God's making because of the abuse to which they are subjected? And so it is with strong drink in this enlightened period of the nineteenth century. Men forget themselves, forget their dignity and debase their very manhood. They indulge in the flowing bowl to the destruction of themselves, body and soul; to the unhappiness of their families, and to the disgust and demoralization of society. Alcohol causes to horrid misery innumerable victims. It fills your jails, your penitentiaries, your asylums, and goes far toward filling your cemeteries. It kills the body. Look for the victim of alcohol as you enter an assemblage; look for him as you pass along the street. You have not long to wait; there is no difficulty in finding him. He staggers into your view continually. He vexes and disgusts you as you pass through the crowd by jostling against you. He horrifies you as he staggers out of the saloon, and with a laugh that makes all the devils in hell rejoice, blasphemes the name of God. His fiery eye-balls, his bloated face, his thick tongue, his nauseous breath, his shivering frame, his reeling steps, are marks that make him conspicuous. \* \* \* But the soul? That soul was once beautiful in the sight of God. When it came from the baptismal font it was an object of admiration to the angels in Heaven. It was richly endowed with the gifts of will, memory and understanding. It had a fair knowledge of God's law and had often enjoyed His graces. It was frequently refreshed by the sacrament of Penance and the Eucharist. But soon associations were formed that kept it from monthly confessions. His associates are "hail fellows well met," and this unfortunate tries to rival his companions. Soon he forgets his Mass on Sundays, even his Easter communion is neglected. \* \* \* Like a slave in chains he is led down step by step until, either seeing his awful degradation and despairing of God's mercy to him, with one stroke of his own hand he hurls his body into the grave and his soul into hell; or, callous beyond belief and devoid of all semblance of self respect, he plods along his sinful course until the avenging hand of God cuts him off and metes out to him condign punishment.

After sketching the miserable condition of the drunkard's home and family, Father Kiernan urged as a remedy: Let the individual who has a tendency to drink restrain himself, and if this will not suffice, let him be a total abstainer.

## AROUND THE GLOBE.

What the Church is Doing in this and Other Continents.

Right Rev. Bishop Brondel, of Helena, has gone to visit Rome and the Holy Land.

Miss Charlotte G. O'Brien, daughter of the Irish patriot, William Smith O'Brien, became a Catholic not long since.

The Catholics of Fargo, North Dakota, have invited Rt. Rev. Bishop Shanley to a banquet on St. Patrick's day.

Hon. Ignatius Donnelly, of Shakspeare-Bacon fame, will lecture under the auspices of the Marquette club, at Sioux Falls, on St. Patrick's day.

It is interesting to know that several of Brigham Young's descendants have become Catholics, and that the cottage which he occupied in his pioneer days is now part of the property of the Sisters of the Holy Cross.

Archbishop Corrigan has requested the priests in his Archdiocese to abstain from introducing the electric light in their churches, on account of its manifold dangers, as exemplified by the Lynn and Boston fires.

According to Alexander Jacob Schem's latest "Statistics of the World" there are 338,000,000 Christians, 840,000,000 Buddhists, 210,000,000 Mohammedans, 172,000,000 followers of Brahma, 80,000,000 followers of Confucius, 14,000,000 Shintoists, and 7,000,000 Jews.

Father Jerome's Indian prayer book, is almost completed and will be ready for distribution within a week. 5,000 copies are to be struck off at the expense of Bishop Marty, of Sioux Falls. In addition to the ordinary Catholic prayers, the Sioux prayer book will contain a catechism of Christian doctrine and Catholic hymns with appropriate music.

On Sunday last Cardinal Gibbons made an appeal to a large congregation on behalf of the Negro and Indian missions. "There are," he said, "about 7,000,000 Negroes in the United States, and the Negro question has become a serious problem to the American people. The best solution of this problem, in my judgment, will be found in christianizing them."

Rt. Rev. Bishop Foley addressed 50 newsboys recently in Detroit. The Bishop admonished them never to make use of profane language, and urged them to strive after as good an education as they could. In conclusion the Bishop made the munificent offer to educate two boys, Protestant or Catholic, at his own expense. "I will," said the Bishop, "provide them with the best education that can be obtained in Detroit."

A pastoral letter from Archbishop Duhamel was read in all the Catholic churches of Ottawa on Sunday of last week. His Grace expressed regret for the recent outrages at Hull and said that such outrages cannot be countenanced by the Church in Canada. The pastoral also enjoins the faithful to use their influence to prevent a recurrence when Miss Wright again visits Hull.

The new astronomical observatory which Leo XIII has caused to be set up within the precincts of the Vatican is nearly complete. The whole has been established and completed on a princely scale, and with regard to all the exigencies of modern science. The great equatorial telescope, which it was at first proposed to order at Leipzig for a sum of 15,000 francs, has been purchased instead at Paris, at a cost of 100,000 francs. The observatory will be inaugurated next month. An astronomer will be