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Weekly Church Calendar.

SUN. AUG. 20.—St. Joachim, Father of B. V. M.
MON. 21.—St. Luke xvii. 9-11.
TUES. 22.—St. Symphorian, Martyr.
WED. 23.—St. Philip Beniti, Conf.
THURS. 24.—St. Bartholomew, Apos.
FRI. 25.—St. Louis King of France.
SAT. 26.—St. Zephrynus, Pope & Martyr.

ARCHBISHOP CORRIGAN SPEAKS.

The archbishop of New York has met the charges of disloyalty brought against him by certain cranky Catholic newspapers and met them in a way that the editors of the latter did not expect and will not relish. There is no prelate in the American Hierarchy more obedient to the authorities over him than is the archbishop of New York. Yet his loyalty to the Holy See has been impugned, and he has been openly, often coarsely, attacked. No reason for such attacks existed save in the imagination of those who made them. Throughout all the misrepresentation to which he has been subjected, Archbishop Corrigan has remained silent. The time for him to speak came this week. Particular stress had been laid on the charge that the archbishop was in almost open rebellion against the authority of the Apostolic Delegate, Mgr. Satolli. The relations between the two prelates were represented as very much strained; but to the discomfort of the Catholic editors who have harped on this fact the representative of our Holy Father is now paying Archbishop Corrigan a friendly visit. The journalists who have been lying on the alleged quarrel between the delegate and the archbishop, find their occupation gone.

Tuesday the Feast of the Assumption, Mgr. Satolli celebrated mass in the New York Cathedral, and there in the very presence of the superior whom he had been accused of rebelling against, the archbishop met the charges that had been brought against him. He said in part after impressing the necessity for obedience on his hearers:

"A virtuous matron shrinks from the very suggestion of proving that no stain has come to her womanly honor. After the guilt of offending God, a conscientious bishop feels no wound more keenly than that his faith be impugned, or his oath of loyalty called in question. But he knows also, in the consoling words of Thomas a Kempis, that there is no more secure path to paradise, than the royal way of the cross; that in the cross is life, in the cross salvation, and while he cannot stoop to notice the attacks made let us hope rather in ignorance than in malice, he can breathe the prayer of his divine master: 'Father forgive them, for they know not what they do.'"

"All graver offenses of bishops are reserved exclusively by the enactment of the Council of Trent to the judgment of the supreme pontiff. I have yet to learn that he has delegated this function even to the columns of the Catholic press, no matter how great the writer's sanctity and learning. On the contrary, our Holy Father has more than once clearly traced the line of duty which is to be scrupulously followed by those who do aspire to the honor of Catholic journalism."

BAFFLED AND CORNERED

The *Post Express* is considerably chagrined because we refused to give it an opportunity to escape from the corner into which it has been driven through making use of a garbled extract from the decrees of the Council of Baltimore and resting its case on Bishop McQuaid's Christian Free Schools. The *P. E.* has failed to escape from that corner; and it has also failed to gratify its impertinent curiosity as to the policy maintained by the Bishop of Rochester in regard to these parents, who send their children to public schools. Poor baffled, cornered contemporary!

In another column a learned contributor reviews the propositions drawn up by the *P. E.* In his opinion, evidently the doctrine taught by the JOURNAL is sound Catholic doctrine. He explains that doctrine at great length, and his communication should be read carefully.

BEAUTIFUL ST. BERNARD'S.

To-day, as was announced last week the 'chapel of the Immaculate Conception of St. Bernard's seminary will be dedicated and to-morrow the seminary in which bishops, priests and laymen take so much pride will also be dedicated. Descriptions of the magnificent building have been published several times but it will not be out of place to re-publish the following at this time:

Across the river to be seen from the piazzas and windows of the halls is Seneca park, while to the south is the winding Genesee and the city of Rochester. To the north stretch the grounds of the Holy Sepulchre cemetery, and beyond the blue waters of Lake Ontario are visible.

Electric cars pass the buildings. The entrance to the grounds is attractive. The stone walk leads between the high piers of mottled sandstone to the massive arches which front the entrance to the seminary. In the center of the broad walk is a large fountain. Entering the grounds from either side is a driveway which passes across the avenue under the arches of the entrance tower. Three full stories rise above the basement to the roof, which is of red slate, and partaking a little of the mansard style, admits of a large attic above the third floor.

All of the buildings are of the mottled red and gray sandstone with which the grounds of the Holy Sepulchre are walled and its chapel is built. The walls are of extra thickness and the whole appearance of the seminary is one of massive grandeur. The windows are of double thickness of French plate, and are each ornamented across the top with a wide sheet of grilled stained glass.

Simplicity, health and convenience were the watchwords in constructing the building. No product of modern invention for human comfort and health has been omitted. At the same time there is no needless luxury.

The seminary buildings are four in number, comprising the residence hall, which is the largest and finest of the buildings, and through which the entrance to the others is best obtained, the chapel and culinary building, the quarters of the servants and the sisters and the electric and steam power house. The residence hall is the seminary proper, with its first floor arranged with rooms opening into a corridor extending lengthwise of the building and 227 feet in length. At each end of this long corridor is a hall 157 feet in length, crossing from east to west. The rooms situated at the ends of the large building open upon these end corridors. All three of the halls are fifteen feet in width. The arrangement of the halls and rooms is the same on all the floors. The rooms on the lower floor are for the living and class accommodation of the students and professors, except that several rooms have been set apart in the front of the building for St. Bernard's library, and in the north end for the entertainment of guests. The library rooms admit of 8,000 volumes being placed upon the shelves. The floors of the residence hall are of maple, the doors of oak and the woodwork of the walls of a fine quality of pine. The staircases, which are spiral and which rise from the first to the third story, are of quartered oak. The second floor is devoted to class rooms and private rooms for the professors and students. The third floor is to be occupied by the students alone. Altogether provision has been made for the accommodation of 64 students and ten professors. The students of philosophy are to occupy the north portion of the building, while the theological students are to have the south end.

No expense has been spared in making provision for the heating,

lighting and ventilating of the rooms in all the buildings. Hot water pipes furnish heat in all the buildings except that of the chapel and dining hall, where steam is used. Independent systems furnish heat for the rooms and the halls, so that in the cool fall weather one part of the building may be heated without affecting the other. The ventilation is of the most improved method. The impure air instead of being driven upward is drawn downward by a draft produced by the heat in the smoke escape of the furnace, which passes from the cellar up the center of a circular shaft to the roof. Air passages extend from all the rooms to the cellar and there connect with the foot of this shaft. The lighting is by electricity in all of the buildings and rooms, the power being furnished by the dynamos upon the seminary property.

The lamps in each student's room swing over the table for study. The windows are plentiful, especially in the residence building, where the study will be almost entirely carried on. The halls are also furnished with an abundance of sunlight through the provision of well-lighted alcoves opening into them.

On each living floor there are two baths and in the basement ten. Each is furnished with a shower attachment. The water used in the seminary is pumped by the engine in the power house to the attic in the large building, where there are two reservoirs, from which all the water in the building is drawn. The water itself comes from two living springs, which are arranged to feed a reservoir at a little distance in the rear of the buildings. From this reservoir the pump forces the water into the several buildings. The overflow of the reservoir is drained into a small lake near by, which has been diked in around a bit of high ground, forming a miniature island.

The attic of the student's building is to be arranged for a gymnasium, regular calisthenic instruction to be given there in connection with voluntary gymnastic performances. The cellar of the same hall is to be made a bowling alley.

Well may Rochester Catholics rejoice that their diocese is blessed with so magnificent an institution. The liberality of priests and people have made its erection possible. Best of all it is entirely free from debt.

Rome has imposed silence, and the Sacred Congregation of the Index on Wednesday, July 19, has proscribed and condemned Mr. St. George Mivart's three articles published in the *Nineteenth Century* and entitled respectively, "Happiness in Hell," "The Happiness in Hell," and "Last Words on the Happiness in Hell." "This has been for some time expected," says a contemporary, "Rome, above all its English-speaking populace, has been highly interested in the momentous subject, and strong hopes have been expressed, on both sides of the controversy, as to the action of authority on the subject. Now there can be no more doubt as to the duty of good Catholics, and as in so many cases, those have to congratulate themselves whose instinct led them to take the orthodox side."

What a term of endearment and respect the Catholic has for his priest—Father! It shows the duty of both, the one to teach and to care for, the other to receive instruction and to reverence. And the priest can claim the title as expressive of his spiritual parentage over the members of his flock, saying to them, with St. Paul, "I have begotten you in Christ Jesus." He baptizes them, he shrines them, he gives them the Bread of Life, he preaches to them the Gospel, he forms them into children of God and brethren of the Lord. He is indeed their Father!—*Catholic Telegraph*.

Reception at Nazareth. Thursday morning the following novices were received at Nazareth Convent: Sister Aloysia, in the world, Miss Mary Loneragan, Buckingham, Canada; Sister Anicetus, Mary Bresnihan, Auburn; Sister Mary Florence, Miss Fanny Dwyer, Rochester; Sister Benita, Miss Mary Travis, Rochester. Mass was celebrated by Bishop McQuaid who also received the vows. In the sanctuary were Rev. Father Klauer, O. S. R., of Saratoga; Rev. William Gleason, Rev. Thomas A. Hendrick and Rev. J. G. Van Ness all of Rochester.

Lawson—Harrington. William D. Lawson and Miss Harrington, of 11 Eagle street, were united in marriage by Father O'Hare at Immaculate Conception church Wednesday afternoon at 4:30 o'clock. A sister of Miss Harrington acted as bridesmaid and Bernard Holleran was best man. Mr. Lawson is a train dispatcher at the Central station.

A REVIEW

Of the Propositions Drawn Up by the Post-Express

DEAR MR. EDITOR:—In the *Post Express*, of August 7, there appeared an article purporting to challenge the CATHOLIC JOURNAL to substantiate certain propositions which the *P. E.* maintains had been implied by the said journal in the now famous school controversy. It seems to me that the *P. E.* only uses the CATHOLIC JOURNAL as a cloak in order to hurl its columnies on all those who defend the cause of Catholic education. Love of truth compels me, therefore, to briefly respond to articles so false and misleading which might lead the people into error and prejudice them against the Catholic Church, the love of which always increases the more her doctrines and spirit are known.

I am not fighting the battle of the CATHOLIC JOURNAL, who perhaps needs no champion. I answer to charges which I consider made against the cause of Catholic instruction itself. I append the above propositions and will reply to them in detail.

FIRST PROPOSITION.

That secular education is necessary to salvation in the Catholic Church.

The first proposition is absurdly false. The defenders of Catholic instruction never held it. Every one that has come to the use of reason knows that secular education is not necessary to salvation in any sense; therefore, not necessary in the Catholic Church. But perhaps the *Post-Express* will ask, why then force children to go to Catholic schools to receive secular education? The answer is easy. Because every parent is bound to care for the religious instruction of his child, and in the Catholic school religion holds the first place as it should do, since it deals with man's higher destiny. Again, because a parent is obliged to strive that his child shall not be in danger of perversion of its faith, which danger exists in the public schools; at least, by a negative defect as even Protestants divines of high rank admit.

PROPOSITION NO. 2.

That secular education in the public schools of America may be made a bar to admission into the Catholic church for parents and children outside of it, and a bar to continuance in the Catholic church for parents and children born in it.

The first part of the proposition is rapidly and aimlessly false, so that it would be an offense to the intelligent public to spend time in dealing with it. The second part is misleading. It is not the secular education which excludes Catholics from the Catholic Church, it is the failure to comply with the grave obligations which the parent has to procure, to the best of his ability, the religious training which should be paramount in a child's education; it is the failure to obey in an affair of serious import the legitimate authority which Christ wished to be in His church which excludes, or may exclude the parent from the sacraments.

PROPOSITION NO. 3.

That an American Catholic bishop has the right to forbid Catholic children to attend the public schools, simply as public schools.

This proposition is true in every sense of the word, for the reasons given above. The Plenary Council, of Baltimore, enunciated that right in the very decree from which was garbled the prohibitory decree recently quoted by the *P. E.* and the Pope in his recent letter added the ultimate confirmation of this disciplinary decree.

PROPOSITION NO. 4.

That an American bishop has the right to enforce his will on this point by excluding disobedient parents and children from the sacraments.

This proposition follows logically from the third proposition. It is the sanction of the law, and a law without a sanction is no law. Whether it would be expedient to use the power or no in all cases, is not in question: We are dealing with the existence of the right itself; not with the expediency of its use.

PROPOSITION NO. 5.

That the prohibition against exclusion from the sacraments put into the decrees of the council of Baltimore by the pope is not absolute, but subject to the discretion of any American Catholic bishop.

To be convinced of the truth of this proposition one need only read the decree, in which such prohibitory clause appears. It appears there as an appendage after the doctrine has been clearly set forth that the bishop shall be judge whether it be licit or no to send the child to the public school. The same doctrine appears in the instruction sent to the American bishops in 1875 by the Sacred Congregation of the Propaganda; the same doctrine appears in the fourth chapter of Title 6 of the Disciplinary Decrees of the Baltimore Council, and these decrees have been repeatedly approved by the highest authority in the Catholic Church.

PROPOSITION NO. 6.

That the discretion of the bishop and not the conscience of the parent controls the education of a Catholic child.

This proposition is false and mis-

leading. The discretion of the bishop and the conscience of the parent can not be distinguished in opposition to each other. Conscience is the proximate rule of action for every individual and for every duty. Existing laws are the remote rule. There is no conflict between them. The law guides the conscience and, conscience applies the law and they work in harmony. Now we have proven that the bishop has the right to govern the sheep of the fold, and his rule bids in conscience, so that the conscience of the parent does not surrender that supremacy which essentially belongs to it. If his discretion be at fault that does not take away his right unless his enactments be manifestly unjust. Gov. Flower, for instance, has the power to pardon a condemned criminal, and if his discretion be at fault that does not take away the right.

PROPOSITION NO. 7.

That a general rule of the bishop in regard to schools as a class overrides the conscience of the parent, even where a particular school of the class displeases him or where occasion of sin may come to the child from attendance at it.

The limping ethics of the *P. E.* appear here also. The general rule of the bishop does not override the conscience of anybody, but simply furnishes for his subject the remote rule of action which the subject is bound to obey. Does the law of the state prohibiting gambling override the conscience of the subject?

PROPOSITION NO. 8.

That Bishop Matz and Bishop Wigger, had they taken other ground, might have withstood the orders of Archbishop Satolli to permit Catholic children attending the public schools, and the parents of such children, to partake of the sacraments.

Whether Bishops Wigger and Matz were too rigorous or no is not in question. We are not excusing the individual defects of any man, but repelling the false imputations against the cause of Catholic instruction. Furthermore, no man of truth should identify Catholicism with the cause of Catholic education. Every honest American rejoices to see Catholicism put down, and the accidental uniting of these two issues, in particular cases, does not prove them to be identical.

PROPOSITION NO. 9.

That Bishop McQuaid in his contention for the last twenty years before the American public, in behalf of "parents' schools, under parents' control," argued always with a mental reservation to the effect that he meant bishops' schools under bishops' control.

Bishop McQuaid was far more honest in laying the cause of Catholic education before the people, than was the *P. E.* in the present controversy. The bishop with the ring of an honest man's voice in his declaration simply enunciated what every ethical phil. of whatever denomination, must and does confess, that the individual has rights which the state has no power to invade or modify. Now among those rights is the right to train his children according to the dictates of right reason. Only in the case of the inability or neglect of the parents to comply with that duty does it devolve upon another. When, therefore, the state interferes with the parent who is willing and able to educate his child, it violates an inalienable right of the parent. But the law of God is broader, more comprehensive than the law of the state, and can modify rights which the state has no power to interfere with. The state has no right to dictate to me how I shall think or speak; but God has that right over his creature, who is an essentially dependent being. Now the authority of God is made known and applied to us through the church. And the authority to rule in the church is given to the bishops. So the bishop may regulate and modify rights where the state can not enter. Now the *P. E.* knows that any and every bishop in the U. S. would not interfere with the parent who was willing and capable to adequately educate his children outside the parochial schools. What the bishop does is to guide the conscience of the sheep of his fold, while, at the same time, he defends that conscience against invasion by an authority whose jurisdiction does not extend so far. He therefore discloses to the parent his duty to God and enforces his law by the sanction which every bishop since St. Paul has used.

PROPOSITION NO. 10.

That his claim for state aid for such schools is not for the parents, because of their rights over the children, but for the bishops, because of their authority over the parents.

This proposition might be characterized as blat. No. 10. What the bishop did enunciate, and what every defender of the cause of Catholic education maintains is that the state which says that congress shall make no law respecting religion or the free exercise thereof should not compel me to contribute to the support of a school to which I in conscience could not send my child, while it denied its support to a school, of whose competency the church is willing that the state should judge, simply because the Catholic religion was there taught; a religion which defends all

rights; the rights of God, of the individual and the state. But neither Bishop McQuaid nor any other defender of the cause is complaining about the injustice of the state. We all recognize that the U. S., after knowledge had destroyed, prejudice has dealt, in most cases, justly with her subjects of whatever denomination. The church suffers much more from the falseness and baseness of some of those who claim to be with in her pale, while they outrage her rights. It is vain to try to prejudice the liberty loving people of the U. S. against the Catholic Church, by the cry of lack of patriotism. History and the facts of every day give the lie to this base calumny. The church simply says: "Give to Caesar the things that are Caesar's, and to God the things that are God's." This is her unchanging doctrine given her by Christ. No man can be faithful to his country who is faithless to his God.

PROPOSITION NO. 11.

That he maintains in the diocese of Rochester the policy of compelling attendance of Catholic children at the parochial schools on pain of the exclusion of parents from the sacraments.

The policy maintained by American bishops may be gleaned from the concluding passage of the instruction sent by the propaganda to the American bishops in 1875.

"These (parents) therefore, who, although there exist in the same place a fitting Catholic school adequately equipped, or who are able to procure Catholic instruction for their children in another place, nevertheless send them to the public schools without sufficient cause, and without the sufficient precaution by which the danger of perversion would from proximate become remoter, these if they are contumacious, manifestly can not be absolved according to Catholic moral theology."

Now by the same declaration it is left to the conscience and judgment of the bishop to judge whether or no these conditions exist in particular cases. The bishop does not and never did enact a statute absolutely compelling attendance at the parochial schools, as in many cases parochial schools are impossible in the smaller missions. What the bishop did was to labor to build and equip adequate Catholic schools where circumstances permitted and then as the faithful administrator of the church of which he is bishop, he announced to the people their obligation; an obligation which he did not create, but which is founded in the natural law, and which, were he not to proclaim to those of his fold, he would be false to his trust, and false to his God. TRUTH SEEKER.

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