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J. Soehner, 355 Hudson st.

Weekly Church Calendar.

SUN, SEPT. 17.—Seventeenth Sunday after

Pentecost. Gospel, St. Matt. xxii. 35-

46: The First and Greatest Command-

ment.—Feast of the Seven Dolours.

MON. 18.—St. Joseph of Cupertino, M.

TUES. 19.—St. Januarius, Bp. and Mar.

WED. 20.—St. Eustace & Comp., MM.

THURS. 21.—St. Mathew, Apostle.

FRI. 22.—St. Maurice & Comp., MM.

SAT. 23.—St. Linus, Pope and Mar.

A WORD TO PARENTS.

Unnecessary to remind Catho-
lic fathers and mothers that where
there is a good Catholic school to
which their children may be sent
no other should be considered for
a moment. It is the plain duty
of Catholic parents—a duty in-
sisted upon by the highest author-
ity in the church as well as by the
authority immediately given us—
to give your children a Christian
education. In the words of Car-
dinal Manning, "A Christian
child has a right to a Christian
education; a Catholic child has a
right to a Catholic education." Parents
sin grievously who neglect this
duty when there is ample opportunity
to perform it.

That Catholic education can be
best given in school—a parochial
or other Catholic school. Fortu-
nately in this diocese of Roches-
ter, there are few large parishes
without such a school, and happily
there are extremely few Catho-
lic parents who do not prefer the
Catholic to the secular institution.
The wonder is that there should
be found even one.

FOOLISH INDEED.

The silly address issued by a few
foolish demagogues on behalf of
the "Irish National League, of
America," has very properly re-
ceived from the American press a
severe scoring. It is a fraudu-
lent and traitorous document ad-
vising the friends of Ireland to
return to the old worn out policy
of physical force to secure legis-
lature independence for that coun-
try.

It may be termed fraudulent
because it is fraud to say that
Irishmen are in a position to over-
come the powerful English na-
tion by physical force. It is
traitorous, because an Irishman
who advocates such a policy is a
traitor to the best interests of
Ireland—interests which can only
be advanced by persevering in
the moral force policy that has
proven so successful.

Irish "patriots" who rave of
"revolution," "physical force,"
etc. do so either because they are
knaves or fools. At no time are
their bombastic manifestos wor-
thy of serious consideration.

ROOM FOR IMPROVEMENT.

One who observes the members
of a congregation go towards the
Communion rail in many of
our Catholic churches must come
to the conclusion that a little
more system could be well ap-
plied. The crowding and pushing,
now so annoying, would be avoid-
ed if those going to Communion
would walk down the center aisle
and then returning from the altar
would take the side aisles. It
would be necessary for some to
walk further, but the obsence
clashing and pushing should com-
pensate for this.

A GREAT ADDRESS.

The address of Archbishop Hen-
nessy, from which we quoted a
brief extract last week, was a
magnificent argument in favor of
Christian education. It was a
great effort. Simply reading it
should make a convert of any
fair-minded man who thinks it is
unnecessary to teach religion in
the school room. The archbishop
tells a great truth when he says
that education is not mere impart-
ing of knowledge; it is a drawing
out of the qualities of the mind
and soul. Man's soul is made in
the image of God—Christian ed-
ucation draws out that image.

We give up a portion of our
editorial space this week to the
pastoral recently issued by Rt.
Rev. Sebastian Messmer, Bishop
of Green Bay, Wis. It is an
able contribution to the educa-
tional question and explains fully
the inwardness of the recent great
controversy, now happily a thing
of the past. We advise our read-
ers to peruse it carefully.

Through an error the conclud-
ing chapter of the beautiful story
"The Land of the Sun" was
omitted last issue. It will be
found on the first page of this
paper.

The following is self-explanatory:

Montreal, Sept. 11, 1893.

EDITOR CATHOLIC JOURNAL,

Dear Sir:

Some remarks have been passed in the
Catholic press recently, regarding the at-
tendance at the Catholic Summer School of
Catholics from Province of Quebec. Mon-
treal is 75 miles from Plattsburg, N. Y.
there ought to have been at least half a
hundred there from Montreal. It seems
that the matter was not grasped down this
way, perhaps for the want of information
regarding it. The Catholic Young men's
Society, of St. Patrick's parish, had much
discussed the matter of going to Plattsburg,
but owing to limited time, as was thought,
postponed the affair until next session.

MONTREALER.

GOD'S JUDGMENT.

In Chicago last Sunday some
Buddhist priests attended services in
a Presbyterian church. The fact is
significant. It points the drift of
Protestantism, showing the utter
decadence of what is called Protest-
ant Christianity. Is it an inkling of
the future punishment of the people
who rebelled against the Church in
the sixteenth century and embraced
the heresies of the so-called Reform-
ers! Are these people to be aban-
doned to the slough of eastern pag-
anism, given up to the abomination
of Baal for their great apostasy? Buddhism
or its concomitant Theosophy
is finding its adherents in this
country. Mohammedanism has its
apostolate and, we understand, is
making converts. Are Protestant
people to become the victims of
these blighting and paralyzing sys-
tems of religion, the one stereotyp-
ing the people of India into infrangi-
ble caste, the other degrading woman,
destroying the family and sink-
ing its adherents into industrial ap-
athy? We must not forget that God's
judgment falls on people as well as
individuals.—Church Progress.

It Fell Through.

The much-talked-of offer of the
Very Rev. J. J. Kennedy to turn his
school, St. Lucy's academy, over to
the board of education, came to a sud-
den end Thursday, Sept. 7th, when
he withdrew his proposition.—The
Syracuse Catholic Sun.

Failure of the Faribault Plan.

Faribault, Minn., Sept. 13.—The
formal announcement of the failure
of the Faribault school plan was
made this afternoon, when Father
Conroy appeared before the board of
education and said the Catholics
could not longer consent to the as-
signment of two Protestant teachers
to the Hill school, which had been a
Catholic school up to the time of the
union. It is understood that the or-
der came from Archbishop Ireland,
and that he had had a request to
take the action from Pope Leo. As
a result of this order all Protestant
children will be withdrawn from the
Hill school, and that institution will
in the future be conducted strictly
as a parochial school.

OPENING OF THE SCHOOLS.

A Good Attendance in all the Parishes.

All our parochial schools are now
open and ready for the year's work.
The schools in the German parishes
opened last week and those in the
other parishes opened Monday morn-
ing of this week. The attendance at
all is very gratifying and shows that
our Catholic people appreciate the
excellent institutions which have
made the Diocese of Rochester fa-
mous.

A PASTORAL.

Bishop Messmer Urges the Support of
Parochial Schools—Denounces
"Liberal" Tendencies.

Rt. Rev. Sebastian Messmer, Bis-
hop of Green Bay, has issued the fol-
lowing pastoral to his clergy and
people:

Only a few days more and our
schools shall be opened again to re-
ceive your children, who are to learn
there what will make them happy in
this life and in the next. For many
reasons I deem it my duty to address
you on this occasion a few words of
importance to all.

During the last scholastic year
several causes combined to weaken
among our Catholic people the belief
in the necessity of parochial schools.
The harm done is so much the greater
as it came mostly from those of the
household, while foes, outside of the
Church, came to join their ample
forces. Liberalizing opinions, always
injuriously to the true Catholic inter-
ests; sentimental phrases of closer
communion with our separated brethren,
appeals to a false and unreal
American patriotism, lying charges
of foreign and disloyal nationalism,
highdown and indiscriminate praises
of the public school system together
with a scornful and unfair criticism
of our parochial schools, a hypocrit-
ical sympathy with the poor, "double-
tax"-ridden Catholics, even the silly
spectre of a conflict with the political
powers—all this was brought into
play to make the Catholics of this
country understand that parochial
schools, Catholic schools, were no
longer opportune. Not enough.

Through the conspiring efforts of an
anti-Catholic press, supported—we
are ashamed to say it—by a few pa-
pers pretending to be the true ex-
ponents of American Catholicism,
and by a perverse interpretation of
some propositions of the Papal dele-
gate, many Catholics were made to
believe that the Pope himself had
abolished the decrees of our last
Plenary Council and that henceforth
Catholic parents in America were
absolutely free to send their children
to the public schools, independent of
all conditions or circumstances.

THE PAPAL LETTER.

Against these false opinions many
bishops, priests and even laymen
raised their voices. But to no pur-
pose. The storm and conflict of opin-
ions went on. Then the venerable
Pontiff, who steers the bark of Peter,
arose and bade the troubled waters
be still. Listen to his own words.
In the letter dated May 31, 1893, and
addressed through the Cardinal
Archbishop of Baltimore to the hier-
archy of the United States, our Holy
Father, Leo XIII., says: "After care-
fully weighing the matter, we are in-
timately convinced that such inter-
pretations are totally alien from the
meaning of our delegate, as they are
assuredly far from the mind of this
Apostolic See. For the principal
propositions offered by him were
drawn from the decrees of the Third
Plenary Council of Baltimore and es-
pecially declare that Catholic schools
are to be most sedulously promoted
and that it is to be left to the judg-
ment and conscience of the ordinary
to decide, according to the circum-
stances, when it is lawful and when
unlawful to attend the public schools."
The Pope then expresses his surprise
that anybody would ever so falsely
interpret the utterances of his dele-
gate. Leo XIII. goes on speaking of
Mgr. Satolli: "While presenting his
proposition to the distinguished meet-
ing in New York, he declared ex-
pressly his admiration for the zeal
manifested by the bishop of North
America in the most wise decrees en-
acted by the Third Plenary Council
of Baltimore for the promotion of the
Catholic institution of the young.
He added, moreover, that these de-
crees, in as far as they contain a gen-
eral rule of action, are faithfully to
be observed, and that, although the
public schools are not to be entirely
condemned (since cases may occur, as
the Council itself had foreseen, in
which it is lawful to attend them),
still every endeavor should be made
to multiply Catholic schools and to
bring them to perfect equipment."

THE DECISIVE WORD.

Having thus explained the mean-
ing of his delegate, the Holy Father
now peremptorily, and in a manner
not to be misunderstood, decides the
whole question. He says: "But in
order that, in a matter of so grave
importance, there may remain no fur-
ther room for doubt or for dissension
of opinions, as we have already de-
clared in our letter of the 23rd of
May of last year to our venerable
brethren, the archbishop and bishops
of the province of New York, so we
again, so far as need be, declare that
the decrees which the Baltimore
councils, agreeably to the directions
of the Holy See, have enacted con-
cerning parochial schools, and what-
ever else has been prescribed by the
Roman Pontiffs, whether directly or
through the Sacred Congregations
concerning the matter, are to be
steadfastly observed."

Here, then, dearly beloved, the
Holy Father lays down the rule by

which the Catholics of America are
to be guided in this most important
question concerning the public and
parochial schools. You are not to be
guided by these so-called Roman and
Washington dispatches; not by the
self-assumed authority of this or that
clerical lecturer; not by the silly
newspaper reports and cunningly di-
vised interviews with priests promi-
nent only on account of their opposi-
tion to episcopal authority; nor by
those Catholic newspapers which are
known to be leaders in the so-called
liberal movement in the American
Catholic Church. None of all these
is a proper rule of Catholic belief
of life. In the trying hours of internal
dissension and strife, the faithful
children will listen only to the voice
of their lawful pastors whom the Holy
Ghost hath appointed to guard them
against false doctrines. Now, dear
brethren, you are well aware, that the
Church has at all times, but especial-
ly in our present century, proclaimed
the absolute necessity of the Christian
education of children. When the in-
fidel principles of the French Revolu-
tion, tearing the child from the family
and the school from the family and
the Church, began to invade the
European Legislative Chambers,
and when the first fruit of those
pernicious doctrines, the so-called
"common school" was born,
and denominational or sectarian
schools were forbidden, the Popes
and the bishops and Catholic laymen
of all countries loudly protested
against these pernicious innovations
as opposed to Catholic doctrine and
destructive of Catholic life. Ever
since that time, the Catholic people
has been taught:

1st.—That the so-called common or
neutral or public schools, from which
religion is excluded by law, and
where children of different religious
denominations are indiscriminately
taught by teachers of as many differ-
ent creeds, are always and of their
very nature dangerous to Catholic
faith. 2nd.—That, therefore, Catho-
lic parents where they can have a
Catholic school, are bound to send
their children to that school and
keep them away from the public
school. 3rd.—That where Catholic
parents, find it physically or morally
impossible to send their children to a
Catholic school, or in other words,
where the public school is the only
means for their children to obtain
the necessary secular instruction,
then these parents may send their
children to the common school, pro-
vided, however, that every means
and precaution be used at home and
in public to remove or counteract the
danger threatening the Catholic faith
of their children. 4th.—That to Judge
of such moral impossibility of having
a Catholic school, or to Judge of the
greater or lesser safety from that
danger, belongs not to the Catholic
parent, but to the Church, represent-
ed in the Bishop of the diocese. It
belongs to him to decide authorita-
tively when or under what circum-
stances and conditions a Catholic
child may be allowed to frequent a
public, non-sectarian school.

Such, dear brethren, are the "direc-
tions of the Holy See," such "what
ever else has been prescribed by the
Roman Pontiffs, whether directly or
through the Sacred Congregations."
To carry out these principles of Catho-
lic doctrine and morality, the Balti-
more Councils have formed and enact-
ed their decrees concerning parochial
schools. All these directions, pre-
scriptions and decrees "are to be
steadfastly observed." Thus com-
mands Leo XIII. Every true child
and loyal member of Holy Church
will joyfully obey the voice of the
supreme pastor of the flock of Christ.

In this connection, dearly beloved
brethren, we desire to warn you
against an erroneous opinion. It
has been stated by a few Catholic
papers which ought to know better
that the Church has never condemned
the public schools. It may cause our
non-Catholic fellow-citizens some plea-
sure and gratification to hear this;
but it is at the sacrifice of truth. The
Church did condemn the public
schools; she must do so, as she must
by her very mission condemn what-
ever is dangerous to the Catholic faith.
But mark well: the Church condemns
these schools only as long and in so
far as they are a source of danger
for our Catholic children. The
Church has never forbidden our Pro-
testant fellow-citizens, or Jews and
infidels to frequent these schools. The
Church has never denied that the
public conditions of a country may
demand such "common" or neutral
schools as a kind of necessary means
of public instruction. Nay more:
the Church allows her own children
to frequent these schools, for suffi-
cient reason, whenever by proper
means and precautions such a school
is no longer dangerous to their Catho-
lic faith and virtue. But as long
as such danger is not removed from
the public school, it is and remains
forbidden by the Church to any Catho-
lic child and, in this sense, con-
demned. This condemnation of the
system of "public common schools"
is a purely religious question. The
Church does not concern herself with
the different methods or systems of

teaching followed in those schools;
nor even directly with the various
branches taught, or the teachers em-
ployed. The religious or irreligious
character, the Christian or unchristi-
an atmosphere, the Catholic or non-
Catholic spirit of the institution is
the only foundation upon which the
Church bases her judgment as to
whether her children may frequent
the school or not; whether that school
is to be condemned or not. It would
be foolish not to recognize the many
advantages enjoyed by the public
schools, and the full and ample means
which render them capable of solid
work. But of all these things Catho-
lic children may not avail them-
selves as long as their faith would
be exposed to any serious danger.
"What doth it profit a man, if he gain
the whole world, and suffer the loss
of his own soul?" are the solemn
words of our Saviour. They are the
keynote of every utterance of the
Church in this school-question.

Dearly beloved brethren. Having
heard the dear and unmistakable
voice of Our Holy Father, knowing
the eager solicitude of Our American
Plenary Councils for the erection and
perfection of Catholic schools, realiz-
ing the momentous importance of a
thoroughly Catholic education, the
Catholics of the diocese of Green Bay
we feel assured, will continue with
the same fervor and zeal which they
manifested under our venerated
predecessors to support our schools,
to erect new ones wherever possible,
and joyfully to second the efforts of
their pastors in bringing their schools
to that degree of perfection and
efficiency, that the work will be truly
one for the glory of God, the honor
of Holy Church, the eternal salvation
of their children and their own souls,
and thus also for the good and wel-
fare of our country. Cast away the
unreasonable fear that your children
will not be sufficiently instructed in
our parochial schools. The grand
and magnificent display of the Catho-
lic Educational Exhibit at the
World's Fair in Chicago has proved
a genuine surprise to our fellow-cit-
izens, and a well deserved reproof to
many weak hearted Catholics. With
every year our schools advance and
the day is not far when every Catho-
lic of the land will point with pride
to their work, and with gratitude to-
wards the Giver of all good exclaim:
May God bless our schools! Yes,
may blessing of heaven descend upon
our Catholic parents, children,
and teachers, upon us all, in the
name of the Father and of the Son
and of the Holy Ghost. Amen.

Catholic Societies.

Official Organ C. M. B. A.
All communications to this department should
be addressed to Bro. T. H. Donovan.

We think the brothers who are ob-
jecting to the existence of the Cen-
tral Council make a great mistake.
If there be anything objectionable in
the manner in which business is
transacted by that body, it is per-
fectly proper that reform be called
for and criticism made; but to object
to its very existence is another mat-
ter. The Council has not turned the
city upside down, it is true, no one
should expect it to, but it has been
a useful body and can be made still
more so. It should be well sup-
ported.

At the last meeting of Central
Council the following reports from
Branches were received: Branch 81
reported one expulsion. Branch 88
reported one initiation, one election
and one proposition. Branch 131 re-
ported two suspensions and three in-
itiations. Branch 139 reported two
applications and one member receiv-
ed by transfer.

The suggestion that a course of
lectures be given under C. M. B. A.
auspices was made by a prominent
member of the organization the other
day. It is hardly probable that
such a course would succeed. Lec-
tures are seldom profitable from a
financial standpoint, though they usu-
ally enrich the minds of those who
attend them.

Branch 81 is evidently determined
to make an extraordinary effort to
secure new members. Each member
was specially requested to attend
the last meeting and give his idea as
to the best plan for increasing the
membership of the Branch.

Branch 93 has a new medical ex-
aminer—Dr. Casey—appointed to
succeed Dr. McNamara who has mov-
ed out of the city.

Bishop McQuaid's Work.

Sunday morning Confirmation was
administered to a class at St. Mich-
ael's church. An account of the cer-
emony is given in our parish news
column.

A Correction.

Last week in mentioning the re-
treat of the students at St. Bernard's
seminary we stated that it was given
by Father Meehan. This was an er-
ror. The retreat was given by our
Rt. Rev. Bishop.

IT STARTS OUT WELL.

THE LOCAL GOLD CURE NOW OP-
EN AND READY FOR PATIENTS.

Description of Dr. Telfair's New Method
of Treating the Liquor Habit.

The Telfair Sanitarium, located at
No. 387 West avenue in this city,
is now open and ready for the recep-
tion of patients. As has been an-
nounced the object of this place is
the treatment and cure of the liquor
and morphine habits with the chlo-
ride of gold remedies. So much has
been written concerning this method
of treatment that it seems almost
impossible to say anything new on
the subject. Yet Dr. Wm. G. Tel-
fair, medical director of the Telfair
sanitarium, has discovered and pre-
sented some new points which are
just finding their way into print, and
which appear even to the casual ob-
server extremely practical and com-
mon-sense. The one great point in
Dr. Telfair's method of treatment,
that differs from all others, is that
while the chloride of gold is the ba-
sis of all his medicines and enters
into the treatment of every patient,
it is so graded in proportion, as are
the other ingredients, as to meet the
phases of each individual case.

It must not be understood that Dr.
Telfair has departed from the origi-
nal formulae of the gold cure. He
has simply changed the remedial
agents to suit the requirements of
different constitutions. The robust
man, strong and hearty in his hab-
its, is not given just exactly the
same medicine, in the same quanti-
ties and at the same intervals as is
given the puny, delicate creature
who has no strength, and but little
to sustain him save the stimulants
he takes each day.

Again the steady drinker, who
drinks a certain amount every day,
year in and year out, is not given
the same treatment as his more un-
fortunate brother who will abstain
entirely from intoxicants for months
at a time. Abstaining perhaps long
enough to regain his health, and to
delude himself and his friends with
the false hope that all danger of a
recurrence of the periodical spree
has past, only to sink once more
lower than ever, when it does come
back, as it certainly will: unless the
root of the evil is removed by curing
the disease.

This special diagnosis and treat-
ment of each case, which is the foun-
dation of Dr. Telfair's system, has
enabled him to successfully cure
every person that has passed through
his hands since he severed his con-
nection with Dr. Keeley. Of course
there are those who have fallen so
low that nothing can help them, but
this is only by reason of fact that
they have no desire to get rid of the
unfortunate disease, preferring a life
of dissipation and degradation to one
of respectability.

Any man or woman, no matter how
bad their physical condition, no
matter how deeply seated the habit
of using alcohol or morphine, no mat-
ter how far beyond the pale of any
help they may regard themselves, in
Dr. Telfair's hands, and as he knows
just exactly what drugs he gives
each patient, his treatment is accom-
panied with no danger whatever.

Associated with Dr. Wm. G. Tel-
fair in the management of the Telfair
Sanitarium are Major Frank H. Gris-
wold, a prominent business man of
Auburn, N. Y., and Mr. R. M. Tanna-
hill, who resigned his position as su-
perintendent of the Keeley Institute,
at Canandaigua, to connect himself
with the new treatment.

Dr. Telfair, as is generally known,
was formerly physician in charge of
the Keeley Institute, at Westfield,
N. Y. These gentlemen have had
a wide experience in administering
the gold cure and are well qualified
for the work they have undertaken.

Business men living in Rochester
can take the gold cure at the Telfair
Sanitarium without interrupting in
any manner their daily routine, while
persons living in other places can
find desirable board either in the san-
itarium or at boarding-houses, at
reasonable prices.

The cost of treatment at the Tel-
fair Sanitarium is \$75 for the liquor
habit and \$100 for the morphine hab-
it, or for both. No patient is taken
for less than four weeks. In event
it is necessary to retain them longer
there is no extra charge.

Dr. Telfair has arranged for the
treatment of ladies, many of whom
unfortunately are users of alcohol or
morphine, in such a manner as to
preclude the possibility of any pub-
licity attaching itself to their condi-
tion. Under no circumstances are
they required to visit the sanitarium.
The physician will visit them at their
homes or boarding places and ad-
minister the treatment four times a
day, or as much oftener as is neces-
sary.

The management of the Telfair
Sanitarium will be pleased to have
any person interested in the gold
cure call at No. 387 West avenue,
and observe for themselves its
practical workings. They court the closest
investigation and scrutiny.