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**No Cause For Alarm.**

Secular exchanges seem perturbed because the archbishops and bishops do not appear to be worried at their statements about the way the American prelates intend to carry out Pope Pius X's recommendations regarding Gregorian music in the Catholic churches.

The New York papers first sent out the news that the archbishops had voted to "memorialize" the Holy Father against enforcing his decree on music in the United States on the plea that such action would be detrimental to the best interests of Catholicity in America.

When the archbishops let it be known that they had done no such thing but at the same time courteously declined to say just what was done at their meeting the New York journals boiled over again.

That usually sane and well-poised paper the "Times" goes on to say that in many, if not in most cases, to carry out the Pope's decree, would be impracticable because, forsooth a peremptory order to confine the singing in Roman Catholic churches in this country to male voices and to the Gregorian chants would be apt to result in at least a temporary cessation of church music altogether.

Would it, indeed? Gregorian music has been sung in St. Patrick's Cathedral for the last decade and music has not been discontinued for a single Sunday. We have supreme faith that if the edict went forth that only male singers would make up St. Patrick's choir that there would be no cessation of music.

The "Times" is nearer the mark when it says: "One does not need to be an expert in ecclesiastical music to see the desirableness of the change which the Pope is trying to bring about. In spite of Wesley's objection to letting the devil have all the good tunes, it seems proper that there should be a distinction between sacred and secular music. It is not a matter of simplicity as against elaboration, for the 'plain song' of the church may be and has been developed to the highest pitch of elaboration without ceasing to be ecclesiastical."

**The Twentieth.**

Announcement is made that the twentieth Catholic parish in Rochester is to be organized in the immediate future. It has not been named as yet but it will comprise territory now embraced in Holy Redeemer and St. Michael's parishes and the town of Irondequoit. Rev. John P. Shellhorn has been designated by Bishop McQuaid as the first pastor of the new parish and a better choice could not be well imagined. He is familiar with the neighborhood and is well acquainted with the people.

Bishop McQuaid is continuing the policy he mapped out years ago when he first assumed charge of the newly formed diocese of Rochester. He resolved then to plant parishes in the central points of the city; then to plant another circle around these, then another and still another if need be and then to fill in between if occasion demanded.

The good bishop has been spared to his flock long enough to see most of his plans mature. Twenty flourishing Catholic parishes each with its own parochial school in a city of about 175,000 inhabitants is a record of which bishop and people may justly be proud.

**"Sitting" and "Setting."**

Every little while the New York papers become enjoyed in an animated controversy over apparently inconsequential things. Sometimes it is over "How old is Ann?" Then, again, it is whether men or women are the ideals of creation. Just at present the professional and amateur philologists are telling their unphilological fellows how perfectly awfully awful it is to use the word "setting" when applied to hens. These philologists contend that "sitting" is the proper and only word to be used.

A country doctor—at least the "Times" says a rural Esculapius—writes a letter to the New York "Times" in which he bravely takes up the cudgels in behalf of "setting". The doctor opens up his argument by calling attention to the fact that the sun and other celestial bodies are allowed to "set" as often as they choose, without complaint from anybody, and he thinks that this is the justification for letting hens do the same "on the mere authority," as he explains, "of common usage among those interested in the subject."

The doctor goes on: "Another reason for the use of 'set' in talking about hens is that it is a necessary word, without a synonym. A 'setting hen' on an empty nest or one containing only artificial or sterile eggs is not 'incubating' anything, but she is 'setting' for all that. 'Sitting' expresses an idea altogether different. All fowls, without distinction of sex or age, 'sit' occasionally—in the dust on a hot day for instance—but only adult females ever 'set.' Moreover, a hen is 'setting' whether, at a given moment, she is on her nest or walking about in search of something to eat. I have seen three hens 'sitting' in one nest and only one of them was 'setting,' the other two having gone there to lay. How can I express this idea without using the word forbidden by the purists?"

How, indeed?

**What Is The Cause?**

For several days the daily papers have been devoting considerable space to the reports of a criminal trial which has revealed a shocking degree of juvenile depravity of a sort which cannot well be mentioned in detail.

While the guilt or innocence of the man on trial may be a matter of legitimate difference of opinion there is no doubt at all of the moral degradation of the chief complaining witness—a mere slip of a school girl.

Her evidence on the witness stand is a dawning indictment of the lack of moral tone to the education of the head which is imparted in our state schools to-day. It is in itself a sufficient refutation of the stock argument raised by those who dispute the Catholic contention that the family and Sunday school training is not enough but that religious training should be a part of the child's daily school life.

Had the girl referred to been educated under a system where religion was a part of the curriculum she would not have testified that she saw no wrong in the terrible things she did. In fact, it is to be doubted whether she would have taken the first wrong step, without a qualm of conscience and certain it is that the state of affairs would not have long continued had she been a Catholic girl accustomed to monthly confession.

To be sure the girl's apparent absence of moral sense does not excuse the guilty partner of her wrong doing, the elder man should have advised and protected the friend of his daughter instead of leading her astray. If he is guilty the law scarcely provides adequate penalty. But his part in the wrong doing does not suffice to free the present system of education from scattering indictment.

Perhaps our opponents do not look upon the incident referred to as we do. It may be that the majority of the American people are not so unrelentingly stern in their admiration of virtue and innocence as were their forefathers. It may be that they frown upon the Catholic contention for Christian education because they prefer a lax moral code but we cannot believe this.

At all events the incident is a strong point in favor of the Catholic plan of education.

Mayor Cutler evidently intends that Rochester shall have all modern improvements.

**Retributive Justice.**

New Yorkers have been classed as proverbially indifferent to the rights, the opinions, the likes or dislikes of residents of other sections of the state. It has been charged that the New Yorkers do not realize or care that any one exists beyond or above the Bronx. We had thought that these assertions were exaggerated or overdrawn but occurrences of the last few days have convinced us that the New Yorkers are about as narrow as they have been painted.

An adequate water supply of whole some water, no doubt, is indispensable to the welfare of a large municipality like New York, but it should be recalled that other sections of the state have need of wholesome water as well as the metropolis. This is not the view taken by the New Yorkers. They hold that they should be all-wed to preempt and take possession of all the watersheds of the state and when the residents of the localities outside New York object the metropolitans set up a storm of protest and talk of "up state selfishness and hayseed obstinacy."

The metropolitans go further. Like the wealthy, ignorant automobilist who arrogantly allows that he'll settle all damages when he runs down the child of the artisan and in the innate smallness of his soul imagines that money will compensate for loss of limb, of health, of life itself, the New Yorkers airily assure the up state hayseeds that "the metropolis will pay for the property it confiscates and any damage it may inflict."

Probably the average New Yorker does not realize or care a fig if he does the heart wrenches which the villagers of Katonah suffered when that village was erased from the map of Putnam county in order that the Croton watershed might be protected from possible contamination. Many of these villagers were ejected from the homes where they were born and had resided all their lives. True they were promised on the faith of the great municipality of New York, that the value of their confiscated property would be repaid to them. It is true that the awards have been made but, although the property was taken several years ago payment has not been made yet in many instances. A appraisal commissioners hate to relinquish their \$10 a day jobs while New York is so pressed for money to pay its army of office-holding leeches that "hayseed creditors" are placed "on the long fingers" as the old saying has it.

It is a matter of wonder that these "hayseeds" are a trifle suspicious of the good faith of New Yorkers' fair promises?

It has been recently made known that New York desired to seize the watersheds of Dutchess County. On the banks of these streams are a number of mills employing several thousand of persons. These mills would be razed and these operatives thrown out of employment if New York city had its way.

Assemblyman J. T. Smith introduced and passed in the legislature a bill forbidding the confiscation by outside parties of the Dutchess county watershed. For this attempt to preserve the rights of his constituents, Mr. Smith has been lampooned and roasted and libelled by the metropolitan yellow journals and orators.

Governor Odell has been threatened with political annihilation by these self same journals and orators.

He should pay no heed to their frenzied outbursts. He should sign the Smith bill and give the impudent New Yorkers to understand that all of New York State is not comprised in the territory South of the Harlem.

**Name Should Be Given.**

The Journal has received a pertinent communication from Waverly which it would be glad to answer if the writer will furnish his or her name, not for publication, but as an evidence of good faith.

Rochester Knights of Columbus had a chance this year to enjoy a state council without the hard work incident upon the gathering of last year, which was held in the Flower City.

It is reported that the American bishops will place a number of fraternal societies with which many Catholics are reported to have affiliated on the forbidden list.

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