

PUBLISHED EVERY SATURDAY AT 23 Cortland Street, Rochester, N. Y.

BY THE CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday notify the office. Report without delay any change of address giving both old and new.

Remittances may be made at our own risk, either by draft, express money order, post office money order or registered letter.

Subscriptions - The Journal will be sent to every subscriber until ordered stopped, and all arrears are paid up.

Subscription Rates Per Year, in advance \$1.00 Entered as second class mail matter.

Rochester Telephone 3353. SATURDAY, MAY 28, 1904.

Monstrous.

From the pen of Count Albert de Mun is learned one of the monstrous sophisms with which M. Waldeck Rousseau and others of the leaders in the anti Catholic crusade now raging in France, have hoodwinked the ignorant French masses.

In arguing against the religious orders it was said:

"By contracting certain engagements which bind your conscience, and by pronouncing the three vows of obedience, of poverty and of chastity, you violate the civil law, which forbids the alienation of things which are not allowed to be dealt with, and you transgress the principles of modern society, even the general rules of humanity.

This has the ring of the clatter of the A. P. apes although it must be confessed it is more ingeniously put, and the brutality of the propositions submitted is somewhat better dignified than the blundering, uneducated bigots of the West would phrase them.

We have often wondered how those who charge that those who lead a celibate life in cloister or in the priesthood are necessarily immoral would take it if their unmarried sisters, daughters, aunts or brothers were in the demimonde class, covertly if not openly.

Then, why, should these bigots feel aggrieved or surprised when the Catholic world resents with all the vehemence at its command the imputation that our priests and religious are men and women who are impure?

When our young men enlist in the army or navy they take an oath of allegiance to the government they bind themselves to obey implicitly the orders of their superiors. Do we call, them slaves? Do we charge that they are immoral? Assuredly not.

Verily, the French government must be in dire straits to justify its campaign against Christianity when it is driven to resort to such monstrous arguments as those we have quoted.

In Ye Olden Days.

Anent the hullabaloo in certain New York pharisaical circles because Justice Gaynor has presumed to decide that an amateur game of baseball played on Sunday when it does not disturb the peace and order of the community is not a criminal act.

"21. No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting."

"22. No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day."

"23. No woman shall kiss her child on the Sabbath or fasting day."

"24. The Sabbath shall begin at sunset on Saturday."

"38. If any man shall kiss his wife or wife her husband on the Lord's day, the party in fault shall be punished at the discretion of the Court of Magistrates."

"1640. It is enacted by the Court that any person or persons that shall be found smoking tobacco on the Lord's day, going to or coming from meetings, within two miles of the meeting house, shall pay a twelve pence for every such default to the colony's use."

"35. No one shall read Common Prayer, keep Christmas, or Saint's days, make mince pies, dance, play cards, or play on any instrument of music, except the drum, trumpet and Jewsharp"

"1675 Ordered by the Court that whosoever shall shoot off any gun on any unnecessary occasion, or at any game whatsoever, except at an Indian or a wolf, shall forfeit five shillings for every such shot."

"44. Every male shall have his hair cut round according to a cap."

"34. A debtor in prison, swearing he has no estate shall be let out and sold to make satisfaction."

Divorce was not the vogue evidently in Puritan days because law 42 provided that:

"Married persons must live together or be imprisoned."

If law 30 were on the statute books to day the campaign of 1904 would be devoid of interest for the yellow journal. It read as follows:

"Whoever publishes a lie to the prejudice of his neighbor shall sit in the stocks or be whipped fifteen stripes."

Religion and Schools.

Just where that much re-named and re-owned paper, the New York News Globe, gleaned the information contained in the following paragraph is hard to say:

"The rank and file of the Roman Catholic population is increasingly indifferent as to religious instruction in the public schools. It is much to be doubted whether there would be anything more than sporadic apitration for religious instruction in the schools even though the members of that Church were in an absolute majority.

It may be admitted, for the sake of argument that the first sentence in the above quotation is true. Well, what then? Since the Catholic tax payer—in the diocese of Rochester at least—is paying double school taxes, first to keep up the state schools for the benefit of the children of his non-Catholic neighbors and secondly to keep up Catholic schools in order that his own children may receive religious instruction, does not that very fact prove that he is interested "in religious instruction in the schools?"

If Catholics did not desire earnestly that their children be instructed in religion would they equip and maintain their own Catholic schools? Would they send their children to these Catholic schools? If the public schools gave what Catholics—lay Catholics we mean—were satisfied was the proper sort of instruction would they not send their children there?

If Catholics had their way the state schools would not occupy the position they do to-day—top heavy, weighted down with useless fads, teaching only the head not the heart, not the soul.

Possibly if Catholics had their way they might change existing conditions so far that all schools which produced a certain standard of results in the secular branches would share in the funds raised by taxes levied upon Catholics and non-Catholics alike.

And why not, pray?

The Church's Music. If "Vox Urbis" the Roman correspondent of the "Freeman's Journal" is well informed—and he writes as though he might be—the Holy Father insists on the banishment from the

churches of all light, trivial, theatrical music. In this all true Catholics, as well as all true lovers of true music, will coincide.

Next the Pope insists on the introduction of music becoming the House of God, and this music is of three kinds

1. The church's own chant, the Gregorian music, which is the most perfect of all, and which is sufficient by itself.

2. The sacred music composed by the great Palestrina and his school, and

3. Modern music modeled on the Palestrinian music so far as regards solemnity and its appropriateness.

All music of the third class should be approved by diocesan authority before it may be used in church and hence in every diocese there will be a competent board to examine new music and to approve it or reject it as the case may be. All this is along the lines which the Catholic Journal has argued ever since the news reached this side of the Atlantic that Pope Pius X intended to reform the music of the church. Catholics may rest assured that the matter will be decided rightly and it is for us to obey not to criticize in a carping spirit.

Even the mooted question of women in Catholic choirs will be settled and in a way which will cause no friction.

Another Order Expelled.

Press despatches from France convey the news that the government has expelled the Redemptorists from their monastery in Paris

It is not stated whether the government has confiscated to the state the property of the expelled order but that naturally follows.

Spoilation, injustice, robbery are a few of the fruits of the anti Christian rulers of the much vaunted French republic, where liberty is for every one except the Catholic, the one whose life history is intertwined with that of the country itself.

Why Was it?

Is it so rare an occurrence for a fine lady to succor a weaker sister that a secular daily found it necessary to put a "scare head" over the fact that an East avenue lady took a poor woman in her automobile to the humble abode of the aforesaid poor woman?

Probably dozens of instances could be cited every day in which unostentatious charity, charity, too, which cost the donor more than it did the fine lady written about and it is not considered worthy a place in the daily annuals of the press.

To be sure it may be that the lady in question did not perform her act of charity for the sake of newspaper notoriety.

She should have been spared the chronicle of her kind act, displayed as it was, as though it were a most unusual happening.

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