

# The Catholic Journal

PUBLISHED EVERY SATURDAY AT  
22 Cortland Street, Rochester, N. Y.  
BY THE  
CATHOLIC JOURNAL PUBLISHING  
COMPANY

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SUBSCRIPTION RATES  
Per Year, in Advance \$1.00  
Entered at second class mail matter.

ROCHESTER TELEPHONE 4353

Friday August 10, 1906.

## Quite Right.

Emphasis upon a point for which the Journal has contended these many years, is enforced by the Catholic Educational Association which recently held its annual convention in Cleveland.

Had it not been for the splendid reports of the gathering published in the "Catholic Universe" the Catholic public would never have learned of the importance of the deliberations of the convention. The secular press of Cleveland, published but meager reports of the convention.

This fact moved the "Catholic Transcript" to say:—

"For once a Catholic convention has bestowed some consideration on the Catholic press. The Catholic educators who assembled in Cleveland last week found an alert and able ally in The Catholic Universe, whose splendid reports of the proceedings are now placed at the disposition of the Catholic papers of the country. The Cleveland dailies treated the convention shabbily, indeed. . . . If Catholics as a body treated Catholic papers with a modicum of the courtesy they lavish on secular papers, the Catholic press would not suffer for want of live and interesting news matter.

The "Universe" acknowledges the tribute paid to it thus modestly:

"While gratefully acknowledging our esteemed contemporary's compliment to ourselves, we reproduce it merely to endorse The Transcript's pertinent observation on the attitude of Catholic bodies in general towards the Catholic press. The more the daily papers ignore and misrepresent them, the more obsequiously do they treat their representatives, while the reporter of the Catholic journal has to be content with such casual attention as is accorded one whose good offices are so sure that they are somewhat cavalierly taken for granted. We have often observed, with mingled perplexity and detached amusement, how much more grateful are many Catholics for a garbled paragraph in a secular journal than for a careful column in a Catholic paper. Without accepting the cynic's conclusion that the surest way to obtain appreciation is not to deserve it, we believe that Catholics in general might bestow a little graceful consideration on their own press and a little wholesome neglect on the dailies with happy results all round."

We agree, in the main, with both of our contemporaries, but we wish to add a suggestion. Before the sweeping charge is made that the secular press deliberately ignores Catholic activity, why not try sending to the secular papers a resume of convention proceedings, excerpts from important papers to be read and a list of the prominent men in attendance? Years of experience in secular newspaper work warrants the statement that the editor is far more apt to give extended space to the body or persons who furnish "advance copy." This is not always so, but it will happen eight times out of ten.

To speak plainly:—Why not employ, or train up, a well-equipped "press agent"?

To be sure, it might go against the grain at first, but that is the way our opponents secure so much space in the newspapers. It is a mistake to suppose that reporters are details

ed to take down the sermons which appear at such great length in the Monday morning papers. Nearly always, the preacher's "advance manuscript" is in the city editor's hands by Saturday of Sunday.

If well-prepared accounts of Catholic doings are refused publication in the secular press, then the inference that they were bigoted or not possessed of good business sense would be warranted.

At the same time the "Universe" is right in what it says about the way Catholics, generally, use the Catholic press. Not infrequently, the only time the Catholic paper is thought of is when "free writeups" are needed for entertainments or picnics.

## Another Lie Nailed

When writers find nothing else to employ their pens they turn attention to the Catholic Church and seem to find a ready market for their wares.

There may be an excuse for the poverty-stricken scribblers but one expects better things from the responsible editors of publications which are supported by the reading world to be accurate and to be worthy of credence as to facts.

One would suppose that the editors of "The Nineteenth Century and After" would know better than to permit Austen Harrison in the course of a paper on "The Joys of Spain" to make such a statement as this:—

"Astounding is the enthusiasm for bull fights, nor does the Church ever raise its voice to check or stop them."

For the benefit of our readers who may have read Mr. Harrison's paper, we republish the scathing reply made by the "Sacred Heart Review":—

"This statement is certainly more astounding than the Spanish enthusiasm for bull fights. Mr. Harrison evidently did not seek out information on this matter at all, else it would have been easy for him to find out that the Church has been for centuries opposed to the Spanish bull fight.

"The law of the Church in Spain as elsewhere ordains that those who engage in these fights and die therein be deprived of Christian burial. In 1567 Pius V. issued a decree excommunicating not only those who took part in them, but also princes and governors who permitted them. Pope Clement VIII, reiterated the prohibition with the result that the custom abated until Charles IV. of Spain finally abolished it.

Under the Bonapartist regime, however, it was revived. But the attitude of the Church toward it is still as hostile as ever. No priest is allowed to be present at a bull fight, not even to administer the last sacraments to those who may be seriously injured. He is not allowed to remain even within convenient distance lest his presence should seem to sanction this cruel sport."

## Inconsistent.

Not so long ago Catholic pupils in a high school near Syracuse refused to attend the baccalaureate address of their graduating class because the speaker was a non-Catholic clergyman and the address was to be delivered in a Protestant church.

Bishop Ludden upheld the pupils in the stand they took.

A few days later one of the priests of the Syracuse diocese was a speaker at a somewhat similar function, conducted in a somewhat similar way.

Bishop Ludden publicly rebuked the priest, on the ground that we cannot well plead for immunity from interference of Protestant divines in school commencement exercises if our own clergymen consent to play similar roles.

A contemporary applauds Bishop Ludden's stand. "If" it says "the Catholic priest is not present in his official capacity, neither is the Protestant minister, and if the public schools are to live up to the letter of their 'non-sectarianism,' they cannot consistently give religious color to their exercises by inviting the participation of the minister of any religion

The "Catholic Universe" adds another good word for Uncle Russell Sage. In 1854 he was a candidate for Congress in New York city. At that time prejudice against Catholics was pretty strong in this country and Mr. Sage, who was always a staunch Presbyterian, appeared before the Board of Aldermen in the district which he represented and demanded for a venerable German Catholic priest the same exemption from taxation which had been accorded to several Protestant clergymen. He won his point and his exhibition of fairness so influenced the Catholic vote that he was sent back to Congress by an unprecedented majority.

Some papers are taking Professor Zueblin, of the University of Chicago, to task because he says the American people pay too much attention to money. Well, is the professor not right?

It is related by the New York "Daily News" that Mayor John Egan, who died in that city Monday refused point blank to attend the West Point Episcopal church when a student there years ago. "I am a Catholic, sir," said Cadet Egan to the adjutant on the parade ground the morning when the cadets were ordered to attend services in the local Episcopal church. "All belonging to me, sir, are Catholics, and under the circumstances I decline to attend the Episcopal or any church other than one of my own denomination." A consultation was at once held between the adjutant and the officer of the day, with the result that Cadet Egan was allowed to leave the ranks and go to the nearest Catholic church.

Catholics in the metropolis are not idle. Within the next twelve months there will be dedicated in New York five churches and a chapel which, when completed, will be numbered among the very finest edifices of the archdiocese. They are all located below the Bronx, and represent a combined outlay of nearly one and a half million dollars. The new edifices are the Catholic Lady Chapel on Madison avenue, adjoining the Cathedral; St. Monica's in East Seventy-ninth street; St. Raphael's, in West Forty-first street; St. Thomas the Apostle's on One Hundred and Eighteenth street, near St. Nicholas avenue; St. Michael's, on West Thirty-fourth street, and St. Clare's, on West Thirty-sixth street.

President Roosevelt is said to have sent word to the Holy Father that he expected to see Catholic presidents in the United States. Nothing should be more likely, but will the present generation live to see it?

To the point is the declaration of the "Catholic Columbian" that "fifty times more space was given by the Associated Press to Dreyfus than it devoted to the exile and robbery of the monks and nuns of France by the government. One man's troubles are exploited for the sympathy of all the world, but the sufferings impoverishment and denial of civil and religious liberty to thousands of priests and Sisters go by unreported and uncondemned. Let Dreyfus and his partisans utter one word of condemnation of the damnable associations law before they pose as friends of justice."

\$16.55 Buffalo to Milwaukee and return via Nickel Plate Road account Eagles Convention. On sale Aug. 10th, 11th, 12th and for morning trains on the 13th. Via Rail or Boat from Chicago. Good return limit. For particulars write R. E. Payne, general agent, 291 Main St., Buffalo, N. Y.

Very low rate to Minneapolis and return via Nickel Plate Road, account G. A. R. Encampment: \$18.50 from Buffalo to Minneapolis and return, August 10th, 11th and 12th, also for morning trains on the 13th. Choice of routes beyond Chicago. Liberal return limits. Stop-over of ten days at Chicago on return trip within limit of ticket. For full particulars write R. E. Payne, general agent, 291 Main St., Buffalo, N. Y.

## Notice to Out of Town Subscribers.

Our Agent Mr. A. Herman will call on subscribers in the following towns: Avon, Geneseo, Piffard, Dansville, Mt. Morris, Honeoye Falls and Lima. Please be prepared to pay him.

## AUBURN, N. Y.

St. Alphonsus church congregation held a lawn social on the school grounds in Franklin St. during the week. The fête opened early in the afternoon at which time ice cream and cake was served by the ladies of the church. At 5 until 8 an elaborate supper was served by the young ladies. After supper dancing was enjoyed by the young people. Ice cream was again served during the evening. A handsome sum was realized.

The St. Hyacinth church is rapidly nearing completion and will be finished one of the most striking edifices in the city. The different floors of the building will be used as a church, school house and meeting rooms, while the rear rooms will be used as a dwelling house for the Sisters in charge of the school. The great work is being pushed by the energetic young pastor, Father Scupa.

Anburn Council, Knights of Columbus are planning for a big field day which will be held during the week of Aug. 20 at Conkling Point on Owasco Lake. This will be for members of the Anburn Council and sojourning members of the order. This is the first stag party for the Knights in four years and it is expected that a big time will be had. The trip will be made to the point by special boat. The committee having the affair in charge are working hard to make it a success.

Several outings are planned for the choirs during the rest of the month. The members of the Knights of St. John of St. Aloysius church held their annual outing at Ithaca last Sunday. They left this city by the N. Y. C. for Cayuga where they boarded a special boat for Ithaca. The return was made late in the evening.

## CANANDAIGUA.

The ladies of the parish served 700 dinners last Thursday, for Firemen's Convention, the C. O. S. Y. S. The crowd was one of the largest ever seen in Canandaigua, from 25,000 to 30,000 people and everything passed off in an orderly fashion. The scarcity of "drunks" especially in uniform, shows a laudable determination on the part of the firemen to make their annual convention creditable and worthy of the noble gathering of men that they are. The church netted \$268.87 of which \$17.02 came from the ice cream and the rest from dinners and donations. The old church accommodates nearly 250 people for meals at one time. It will again be used on Labor Day, when 600 are to be fed, as already contracted for.

Each Sunday brings numerous strangers to our church, most of whom are presumably from Rochester and come to spend the day up the lake. For the benefit of prospective visitors we desire to repeat that our Masses are at 7:00, 8:15 and 10:45.

One notable feature of the Firemen's Convention was the large number of persons who took occasion to visit our new church—out of town people, Catholics and non-Catholics.

The requiem high masses this week, are for Father Dougherty's father on Tuesday and Mrs. Ann Hussey on Thursday.

The monthly subscription will be taken up for August, next Sunday.

The bans were published last Sunday for Pasquade Forgione and Concetta Corrado.

The cornerstone of the new church at Despatch will be laid next Sunday at 3:30 p. m. Father Gefell was associated with our parish when the cornerstone here was laid and we congratulate him upon so soon getting into the work of a new church in the promising burg of Despatch.

Many from here attended Father O'Hanlon's picnic at Clifton Springs.

The annual picnic of Holy Cross church, Ovid, Mgr. Joseph W. Hendrick, rector, will be held Thursday, Aug. 16th, at the Ovid Driving Park.

Week day excursion to Watkin's Glen via "America's Greatest Railroad" New York Central, Tuesday, August 14th. Only \$1.00 round trip; train leaves Rochester at 9:00 a. m., returning leaves Watkin's Glen at 6:15 p. m., giving patrons an opportunity to visit this wonderful resort on a week day. The Glen is entered at its upper portals just a few steps from the New York Central Station. Free picnic grounds and pavilion at entrance. Sunday schools and societies should take advantage of this excursion. No baggage checked on these tickets.

## THE BLESSED VIRGIN

### MIRACULOUS ASSUMPTION OF HER BODY INTO HEAVEN.

The Last of the Many Earthly Privileges of the Mother of God—A Short Sermon For Aug. 15, the Feast of This Glorious Event.

"Nor wilt Thou give Thy holy one to see corruption" (Ps. xv. 10). The Assumption of the Blessed Virgin's body into heaven was the last of her many earthly privileges. It was saved from the degradation of putrefaction, was raised to life and united with her soul in glory. The Ark of the Covenant was a figure of Mary. It contained the word of God on the two tables, a portion of the bread which came from heaven, and the brazen serpent which saved the people from death, all of them emblems of our Lord. That ark was of incorruptible wood prefiguring her incorruption.

The putrefaction of our bodies aptly punishes the corruption which we have deliberately introduced into our souls. It is fitting that all our comeliness and pride should be brought down to the awful hideousness of the tomb. Soul and body mutually act and react. The infinite sanctity of God the Son preserved His Mother from the smallest taint of spiritual corruption, and to this corresponded her preservation from bodily corruption.

As "the corruptible body weighed down the soul" (Wisd. ix. 15), so that soul which never suffered the death of sin drew that body after it to a renewed life. Keep your soul free from the taint of sin, and its grave will overflow on your body. You will be freed from many of the physical evils of life which proceed from the degradation and foulness of the sinful soul.

"Arise, O Lord, into Thy resting place. Thou and the ark which Thou hast sanctified" (Ps. cxxi. 8). The relation of the Blessed Virgin to the Son of God demanded her assumption. That ark in which He rested corporally while on earth was fitly associated with His Divine presence in heaven.

St. Augustine could not endure to think that the flesh and blood which had for a time been one with the flesh and blood of the Divine Humanity should be left to rot in the grave. Jesus rendered to Mary according to her words, she had given Him bodily life on earth; He in return gave her back her bodily life after she had surrendered it in love for Him. She received Him corporally into her home on earth; He took her corporally to His eternal home.

Further, as the Blessed Virgin cooperated in the work of the Incarnation and redemption, it was fitting that she should profit by it in a more excellent way not only in the soul by her preservation from sin, but also in the body by her delivery from death. Her exceptional position also as to grace, dignity and work on earth was rewarded by an exceptional corresponding glory in her resurrection. Admire the justice and generosity with which He will recompense your services.

The assumption bears an analogy to the other mysteries in the life of Our Lord and the Holy Virgin. God's works form a harmonious whole. If we know some of His dealings we may argue as to others in grace as in nature. All was miraculous or exceptional with the Blessed Virgin—her predestination, her immaculate conception, her sinlessness, her virginity, her maternity, her sorrows. The end must be as the beginning, to make the series of God's works in her complete.

"May the Lord keep thy coming in and thy going out" (Ps. cxi. 8). Her death must harmonize with all the rest. If Our Lady's body had "seen corruption" it would have been a greater breach in the continuity of the incarnation series than her assumption is in that of ordinary nature. Further, there is all through a correspondence of Our Lady's life and mysteries with those of Christ. His nativity, obscurity, presentation, passion, are reflected in her.

The ascension likewise has its counterpart in the assumption. So, too, the relation of your life to Our Lord's will find its parallel in your death. Your moral and spiritual position here will be the index to your position hereafter. Continuity and harmony must prevail in time and eternity.—Church Calendar of West Virginia.

## Its Silver Jubilee.

St. Francis seminary, Milwaukee, celebrated its silver jubilee in the last week in June. It is the oldest theological seminary in the west. Founded fifty years, its alumni may be found among the clergy in all parts of the country. Several well known Catholic prelates pursued their studies for the priesthood within its walls. Three hundred priests were present at the celebration—from as far east as New York, south to New Orleans and west to Nebraska.

## Accept or Reject.

Either accept the Son of God or reject Him; either accept the Church as it is or reject it altogether, for if it has become corrupt it is a false church, was always a false church and always must be a false church, and if it be not corrupt, but the true Church, then to refuse to accept it is to refuse to submit to God.

## Our Catholic Women.

The highest standard of morality in the world today is that which is upheld by our Catholic women. The most beautiful of all the virtues seems to be their own particular heritage. And they are not ungrateful to the saints who went before to teach them how to live.

## LONDON'S SMART SET

### FATHER BERNARD VAUGHAN TAKES IT SEVERELY TO TASK.

The Eminent English Priest Flays the Elite of Great Britain For Selfish Indulgence and For Neglect of Their Starving Fellow Beings.

Like John the Baptist, St. Paul, Savonarola and Christ himself, Father Bernard Vaughan, a brother of the late Cardinal Vaughan, has risen in London and with all the eloquence of an earnest believer is showing the rich of England and smart society generally their selfish indulgence and their neglect of their starving fellow beings.

Father Vaughan is preaching a series of powerful sermons against the sin of heaping riches for no other purpose than to become wealthy and enjoy the advantages of wealth. Despite his sayings thousands of the rich flock to the cathedral to hear the pronouncement of their doom if they persist in their evil ways.

But Father Vaughan knows Whitechapel as intimately as he knows the west end. He rents a small room in the slums and there spends two or three evenings a week, his own cook and housekeeper. He established a great reputation in Manchester, where he labored for twenty years. His flock did not know the date of his departure for London. On a certain Sunday evening he preached from the text, "Rise up and go forth, thy place is not here."

The significance of the saying was realized next morning when it was found that, unable to endure the trial of formal leave taking, the famous priest had left for London overnight.

He is a friend of the king and has that neat wit which delights his majesty. "What would you do," they asked him when as the guest of the master of Trinity college, Cambridge, he stood beneath the famous picture of Henry VIII.—"what would you do, father, as a Jesuit, if his majesty were to step out of that canvas?" "I should request the ladies to leave the room," was the immediate answer.

In the course of a recent sermon in Farm church, London, Father Vaughan said:

"From what we all read of smart society, from what we see of it and from what we know of it we need have no hesitation in saying that if Dives, who was buried in hell, were to revisit the earth he would most surely have the entry to London's smartest set today. He would be pelted with invitations.

"And why not? Dives, so well groomed and turned out, with such a well lined larder and so well stocked a cellar, would be the very ideal host to cultivate.

"In giving His account of Dives our Lord was, in fact, really describing to perfection the smart people in the smart set so much in evidence in society today.

"Society nowadays is altogether self centered, catering only for self. Its fair votaries must be set up by the best man milliner and fed up by the best man cook, and then, provided they are known at the opera by their diamonds and in Mayfair by their motors and at Cowes by their yachts, what does anything else matter, especially if they have a house for Ascot and a launch for Henley?

"There is but one sin less pardonable than being dull, and that is being poor. After all, there is some excuse for dullness if you have money, but there is none at all for poverty, which must be kept out of society's sight, brushed away like mud on one's shoes.

"Shirk the question as we will, there is no getting away from the fact that the set about whom I am speaking is regarded by most people as the concentrated essence of selfishness—unclean and unwholesome as any condemned product of Chicago, or, to borrow the Master's language, 'whited sepulchres full of dead men's bones and all filthiness.'

"Do they ever pretend to fulfill their duty in life? Certainly they do not spend much time in prayer, nor do they give much care to their children nor good example to their servants nor consideration to their neighbors.

"Indeed, how can they when their order of the day is what it is and when the card table is their center of gravity and it stakes their highest ambition in life? And it is well when the winning card falls into their hands, for then there is just a chance of some dressmaker or tradesman being paid something on account before becoming bankrupt."—Exchange.

## Act Well Your Part.

St. Paul on one occasion speaks of the world as a scene in a theater. Consider what is meant by this. You know actors on a stage are on an equality with one another really, but for the occasion they assume a different character; some are high, some are low, some are merry, some are sad. Well, would it not be a simple absurdity for any actor to pride himself on his mock diadem or his edgeless sword instead of attending to his part? What if he did but gaze at himself and his dress? What if he secreted or turned to his own use what was valuable in it? Is it not his business and nothing else to act his part well? Common sense tells us so. Now, we are all but actors in the world. We are one and all equal, we shall be judged as equals as soon as life is over, yet, equal and similar to ourselves, each has his work, each has his mission—not to indulge his passions, not to make money, not to get a name in the world, not to save himself trouble, not to follow his bent, not to be selfish and self willed, but to do what God puts him to do.—Cardinal Newman's "Discourses to Mixed Congregations."