

The Catholic Journal

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

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 SUBSCRIPTION RATES
 For Year, In Advance..... \$1.00
 Entered at second class mail matter.
 ROCHESTER TELEPHONE 2353
 Friday, September 6, 1907.

A GREAT LOSS.

In the death of Most Rev. John Williams, archbishop of Boston, the Catholic Church loses a valiant champion, the Holy See a devoted son and the American hierarchy one of its most talented members.

Truly, it might be said that he was "one of the old school of churchmen," almost the last survivor of that group of lions who sat at the feet of the lion-hearted John Hughes.

Archbishop Williams had seen the Catholic Church in the United States more than double its membership. In New England, he had seen the Church wax so strong, withal so godly and so close in line with apostolic traditions, that where a Catholic was despised, today he is honored and a potent factor in the community.

Where in Mgr. Williams' younger days Catholics were well-nigh proscribed, a Catholic mayor presides over the destinies of Boston.

Under the guidance of Dr. Williams the Church in the archdiocese of Boston has made great strides and the coadjutor archbishop, Dr. O'Connell, enters upon his episcopate with burdens lightened and labors made easy. His predecessor and such men as the lamented Cheverus had blazed the way, marked the trail, staked out the reservations planted the first colonies, as it were.

Archbishop Williams was sagacious, of marked executive ability and possessed of attainments far beyond the average. Withal he was a modest, retiring man and dreaded the forum of publicity. Rarely did he take part in ecclesiastical functions outside his own diocese. It that he signified to Rome his disinterest in his friends, albeit not known to the general public, inclination to be raised to the cardinalate, after Cardinal McCloskey's death, when it became known that the red hat was certain to go to Boston. Even archiepiscopal honors were too signal a recognition, he thought, so great was his humility.

One of the places Archbishop Williams visited often—probably the only place outside Boston where he felt "right at home" was Rochester. Up to Bishop McQuaid's beautiful summer home at Hemlock Lake he was wont to pass his vacations every July and August and only a few days ago he was here visiting his comrade in religion, the venerable bishop of Rochester who mourns the loss of a trusted friend. This paper loses a friend, too, as he had subscribed to the Catholic Journal since its first appearance.

May the soul of this valiant soldier of the cross rest in peace.

ST. BERNARD'S.

Bishop McQuaid's annual pastoral letter on the subject of educating students to the holy priesthood brings the gratifying announcement that St. Bernard's Seminary had a prosperous year just past and that the bishops of the country are anxious that their future priests be trained under the guiding hand and watchful eye of its founder, the venerable first bishop of the diocese of Rochester. Last year the seminary was taxed to capacity, but new buildings, nearing completion, will relieve congested conditions for 1907-1908 and there will be space enough to accommodate comfortably the 250 students expected during the next twelve months.

Bishop McQuaid congratulates the Catholics of the diocese upon their generous contributions to the support of theological education last year. The 1906 seminary collection reached the magnificent total of \$17,150.97 and this was contributed by the poorer and middle classes, that is to say, the collection is made up of small amounts and no large amounts are noted in the list of donations. No burser for the education of students or founding of seminaries were listed during the

year just closed. If St. Bernard's had relied upon the wealthy Catholics of Rochester for handsome donations the seminary still would be a thing of the future. Widows and orphans laid the foundation and the dollars of the poor have made up for the absence of thousands from the rich.

The bishop bespeaks generosity toward the seminary in 1907-8 and it is to be hoped his requests will be heeded.

OUR SCHOOLS.

From mountain, seaside, lake and country, boys and girls are hurrying home to resume studies after their long vacation. Cheeks are tanned, eyes are bright, muscles are hardened and brain refreshed by the relaxation from books and pencils and figures and the other routine of details which go to make up school life.

Next week they will wend their collective ways back to their respective schools to take up another year's course in their education for life's work. To some this comes as a pleasure, to others it is a sort of bugaboo. But in after years all will look upon their school days as a happy period of their lives. When hair is silver and step is feeble, days of youth will furnish happy reminiscences and many a one will wish they had been more appreciative of the educational opportunities afforded in younger days.

While all take pride in the American greed for education and all are glad that the young people of today are able to equip themselves mentally much more easily than did their fathers and mothers, we as Catholics, are the proudest of all. Because we prefer that the system of education for our children shall include instruction in the principles of their faith, we have preferred to pay our share of the expense of maintenance of the public schools and then to build, equip and maintain Catholic schools which furnish the sort of education we demand.

At the same time, secular education is not neglected in our Catholic schools. Statistics show that Catholic pupils educated in Catholic schools are abundantly able to compete in all tests with the pupils of the state schools. The faithful teaching Sisters keep abreast of the developments in secular pedagogy and their simple life enables them to impart knowledge to those entrusted to their care.

And so the Catholic children are trained up in their Catholic schools in a broad well-rounded symmetrical system of education. Their minds are not overcrowded with the non-essentials but their curriculum includes robust drilling in the essentials of secular knowledge and, besides their hearts are not neglected. No vacuum for them. They are imbued with a belief in a Creator, in a Savior, with faith in revealed religion. Their whole nature is developed, moulded and rounded out, not a portion neglected.

Parents whose children are attending Catholic schools should help them all they can, see that they are at mass and Sunday School, early in school on week days and, in every other way, aid them in their school work. Parents will never regret this in the years to come.

THEY ARE HERE, TOO.

Says the esteemed "Catholic Citizen," of Milwaukee:
 "English-speaking Catholics have no acquaintance, by contact, with what is termed anti-clericalism. They have had experience with sectarian antipathy—which they can explain and allow for, inexcusable though it is.

"Anti-clericalism is a bundle of hatreds and a policy of persecution towards Catholicism, explained by no sectarian inheritance or preference of dogma. The anti-clericalists hate the priests and mobs the cathedral, not because he believes he has a better and purer religion; not because he would eradicate false teachings, to make room for the true gospel. His hatred partakes of diabolism—fury at all that is visible of Christianity, anger at the crucifix and utter intolerance of the clerical point of view. It is a sort of partisan madness, difficult for the American Catholic to understand; and impossible for any fair-minded man to extenuate."

True, "anti-clericalism" is not as rampant, not so widespread in the United States as in Europe but the spirit is here, as yet wholesome fear of the law has held the feeling in restraint, but it crops out every now and then. The Emma Goldmans would spit upon all religion. The Mrs. Herbert Parsons would obliterate marriage as a sacrament if they could. Certainly, they are doing everything in their power to reduce marriage even lower in the scale than a civil contract. What is that spirit but anti-clericalism? The one element of ultra-radicalism to be dreaded the most is the possibility that its much vaunted

"leveling down process" will develop into a war against the Church and all propagandists of atheism. It is to be feared that the anti-clericals among the ignorant immigrants and also among the godless, religion-hating nouveau riche may yet in the scenes and feelings akin to those manifested in European circles. Let us hope, however, that kinder feelings will be the rule ere long.

EDITORIAL NOTES.

Monsignor Then was invited to address a Western Chautauqua. He accepted and in the course of his talk scandalized—though heaven knows why they should have been—a certain coterie of lady Chautauquans by saying out boldly: "Give me an old maid with a tabby cat married every time in preference to a married woman with a pug dog." More power to the monsignor.

Have those Protestants who were so delighted over the Catholic persecution by the French government heard the news from Madagascar a French possession? The Protestant missionaries will not be permitted to teach their own converts! Truly the bitter has been biten!

Says the Buffalo "Commercial":
 "It will occur to most readers, of course, that the experience of the Church in the canton of Geneva might be an illuminating guide for the Catholics in France and Italy also. But there is a difference in conditions in the several countries that makes generalizations of this sort rather hazardous and unfair. For example "separation" of Church and State in France has been not extravagantly described as really meaning that while the State has been separated from the Church, the Church has not been separated from the State. The French radicals' idea is not Cavour's 'Free Church in a Free State' but a 'Free Church in a Sovereign State.'"

The Catholic "Union and Times" is right when it says, "Not a person who is earning a salary in these prosperous times but can afford to give say a dollar a month toward the support of the Church. Were all those who attend mass every Sunday, thereby making a mild bluff at being Catholics, to do this, we would hear no more concerning the costliness of church going, and there would be no reason ever to mention finances from the pulpit."

The interests of God's kingdom are not the exclusive business of the priest, says the "Catholic Record." The layman who bustles himself with what concerns him or his family, caring nothing for the souls in the essentials of secular knowledge and, besides their hearts are not neglected. No vacuum for them. They are imbued with a belief in a Creator, in a Savior, with faith in revealed religion. Their whole nature is developed, moulded and rounded out, not a portion neglected.

The Boston "Pilot" celebrated Boston Old Home Week with a splendid special number.

President Roosevelt is coming in for round abuse by a certain portion of the press of the country, but it is doubtful if his niche in the hearts of the common people has grown smaller.

Father Yorke of the San Francisco "Leader" having been asked the important question, "What is a gawker?" replies: "A recorder-breaker rushing out of church before mass is ended to 'gawk' on the sidewalk as the congregation comes out."

It would seem that the representation in the Supreme Council of the L. C. B. A. might be reduced without material damage to the association. From \$75,000 to \$100,000 is too much to expend for one national convention.

A writer in the San Francisco "Monitor" suggests that if only one Catholic out of seven in the United States contributed 50 cents to Peter's Pence the Holy Father would receive \$1,000,000 annually. Why should this not be the collection of 1908?

A writer in the Omaha "True Voice" makes what appeals to us as a practicable and wise suggestion, in the following paragraph: "Surely the blood and tears and the prayers of Ireland's myriad martyrs will save the old nation from extinction. Would it be presumptuous on my part to suggest that in this dark hour it would be worthy of our Catholic race if the archbishops of Ireland

would set aside an annual day or days for direct supplication to Almighty God to save the Irish nation? All over the world, to the uttermost parts of the sea," wherever the sons and daughters of Erin have found a home, the voice of the whole Irish race would go up to the throne of God's mercy in unison with their brethren in the old land, to hasten the time of Ireland's redemption and restoration to nationhood and freedom. Surely this great act of faith in the face of an unbelieving generation would win for Ireland the blessings of God. Will some one take hold of the idea and get the whole race to pray in earnest—"God save Ireland?"

Erie County is \$1,800 wealthier than it was. The money came via the confessional, Rev. Herman J. Maekkel, S. J., being the instrument through whom the tidy sum was returned. No one but the confessor, the penitent and God knows, nor ever will know, who the conscience-stricken person is who has thus returned his ill-gotten gain.

Reporters in the West must be different from those in the East or, perchance, Father Yorke encountered "journalists." Father Yorke was recently in Milwaukee and complains that a certain reporter put an interview into his mouth "that for downright mendacity and misconstruction could not be surpassed. But," he says, "there is no use fighting with reporters. If they were capable of hearing accurately and remembering correctly and reporting faithfully they wouldn't be reporters."

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| Cash in Banks | 241,785.08 |
| Cash on Hand | 250,883.64 |
| Total | \$4,396,111.76 |

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| | |
|--------------------|-----------------------|
| Capital Stock | \$500,000.00 |
| Surplus Fund | 100,000.00 |
| Undivided Profits | 57,085.77 |
| Circulation | 350,000.00 |
| Deposits | 3,887,025.99 |
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