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## Governmental Bureaus And The Public Schools.

### Exclusive Advice On Immigrant Training Given To Latter.

### What about the Parochial Schools?

The tendency of governmental agencies to favor the public schools in various ways, particularly in the education of the immigrant, has been pointed out from time to time. That this partial attitude is deserving of condemnation has also been emphatically declared. The Bureau of Education of the Department of the Interior has been particularly conspicuous in its offences in this regard, and we now note that the Bureau of Naturalization of the Department of Labor is doing the same thing.

In the March report of the Bureau of Labor Statistics of that Department we read: "About a year ago the Bureau of Naturalization, after consultation with various school authorities, worked out a comprehensive plan for the education of candidates for citizenship. Under this plan the bureau arranges to send to the public school authorities of his community a statement showing the name, address and nationality of each alien resident who has declared his intention to become a citizen or of each petitioner to be naturalized. At the same time it advises the declarant or petitioner of its action and of the public school advantages. It then rests with the school authorities to encourage the prospective citizens to enroll in the schools and, if necessary, to establish special schools for their accommodation."

This is indeed interesting; but further facts reveal the real situation even more clearly. "During the year 1915 the Bureau of Naturalization received approximately 350,000 applications for citizenship." About 150,000 of these men were married. 122,000 names were sent by the Bureau "to the various public schools of the communities where the various residents resided."

"The public schools," it is pointed out, "have shown an earnest spirit of cooperation. With the opening of the present scholastic year—50 cities and towns were cooperating. At the end of December this number had grown to 450 and by the end of January 1916, to 566 cities and towns, representing 44 states. Hundreds of other localities have expressed their interest but have been deterred from cooperation by local conditions which render such work impracticable."

It is interesting to add that in August, 1915, the Bureau of Naturalization sent out a news letter in which the following statement was made: "The Bureau of Naturalization has extended its efforts throughout the United States and brought its educational movement to the attention of all Superintendents of Public Schools wherever there is any foreign population, for the purpose of enlisting these educators in carrying forward this movement. Personal letters have been addressed to the Superintendents of Schools of the cities and counties in each state, bringing to their attention this great activity, in an effort to stimulate interest in this work in every locality where foreigners reside. The Bureau has also discussed its plan personally with the Superintendent of Schools and Presidents of Boards of Education in the various eastern cities and they have agreed unanimously to lend their support in opening the doors of the public schools in existence, and to extend the activities of the schools established for this purpose so as to meet with the desires of the Bureau of Naturalization."

So the whole matter is revealed. The Bureau has been systematically encouraging the education of the immigrant in the public schools to the exclusion of the parochial and other schools of the country. Why were the latter not considered? Why was not the

same information—the names of prospective citizens—given to them also? It may be said that the parochial schools have not taken up this matter to a great degree, but this does not properly answer the question, for it is to be expressly noted that the Bureau's efforts were intended to induce the public school authorities to "establish special schools for their (the immigrants') accommodation."

There are two points to be emphasized in this regard. One of them is that our Catholic societies should make a special effort to render it possible for our parochial schools to take up this work of immigrant training, for citizenship. With their heavy burdens now, this added work would be certainly most onerous. A great per cent of the newly arrived immigrants are of our faith and must be cared for by us. The societies should discover means of cooperation with the parochial schools for the maintenance of this activity. At the same time—and this is the second point—we must continue to emphatically object to the favoritism shown by our governmental bureaus to the public schools. If information is to be dispensed on educational subjects, it should be dispensed to all alike. It is to be hoped that the various departments will soon perceive the wisdom of such a course of action.

C. B. of C. V.

## MOTHER AUGUSTA PARDOW

In the death of Mother Augusta Pardow, which occurred on Friday, March 24th, at the Convent of the Sacred Heart, Prince Street, the order of religious educators of which she had been a member for fifty-three years, sustains a great loss. During many years spent at the Rochester convent, Mother Pardow came in touch with many and exerted a strong influence. The pupils and alumnae of the school have been called on to part with a loved teacher and a sterling friend.

Augusta Pardow was born in New York City in 1841, the daughter of Robert and Augusta O'Brien Pardow. At the age of 22 she became a novice at the Manhattanville convent, and the following year made the vows which ruled the remainder of her long, useful life. She was appointed superior of the Rochester house in 1881 and remained in that office until 1887, when she was transferred to Cincinnati to become the head of the school there. She acted as superior also of the convent at Grosse Point, Detroit. In 1889 she returned to this city to assume her former duties and remained here during four years, going afterward to Philadelphia to take charge of the Sacred Heart School there. In 1912 Mother Pardow came again to this city to serve as mistress general of the Prince Street school, a position she filled until Thanksgiving last, when illness compelled her to give her work into the hands of others.

The Pardow family, prominent in New York City, were known for their learning and devotion in religion. Of five children, four gave their lives wholly to the service of their Divine Master, William O'Brien Pardow, well known in Rochester, and Robert Pardow, both deceased, became distinguished Jesuits, and a sister, Pauline, who is the sole survivor, is a member of the Sacred Heart order, and resident at the convent in the Bronx, New York.

The funeral of Mother Pardow was held Monday morning. A requiem mass was sung at 9:30 in the convent chapel, with Rev. M. J. Nolan, chaplain of the convent as celebrant. Interment was made at Holy Sepulchre cemetery.

## Weekly Church Calendar.

### Fourth Sunday in Lent.

Gospel, St. John vi., 1-15.

- 1. St. Francis of Paula, C.
- 2. St. Irene, M.
- 3. St. Isidore, B. C. D.
- 4. St. Vincent Ferrer, C.
- 5. St. Celestine I., P. C.
- 6. St. Bl. Herman Joseph, C.
- 7. St. Bl. Walter, Ab.
- 8. St. St. Walter, Ab.

## Our Question Box.

Ques.—What is important for the proper hearing of Mass?

Ans.—For the proper hearing of Mass, it is important to be in our place before the priest comes to the altar and not leave it before the priest leaves the altar. Thus we prevent the confusion and distraction caused by late coming and too early leaving, standing in the doorways, blocking up passages and disputing about places should, out of respect for the Holy Sacrifice, be most carefully avoided.

Ques.—Why do we always use certain ceremonies in the church?

Ans.—The reason for the use of ceremonies are: (1) God commanded ceremonies to be used in the old law; (2) Our Blessed Lord Himself made use of ceremonies in performing miracles; (3) To give greater solemnity (4) To remind us of the importance and sacred character of the work before us.

Ques.—What things should be prepared in the sick room when the priest is coming to give the last Sacraments?

Ans.—When the priest is coming to give the last Sacraments, the following things should be in readiness: a table covered with a white cloth; a crucifix; two lighted candles; holy water in a small vessel, with a small palm-branch; a glass of clean water, tablespoon and a napkin or cloth, to be placed under the chin of the one receiving the Viaticum. Besides these, if Extreme Unction also is to be given, there should be some cotton and a small piece of bread or lemon to purify the priest's fingers.

Ques.—Why does the Bible differ from scientists and geologists concerning the length of time taken to create the different parts of the world?

Ans.—In the first place, the Bible is to teach religion not science and, in the second, it adopted the customs of the times when it was written. For example, if one of our posterity were to come across the expression, "the sun sets," would he believe that we thought it was the sun that journeyed around the earth.

A great many people believe that the "day" in the Bible is derived from a Jewish word meaning an indefinite length of time. However, the secret is a mystery and probably will remain so until the Master Workman chooses to make it known to us.

## REV. JOHN C. LONG

Pastor of SS. Peter and Paul's Church, Elmira, Dies in St. Joseph's Hospital.

Rev. John C. Long, pastor of SS. Peter and Paul's Church, Elmira, and one of the oldest priests in the diocese, died on Thursday, March 23rd, at St. Joseph's Hospital, Elmira. He had been pastor of the church for about twenty-five years and had done much to build up the property of church and school, in pace that has amazed us. Often enough our stride was beginning to lose that buoyancy and elasticity so necessary in the Master's service, when a letter from an unknown friend would drop among us suddenly, unexpectedly, to cheer our drooping spirits and encourage us to get into our stride once more. It is just that little help, oft repeated, that makes us undertake big work."

The office of the dead was sung by the clergy Sunday evening at 7:45 in the parish church. The body was brought to the church and remained there until the close of the solemn pontifical mass of requiem, which was celebrated by Bishop Thomas F. Hickey, assisted by the priests of the diocese, on Monday morning at 10:30 o'clock.

The Mass was sung by a special choir composed of nine of the younger priests, Rev. Chas. Shay of Hornell, Rev. Jos. Esser of Bath, Rev. Michael Groden of Canandaigua, Rev. Raymond Quigley of Sonoma, Rev. William Rafferty of Corning, Rev. Otto Geiger of Rochester, Rev. Chas. Walker of Auburn, with Rev. A. Temmerman and Rev. G. V. Predmore of Elmira as chanters. Rev. G. V. Predmore presided at the organ.

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## Foreign Mission News

Special correspondence by  
The Propagation of the Faith Society  
318 Lexington Ave., New York City.

Fr. C. S. Westropp, S. J., well known as a missionary among the Indians of our own West, is about to change the scene of his activities. He has been transferred to the Jesuit College at Bombay, India, and he expects later on to go into the jungle and get a taste of another variety of Indian life.

A priest in India writes: "Even in prosperous times we hadn't a proper mouthful, but now that the war is on we haven't even the mouthful. We have, however, the unlimited good-will of our patron saints, and that bank never goes bankrupt."

Two missionary priests at a place called Antonifotay, on the Island of Madagascar, are living in a native hut for which they pay a rental of sixty cents a month. Their fare is on a par with their wretched living conditions; one of the priests lost twenty-five pounds in six weeks. The only decent house in the village rents for three dollars a month, but this is beyond the slender purse of the apostles.

## The Spirit of Gratitude.

The Right Rev. A. Henninghaus, S. V. D., of S. Shantung, China, is not an example of benefits forgot, for he speaks feelingly of help received:

"I send you my most heartfelt thanks for the generous donation and the numerous Mass intentions you have kindly sent to this mission. May God reward the donors a thousand times and bless the work of the Society."

"Although we are feeling like the rest of the world, the consequences of the European war, we are allowed to pursue our labor in peace. God grant that we be saved from the rebellions which are threatening the tranquility of Southern Provinces of China, and may we all enjoy soon a perfect and lasting peace."

## Getting Into The Stride.

What the Society for the Propagation of the Faith means to the missionary is well described by Father Hood, E. F. M., of the Madras district in India. His words, we may be sure, are but an echo of the sentiments of every priest helped by the friends of the missions:

"The assistance sent by the Society for the Propagation of the Faith has brightened my life, given me encouragement to go ahead, consoled me in despondency and made me feel, in a word, that the missionary has a real friend at his back."

"After my long experience in the mission field I am able to say of myself, and of many others, that this great, nay magnificent work has spurred us along at a pace that has amazed us. Often enough our stride was beginning to lose that buoyancy and elasticity so necessary in the Master's service, when a letter from an unknown friend would drop among us suddenly, unexpectedly, to cheer our drooping spirits and encourage us to get into our stride once more. It is just that little help, oft repeated, that makes us undertake big work."

## At Home.

An old missionary who has spent many years laboring for the spread of holy faith in pagan lands writes the following terse comment on the Catholic who speaks of the Church "at home." It is a well-merited rebuke to that narrow spirit that refuses to see any obligation outside the home parish:

"It lies entirely with the laity if the Catholic missionary is to do something in his own humble way. God the Father will draw a few chosen souls to the feet of

His beloved Son. The Holy Ghost will sanctify them and gladden the heart of the much-tried priest. Let therefore every Catholic consider it his duty to help according to his means. Let him not put us off by saying 'our wants at home are so great.' What on earth do they mean by 'at home?' Wherever the Catholic Church is, there is the home of the Catholic, and wherever Jesus Christ wishes to fix His abode, there, too, is our home."

## Joan of Arc.

Joan of Arc was born at the village of Domremy, France, about the year 1412. She was the daughter of poor and humble parents who lived in this village. She was distinguished above the other children of the neighborhood by the diligence and modesty, much of which was due to her mother who instilled in her mind a sense of righteousness and dutifulness. She was a devout Catholic, naturally gentle, unselfish and pious, fond of solitary walking in the fields and woods in the early twilight.

It was while on one of these walks that, amid a bright light, St. Michael appeared to her, telling her to have faith and confidence in God. After that he appeared again and again, sometimes alone and sometimes with St. Catharine and St. Margaret. They told her of her great mission: that she was the woman that would deliver France from the hands of the English.

After having made known her mission to her people and having conquered many difficulties, she set out for Chinon followed by an escort. Entering the brilliantly lighted hall, where the Dauphin was moving in plain attire, she singled him out, though she had never seen him in her life. From him, she received a commission as leader of an army of 6,000 men which had been collected to relieve the hard pressed besieged city of Orleans.

Surprised beyond measure, the English offered no resistance to the entrance of the French forces into the beleaguered city. Shortly after, the English raised the siege and retreated, firing the chain of forts around the city, which had cost them so much to build. City after city held by the English surrendered and in less than a month, Reims was in the hands of the French, where the Dauphin was crowned.

According to her holy visitors, her mission should have ended here but the persuasions of the king and army were too much for her. She decided to remain in the army, but her good fortune deserted her. In trying to raise the siege of Compienne, she fell into the hands of the Burgundians, who sold her to their allies, the English.

She was accused of witchcraft and sorcery. Tried for these crimes she was found guilty and condemned to death. After a year she was brought forth and burned at the stake. Thus perished the girl of whom the English themselves exclaimed, "We have burned a saint."

## 873 Students Have Registered

in the Rochester Business Institute since August first. On the evening of April 15 a large class will have its formal graduation from the R. B. I. Many of them completed their courses earlier in the year and are now occupying business positions, but will be formally presented with their diplomas at the coming Commencement. There are called enough to cover those who have not yet completed their courses but will do so before that date.

Why are you not taking a course in the R. B. I.? You can start Monday, April 3 and with diligence can complete a course in the early fall that will prepare you for a good business position. Why not decide the matter now and start at once? It is an investment that will return you big dividends for life.

You can start in all courses and subjects Day and Evening Schools next Monday. Call us up for information and arrange to register.—Adv.

## News From Ireland

Married—At the Church of the Assumption, Castledermot, by the Rev. N. Walsh, P. P., Michael Fagan, Roscat, Tullow, to Elizabeth, daughter of Michael and Catherine Fennell, Coltsown, Co. Wick.

Died—February 11, at Monagh, Bellurabet, Mrs. Eliza Colgan, widow of the late John Colgan.—At Lisrace, Mrs. Donegan, wife of Bernard Donegan, ex-N. T. Co. Wick.

Reginald Gore, of Derrymore, East Clare, has been sworn in as high sheriff of Clare for the ensuing year, by Mr. Kilmartin, commissioner of oaths, Belfast. He has appointed F. F. Cullinan, crown solicitor, as his returning officer. Major F. G. Cullinan has been sworn as sub-sheriff.

"Irish Week" was observed this year from March 13, to Saturday, March 18th. Manufacturers and merchants were urged to make special efforts for the exhibition of Irish-made goods.

Married—At the Star of the Sea church, Sandymount, by the Rev. Father Conroy, C. C. Dennis, son of the late Owen and Mary Kavanagh of Ranelagh, to Mary Swainson, daughter of the late James and Catherine Swainson, of 5 Septentive terrace, Ballsbridge.

The death, in his forty-seventh year, after a severe illness of T. Quigley, a native of Enniskillen, who had been resident at Millbrook, Clones, for fourteen years as carpenter on G. N. R., is much regretted. He leaves a young orphan family.

Very Rev. F. V. O'Connor, O. S. F. died in Galway, his native city, at the age of 76. He passed his novitiate at Drogheda, and his name is held in affectionate remembrance in Athlone, Limerick and Wexford, but most of all in Galway, where he resided for over 30 years. His kind-hearted disposition endeared him to all.

Owing to the Shannon spring floods which still remain, there is now no chance of spring crops in the flooded area of Kings county, and it is felt the land will not be fit for cultivation before May Day.

The death has taken place after a short illness of James Early, Cordery Peyton, Keshcarrigan. Deceased died at the Mater Misericordiae hospital, Dublin.

D. Travnor, Dundalk, has been elected president of the G. A. A. in succession to T. McNally, Ardee.

Married—At the Oughterard church, by the Rev. Father Craddock, P. P. (with nuptial Mass), Joseph, son of the late Thomas Perry, Tuilfaris, Blessington, County Wicklow, to Mary, eldest daughter of John Flanagan, Kiltimagh, County Mayo.

Maurice J. Casey, the manager of the Clonmel branch of the National bank, is about to retire on pension after 52 years' service. He started as a junior clerk at the Ballina branch in 1864, and 21 years ago was given charge of the important branch in Clonmel. The Tipperary Farmers' society has started a company known as the "Tipperary Farmers' Flour Mills and Grinding Company, Ltd." About 80 shares have already been paid in.

E. J. Maguire, New York, a wealthy Irish-American, has offered, through the Arklow District Council, to give £1,000 to construct a railway from Thurles to his native town, Arklow, and to improve Arklow harbor, with a view "to develop Arklow into a modern commercial and industrial center."

Died—At Coagh, Ballymore, Mrs. James Kilcoyne.