

Forty Hours Devotions

Sunday, September 30 — King Ferry; St. Vincent's, Corning; St. Casimir's, Elmira; Holy Cross, Rochester; Scottsville; St. Francis de Sales, Geneva; St. John's, Greece.

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The Society for the Propagation of the Faith is the Holy See's main organization for the support of all missions.

Society for the Propagation of the Faith. Inquiries cheerfully answered by REV. LEO C. MOONEY Diocesan Director Columbus Building 50 Chestnut Street Stone 1022

TWO PASTORS OF DIOCESE DIE IN WEEK

(Continued from Page One) assisted by the Rev. Lawrence Casey and Rev. Dr. Krolak, St. Bernard's Seminary. The Rev. John Maxwell and the Rev. John O'Beirne were acolytes; the Rev. Arthur Smith, candle-bearer; the Rev. Adelbert Schneider, mitre-bearer; thurifer, the Rev. Stanislaus Bialasiewicz.

Pastor of St. Stanislaus Church, the Rev. Joseph A. Balorak preached the sermon. Present in the sanctuary were the following Rt. Rev. Monsignori: John F. Boppel, chancellor; George V. Burns, Walter J. Lee, Elmira; James J. Hartley; Charles F. Shay; John P. Schellhorn.

Besides many priests from Rochester, the following out-of-town clergy attended the funeral services for Father Klejna: the Reverend Fathers: John Skalski, Oswego; John Gulca, Wilmington, Del.; John Misewski, Buffalo; John Cichowski, Batavia; Casimir Plescia, Binghamton; Francis Wasilk, Niagara Falls; Stanislaus Krocak, Cheektowaga, N. Y.; Jeremiah Maloy, Hornell; Jeremiah Morlarity, Elmira; Francis Lane, Chaplain, Elmira Reformatory; Armond Benoit, Elmira; Hugh Crowley, Fairport.

Office of the dead was sung Tuesday evening by attending priests. Father Klejna, pastor of St. John the Evangelist, Newark Valley, N. Y., at the time of his death, was transferred there in 1927 after he had served as pastor of St. Stanislaus Church for 15 years. Previous to 1912, Father Klejna was pastor of St. Casimir's Church, Elmira, for 14 years.

The deceased was born in 1860 in Poland. After he came to America he studied at Notre Dame University and was ordained at Niagara University Seminary by the late Most Rev. Stephen Ryan, Bishop of Buffalo.

ELMIRA

By BURKE MALONEY

The St. Vincent de Paul Society of St. Peter and Paul's Church will hold a benefit card party in the Church hall Wednesday night, Oct. 3. Mrs. William C. Gill is general chairman.

The Ladies' Auxiliary of the Knights of Columbus will hold a Gypsy bridge luncheon in Columbus Center, Saturday at 1 p. m. Mrs. John Heber is general chairman with Mrs. D. P. Murphy in charge of tickets. Hostesses will be dressed in Gypsy costumes. They include: Mrs. Harry J. Lagonegro, Miss Mary O'Dea, Mrs. Clarence Kennedy, Mrs. William Osborne and Miss Elizabeth Stapleton. Miss Loretta Ryan, pianist, will play during luncheon.

The Young Ladies' Society of St. Peter and Paul's Church elected the following officers at last Friday's meeting: Mary Rose Conway, president; Sarah Bisbee, vice-president; Mary Kubinski, secretary; Mary Lochren, treasurer; and Kathleen Brett, public leader. The Rev. Daniel McCarthy, spiritual director, appointed a committee for social activities for the coming season.

Waverly Pastor Mourned



Courtesy Elmira Star-Gazette

THE REVEREND EDWARD J. DWYER

BELIEVE IT - - - Not By REV. OWEN B. MCGUIRE, D.D.

(Continued from Page One)

idea of the heliocentric system. He was then a young man interested in astronomy.

Reformers Opposed Theory

Now, from the very beginning, the Reformers, Luther, Calvin, and Melancthon, denounced the theory in unmeasured terms as "popish," "against Scripture and the true religion." At the University of Wittenberg was a brilliant young professor of Mathematics. When he heard of the Copernican theory he went and spent two years at the feet of the master. When, finally, Cardinal Schonberg and Bishop Guise of Culin prevailed on Copernicus to have his manuscript published, the work was entrusted to this young man who wished to have it published at Wittenberg; but so great was the hostility of the Reformers there, he had to entrust it to Schoner and Oslander in Nuremberg. Returning to Wittenberg he was deprived of his chair because of his views and of his friendship with Copernicus. This Oslander (a Reformer) wrote a preface of his own for the work, without the knowledge of Copernicus, in which he warns the reader that he should accept the doctrine as "a mere hypothesis." This, in addition to dropping the preface written by the author himself, was done through fear of Luther and Melancthon.

Volla L'Ennemi

About all that there is not a word in Mr. Brisbane's articles on Galileo, Luther, Melancthon and their hostility are never mentioned; and the reader is deliberately led to believe that the opposition, from first to last, came from the authorities of the Catholic Church who still believed the earth was "square and flat" 160 years after the discovery of America and a generation after Magellan had circumnavigated the globe! But Mr. Brisbane is an honorable man—and a great journalist. Quite impartial, you see, when he sees a Roman ecclesiastic in the offing. Volla l'ennemi!

Brisbane Bad Historian

Another example of this "scientific" impartiality is seen in the manner in which he trots out Giordano Bruno in both his articles on Galileo. Bruno, says Mr. Brisbane, was condemned because "he taught the plurality of worlds and refused to deny his belief." That statement is absolutely false. The documentary evidence is there, and has been published in excess. No historian, Catholic, Protestant or Rationalist, who has studied the question would today claim that Bruno was condemned "for his belief in a plurality of worlds." Whether Mr. Brisbane makes that statement in bad faith or just out of sheer ignorance, I don't know. But if out of ignorance, the ignorance is inexcusable. He was condemned, says Bishop Turner in his article in the Catholic Encyclopedia, "for his theological errors, among which were that Christ was not God, but an unusually skillful magician; that the Holy Ghost is the soul of the universe; that the Devil will be saved," etc. To Bruno, God and the world are one, body and soul are one, matter and spirit are one, this globe has a soul, etc. These are all matters of proved and published historical fact.

But the point here is not what were the theological or philosophical errors of Bruno. I have referred to the matter now merely to show

how reliable Mr. Brisbane is as an historian, how well he has studied his subject—and how well he knows his audience. He knows they don't need the documentary evidence and that he, accordingly, does not need it himself.

But why did he lug Bruno into the discussion on Galileo? And, having lugged him in, without time or reason, why did he not tell us more about him?

Bruno, expelled from his Order for his pantheistic heresies, became a wanderer on the face of Europe, never anywhere finding rest or peace, one day publishing in England his "Expulsion of the triumphant Beast" (the Catholic Church), and another day in Paris begging to be received again by the "Beast." He appealed to the principle of "a two-fold truth." The errors imputed to him, he said he held "as a philosopher and not as an honest Christian." As an honest Christian he could hold the very contrary! Now, here is the point to be considered in estimating Mr. Brisbane's impartiality: Bruno had gone to Geneva and there the Calvinist Council excommunicated him for his heresies and expelled him from the city. He had gone to Helmsatdt in Germany, and there the Lutherans excommunicated him for his heresies. He had gone to England, and although he had made a popular hit by his denunciation of the "Beast," the professors at Oxford were too much shocked by his heresies to allow his request to lecture there. And so he passed from one country to another and from one city to another, always with the same result. But when Mr. Brisbane lugs him into his articles on Galileo, there is not a word about all that. He appears only at Rome, and there he is condemned "for his belief in a plurality of worlds."

But Mr. Brisbane is an honorable man, and an impartial man, and a great journalist. He knows his audience.

Perpetual Help Church Plans Ten Card Parties

Our Lady of Perpetual Help Church will begin its weekly fall series of ten successive card parties, Friday evening, at 8:20 o'clock in the church hall, Joseph Avenue. There will be valuable table prizes. Card playing will be followed by entertainment, bingo and refreshments. Tickets are \$2.50.

Ladies Auxiliary, No. 43, Sets Card Party Oct. 4

Card Party will be held by Knights of St. John, Ladies Auxiliary, number 43, St. Joseph's Church, Thursday evening, October 4 at the meeting rooms, Franklin Street. Pinochle, pedro, five hundred and bridge will be played with a prize for each table. Mrs. Cora Verhoeven, chairman, will be assisted by the following: Mrs. Margaret Kalb, Mrs. Margaret Groh, Miss Anna McHale, Mrs. Lou Bach, Mrs. Anna Meyer, Mrs. Julia Hilgus, Mrs. Mary Klop.

True, it is often done but with singular lack of justice; to attribute to the Faith the faults of the unfaithful.

Final Rites For Father Dwyer Are Held In Waverly and Auburn

Sorrowing tribute was paid to the Rev. Edward J. Dwyer, pastor of St. James Church, Waverly, who died Friday in Waverly Hospital, in his own church, St. James, Waverly, Tuesday morning. Interment was in St. Joseph's Cemetery, Auburn.

Pontifical Requies Mass was celebrated Tuesday morning in St. James Church, Waverly, by the Most Rev. Archbishop Edward Mooney, Bishop of Rochester. More than 100 priests were in attendance and the church was filled with mourning parishioners.

Assisting the Archbishop in the Mass were: Assistants at the Throne, the Rt. Rev. Magr. Joseph S. Cantoni and the Rt. Rev. Magr. George V. Burns, Rochester; Assistant Priest, the Rt. Rev. Magr. John J. Lee, V.F., Elmira; Deacon, the Very Rev. John F. Conway, Auburn; Sub-Deacon, the Rev. John B. Sullivan, Rochester; Master of Ceremonies, the Rev. Lawrence Casey, Vice Chancellor of the diocese; Acolytes, the Rev. William Rafferty, Mt. Morris, and the Rev. Edward Lyons, Scipio; Thurifer, the Rev. John Haly, Geneva; Book Bearer, the Rev. Joseph Esner, Trumansburg; Mitre Bearer, the Rev. Irving Sullivan, Elmira; Candles Bearer, the Rev. Francis Walker, Elmira.

The sermon was delivered by the Rev. Dr. George F. Kettal of Macedon. In the Sanctuary was the Most Rev. Thomas F. Hickey of Geneva. The high esteem in which Father Dwyer was held in the community was shown by the fact that Waverly's stores were closed from 10:30 until 11:30 a. m. and schools were dismissed during the services. Expressions of regret at Father Dwyer's passing were voiced by the various non-Catholic clergymen of Waverly.

Monday afternoon Father Dwyer's body was removed from the Clark Street rectory to the church where it lay in state until Tuesday. A guard of Fourth Degree, Knights of Columbus stood by the bier and members of Court Joan of Arc, Catholic Daughters, served as escorts.

Monday evening the Office of the Dead was chanted by attending priests and on Tuesday, at 8 o'clock, the Rev. Thomas J. Toole of Elmira celebrated a Mass for children of the parish.

Services in Auburn With an escort of State Police, Father Dwyer was born to Auburn where a second service was held Wednesday in Holy Family Church with the Very Rev. Dean John A. Conway officiating. A guard of honor from the Holy Name Society of Holy Family Church and from Auburn Council, Knights of Columbus, were stationed at the Church from Tuesday until Wednesday.

The day before Father Dwyer's death, Archbishop Mooney, Father Casey and Father Toole offered special Masses for him. Archbishop Mooney visited Father Dwyer at the hospital later in the day.

With Father Dwyer at the end were his brother, William Dwyer of Auburn, a cousin, Miss Ella Sullivan also of Auburn, Dr. L. S. Betowski and a corps of nurses.

Born in Auburn, July 27, 1878, Father Dwyer was the son of Edward and Alice Dwyer of that city. He was educated in Holy Family School in Auburn, Auburn High School, St. Andrew's and St. Bernard's Seminary. He was ordained by Bishop McQuaid on July 11, 1904. He started his work as assistant to the Rev. William Mulhern, pastor of St. Mary's, Auburn. Next assignment was as assistant pastor, Holy Family Church where he served the spiritual needs of the prisoners in Auburn State prison.

For five years he was assistant pastor at Ovid. His first pastorate was at St. Gabriel's Church, Hammondsport, next St. Bernard's, Scipio where he served seven years. He was appointed to St. James, Waverly, in November, 1920.

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