

Will Public Schools Be Hurt by Repeal of Blaine Amendment

By MONSIGNOR EDGAR MCCARREN
(Part 2 of a Series)

Will the public schools of New York State be hurt if the repeal of the Blaine Amendment is ratified by the voters in November?

No — just the opposite. It will hurt the public schools to keep the Blaine. In fact, it will help the public schools to repeal the Blaine. There are several reasons why this is so:

1. Every child who stays in the parochial school eases the financial burden of the public school.

It makes sense to encourage a child to stay in the parochial school in order that the public schools will not have to pay the full cost of his education in the public schools.

2. If the Blaine Amendment is repealed and the New York Legislature decides to give partial assistance to parochial school children, it will be easier for children from the

lower economic classes to keep attending parochial schools. About 200,000 poor children in New York State now attend parochial schools out of a total of 900,000.

In New York City alone, more than 50,000 are Negro and Puerto Rican. In Manhattan, 46% of the parochial elementary school enrollment is Negro and Puerto Rican. Any educational plans to curb race riots should not forget these children and their educational needs. Besides, is not every child of equal concern, no matter what his school?

3. Any educational funds given to the parochial school child always mean additional funds for the public school child.

The New York State Textbook Law is a perfect example. The public school child in Harlem (Grade 7-12) now receives textbooks as good as the ones in the public school in Scarsdale. The reason is that State aid now pays the full cost of

public school textbooks, and there is no motivation for any public school district to economize. Public school children received \$15.2 million out of a total \$187 million appropriated.

4. Any program of assistance for parochial school children (900,000 in New York State) inevitably broadens the base of active support by the general public for increasing public school funds. The parochial school parent who receives partial assistance should be more enthusiastic about increasing general school aid if he receives a partial share.

5. The public schools will never be undercut or short-changed if the Blaine Amendment is repealed and legislators are free to discuss partial aid to the parochial school student, undercutting the public schools would be political suicide. The Legislature will always find new money, additional money, as it does for the State University.

6. Any program of partial assistance to the parochial school child will ultimately keep school taxes down.

Why? Because such assistance will encourage parochial school children, especially those in lower economic groups, to remain in parochial schools. These children from the lower economic groups will not then become the full financial burden of the public schools.

Such partial assistance to the parochial school child may even reverse the recent trend to a decreasing enrollment in parochial schools. Last year, the parochial school enrollment — nationally — dropped one-quarter of a million, while in New York City alone, it dropped by 50,000. A Catholic high school in Vermont, recently closed down for economic reasons. Every child who stays in a parochial school keeps down public school taxes.

Is there real danger that thousands of parochial school students will soon be forced by

economic coercion into the public schools?

Yes. This is what New York State Comptroller Arthur Levitt (4/17/67) meant when he indicated that New York State might soon face an enormous increase in school taxes; his opinion that many parochial schools might soon be forced out of existence was based upon a survey of local school administrators throughout the State.

Professor Judson T. Shaplin, formerly of Harvard University, and now Director of the Graduate Institute of Education of Washington University in St. Louis recently made the same point in the book, "Planning for a Nation of Cities".

"For many decades the urban public schools have had a partner in the education of city children, including the culturally disadvantaged in the inner city; the Roman Catholic school system . . . Now the situation is changing radically and the public schools are losing their

partner with the result that the public schools will be required to handle most of the future population growth, particularly among the culturally disadvantaged in the inner city, with the additional acute possibility that the public schools will also receive transfers from the Catholic schools of large numbers of elementary school children. The Catholic school system faces an increasing financial and organizational crisis."

7. The threat of proliferating parochial school systems is a myth, an illusion, a joke because assistance to the parochial school child will always be partial. Partial assistance is the only kind which is politically feasible and parochial school administrators will oppose full aid because it would bring the threat to full control.

Any suggestion that public schools cannot stand competition is not only an insult but tends to undermine public confidence in public schools. Sure-

ly no one can say that the public schools are so inferior that the extension of partial aid permitted under the U.S. Constitution to the parochial school child will cause a mass exodus from the public schools. Incidentally, it is hard to believe that public school parents wish to place themselves in the position of being accused of a selfish interest only in the welfare of their own children.

To sum up: It makes sense to use all community resources to solve all community problems. This is why Senator Robert Kennedy — and even Borough President Manhattan, Percy Sutton — recommend so strongly that private enterprise — such as business, industry, banking — be given incentives to become involved in a partnership with government in settling urban problems.

EDUCATION IS NO EXCEPTION.
Next Week — The value of competition for public schools.

Who is Immune

Two magazines — one Catholic, one Protestant — have published their current issues as emphatic protests against the U.S. war in Vietnam.

World Campus of the Maryknoll Fathers and Christianity and Crisis, "a Christian journal of opinion," both add their voices to an increasing chorus asking for a change in the nation's course of action there.

World Campus, in an article titled "War is Cancer" by Dr. Tom T. Stonier of Manhattan College says, "The whole trouble with today's peace movement is that it insists on talking in vague generalities. . . . We spend 75 billion dollars on our defense budget. We have the most sophisticated bureaucracy and military establishment planning how to fight a war once we get into it, but we spend nothing to keep out of it."

Christianity and Crisis, in a lead editorial by Roger L. Shinn, concludes his comments on "the midsummer madness" of bombing Hanoi and targets close to Red China: "Whom the gods would destroy, they first make mad," says the traditional wisdom. The U.S. is perilously near the kind of madness that has destroyed world-states of the past. But we are not pagan fatalists, driven by hostile gods to destruction. Our God — many in this land believe — respects our freedom. We have to take some responsibility for our madness. A God of mercy offers repeated new opportunities. But such a God asks repentance. Those who refuse to repent often find that He is a consuming fire."

Bishop Sheen in a midsummer sermon spoke of this need for repentance and reconciliation with the people of northern Vietnam.

Whether or not his sermon was heard at the Vatican is not generally known but it seems more than coincidence that within a month of that sermon he was appointed by Pope Paul to be a member of the Synod of bishops meeting in Rome.

Pope Paul has consistently asked for peace through negotiation while most of the American bishops have at least tacitly approved the U.S. government's policy of peace through continued escalation of the war.

Deciding the strategy of a war is not necessarily within the competence of churchmen but clergy ought not to be expected to be forever silent just because government officials decide on one or another course of action. The German clergy of the Nazi era are still being indicted for such surrender of their moral voice — unheard though it probably would have been.

To open the door, however, to criticism and, in some cases, action against legitimate authority, raises, of course, a question of basic Christian ethics.

And if civil authority is liable to the moral judgement of the Church, are not clergymen themselves also liable to a similar judgement?

There are many people who think that those in authority are unouchable. There are others who think of them in quite the opposite way — something to evade and flaunt. Bishop Sheen in his talk to judges and lawyers admitted this latter fact when he said, "All those in authority today are on the defensive."

Father Hans Kueng, in the preface to a new book "Belief Today" by Jesuit Father Karl Rahner, says, "Belief today, the ability to believe today, means a special burden and a special grace." This is also true of a Christian's response to those in authority today — a special burden to sift the directives of authority with respect to discover in them where authentic Christian faith is contained and then the special grace to do what is so directed.

This, I think, retains the integrity of the individual's responsibility within the framework of a stable society. To advocate either an extreme individual freedom or an unquestionable authority is to court the opposite pitfalls of either anarchy or tyranny — which is not only to jeopardize Christian faith but even our fundamental human dignity.

—Father Henry A. Atwell

A Merciful Clergyman: Father James Mary Early

By FATHER ROBERT F. McNAMARA
St. Bernard's Seminary

In the annals of the Diocese of Rochester there have been many priests whose accomplishments won the gratitude of their contemporaries and their successors. One of these was Father James Mary Early, the first vicar general of the Diocese of Rochester and subsequently pastor of St. Ann's Church, Hornell.

Like so many of the early clergy in these parts, James Early was a native of Ireland — of County Leitrim — where he was born on May 10, 1822. He was ordained a priest in Cleveland, Ohio, in 1853 (or more likely in 1853).

The family had been a rather prosperous one before its members migrated to America, and his brother Dan of Ohio became a successful farmer in Ohio and his sister Joanna married a successful farmer named Murphy from near Canandaigua. One of Dan's descendants was Steve Early, Washington "Star" Journalist and press secretary of President Franklin D. Roosevelt. Three of Joanna's daughters became nuns. Her fourth daughter, Mary Murphy Reilly, was the mother of Mrs. Francis Reilly, later pastor of St. Mary's Church, Horseheads; and of Mrs. Mary Reilly LeBeau Weber of Rochester, to whom we are indebted for much of the data of this article.

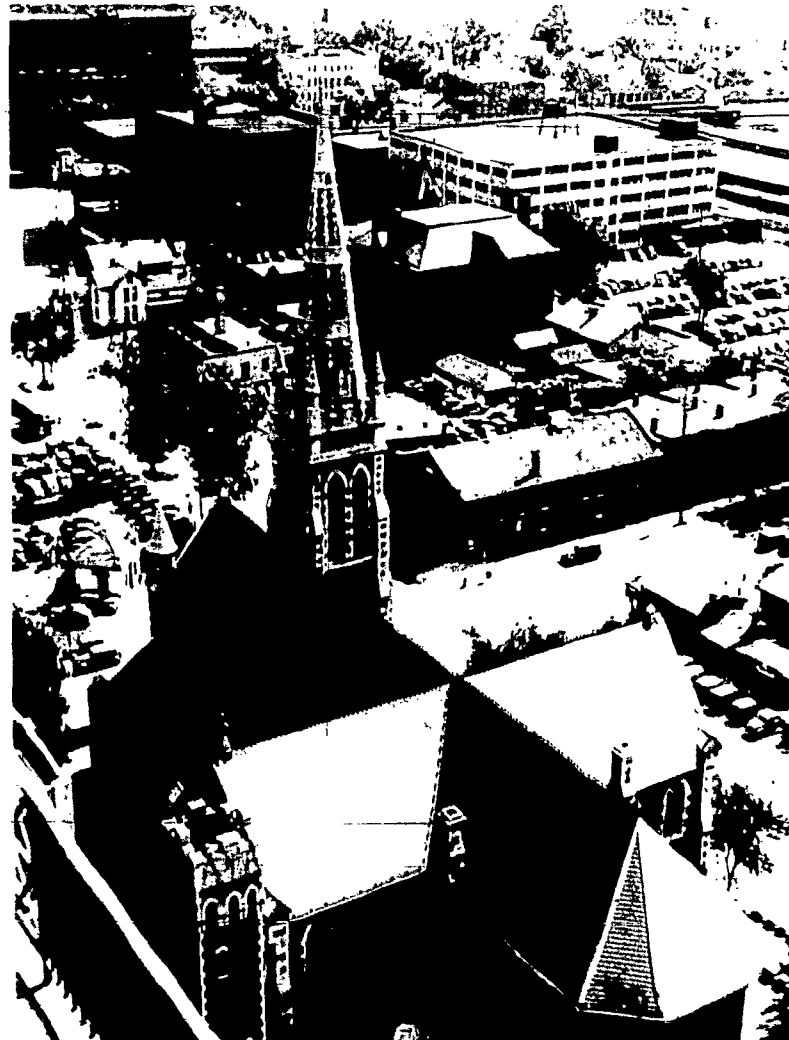
From 1853 on, we find Father Early attached to the Diocese of Buffalo. He was pastor of Immaculate Conception Church in (East) Aurora from 1853 to 1856, called into Buffalo itself in 1856, he was made the pastor of Immaculate Conception Church. (This rather new parish had first been called St. Mary's of the Lake; but after Pius IX defined the dogma of Mary's Immaculate Conception in 1854, the name of the parish was changed.) Whether Father Early also adopted the middle name of Mary on that occasion, we cannot say. By 1859, he had also been named a member of the official council of John Timon, then Bishop of Buffalo.

In 1862, Bishop Timon sent him to be pastor of a third church. While there, in 1864, he established St. Mary's Orphanage for Boys, dedicated to our Lady, St. Mary's in Rochester. In 1865 he was promoted to the pastorate of St. Patrick's Church — the original Rochester parish.

At St. Patrick's, Father Michael O'Brien, his predecessor, had already begun to build the third building to bear the name of St. Patrick's Church. The cornerstone was laid by Bishop Timon on October 9, 1864. It fell to the lot of Father



St. James Mercy Hospital in pioneer days.



Old St. Patrick's Cathedral, Rochester. A view from the tower of the Eastman Kodak Company.

Early to carry through the major portion of the building project, which took six years. This was the church building — as yet unfinished — which was designated as the cathedral church of the new Diocese of Rochester when that diocese was established in March 1868.

The Holy See decided to set up the Diocese of Rochester on the recommendation of Bishop Timon who submitted, as required, three names of possible candidates. The first was Father Early, whom he had previously named a vicar general of the Buffalo Diocese.

But Pope Pius IX bypassed the three candidates Timon suggested and chose Bernard J. McQuaid, Vicar General of Newark. Father Early seemed to have been disappointed — at least Bishop McQuaid thought so — in not being selected. But Early himself is said to have protested that he was not qualified for the bishopric of Rochester: "They need an educator; I am only a builder."

One of McQuaid's first official acts as bishop was to name Father Early his own vicar general. In 1869-1870 when the Bishop of Rochester was in Rome participating in the First Vatican Council, Father Early was administrator of the Diocese, and kept the absent Bishop regularly informed on conditions back home. Bishop McQuaid, in turn, sent back a good many letters to his Vicar General describing his experience at the great Council. In 1866 the major portion of this correspondence was published, and it became at once an important source for the history of Vatican I and American participation therein.

Some of the Bishop's remarks on the anguish which the Council caused while in session sound like remarks made in connection with Vatican II, except that in 1870 the burning question was papal infallibility, which Bishop McQuaid did not want defined. But his caution otherwise sounds curiously topical: "Should our people talk much about the infallibility," he told Early, "it will be enough to say to them to give no heed to the stories in the newspapers, but in patience await the decisions of the Church with which God is as much today as in the past."

After the Bishop's return to



REV. JAMES M. EARLY

Rochester in the summer of 1870, Father Early continued in his post as second in command. But there was a growing disagreement between him and his Bishop. The upshot of the disagreement was that in 1876 he resigned his rectorship at the Cathedral and requested to be allowed to return to the Diocese of Buffalo. After his return he brought suit in church courts to obtain certain monies that he claimed the Diocese of Rochester owed him. That this was more the result of a conflict of personalities than anything else seems to be indicated in the fact that before his death in 1890, Father Early withdrew his financial claim.

Bishop Stephen V. Ryan of Buffalo was quite willing to accept this talented clergyman back into the Buffalo Diocese. In November, 1879 he named him pastor of St. Ann's Church in Hornell, which was still in the Diocese of Buffalo. Here Father Early rounded out his last years in able pastoral work.

He enlarged St. Ann's Church to its present dimensions, and built a new convent for the Sisters of Mercy, in which they opened a high school department. He built a new parish schoolhouse in Hornell and in 1880 established St. Joachim's in Canisteo as a mission church.

For the last two years of his life (1888-1890), Father Early was seriously ill. But in November, 1888, when this sympathetic priest, sickly though he was, heard of the plight of an ill parishioner, he prayed that he might not die until he had made some provision for the sick of Hornell, which then had no hospital.

Towards the end of 1889, he arranged for the purchase of an old sanitarium, which he presented to the people of Hornell to be turned into a hospital. Out of his own funds he allotted the money to make the establishment.

Before his last dream could be realized, James Mary Early was called to his reward, on February 16, 1890. He was buried, at his own request, in the church itself, on the "gospel side" of the sanctuary. It was typical of his charity that he stipulated: "That my coffin be black oak; cost not to exceed \$12. . . . No flowers permitted."

The hospital he had founded opened its doors on April 30, 1890. It was governed by a committee of local citizens but administered by the Sisters of Mercy. At its inauguration, St. James Mercy Hospital was humble enough. There were three Sisters of Mercy and one lay nurse in charge of the little institution, which had only a couple of dozen beds.

Today St. James Mercy Hospital, now owned completely by the Sisters of Mercy of the Rochester Diocese, can take care of over 120 patients, and will soon double that capacity. It has a nursing school of its own and a School of X-Ray Technology. The whole plant, augmented by a series of new, modern wings, continues the tradition of mercy to the sick that was established in 1890 by the dying pastor of St. Ann's, John Mary Early.

This article is another in a series by Father McNamara as a prelude to observance of 1868 as the centenary of the Diocese of Rochester.



Knights of Columbus Miller, gran

Bishop

By THOMAS H.

A tribute for E. ney, longtime loyal Columbus held Tu 19 in the clubhouse roe Ave. served a board for extolling as priest, bishop, an educator and friend

The dinner mark anniversary of B ney's ordination to hood.

Presentation of behalf of the knight by Edward L. M knight. Other gr and officers of the area came to pay l Bishop.

While Monsignor Maney, pastor of C Church was overall he said he prefer over the lighter Father Tobin, CS

Curs

A "grand reuni 250 men and wom made a cursillo next Friday (Oct brate scheduling men's English cu Rochester Diocese

Highlight of the be a celebrante ed for the succes sillo which is be for the Thanksgiving Nov. 23, 24, 25 at Quaid Jesuit Hig Spanish cursillo spring.

Cursillistas, the made a cursillo, St. Joseph's Bus next to St. Joseph Franklin Street. 1 for 7:30 p.m.

Father Hugh B director for Enj will be the princ for a full participi cursillo custom. joined by othe priests.

The homily dur be given by Fathe lon, a professor at Seminary, Music American Mass Pre Clarence Rivers.

After Mass, re

Luthera

Reunior

Boulder, Colo. The three major l ies in the nation here by the Council: eran Student A America to "see union with the Re Church."

A resolution ad Council also aske can Lutheran Chu eran Church in An Luthera n Ch Synod to "undert ous study of Lut ology" and to "exp bility that Luther man Catholicism gard themselves Churches or deno merely as differ vial."

Describing the "an attempt to in, hope for church t observance of the versary of the Lu nation," the re unanimously ad council.

It declared tha the intention of reformers to esta rate church but t Roman Catholic C

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The new wing under construction. The 1951 building is in the background.