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Hats in Church.

It would appear from recent utterances that the New York "Times" believes itself called upon to meddle with and decide off hand, upon its mere say-so, all manners of subjects under the sun. The latest matter it has taken on itself is to offer gratuitous advice to clergymen who object to women attending church minus head covering.

In the first place our revered and profound contemporary would have the world believe that "This subject is one which the ministers would do well to leave alone." Perhaps the pulpits of the country would be filled better if their programmes were censored by the New York newspapers; perhaps not. But there is no doubt that the "Times" waxes frothy when it gives this sage advice to the clergy; "It is safe to assume that the women will do as they please in this matter, and that any attempt to coerce them will be resented. If a woman comes with a devotional purpose she can accomplish it as well without a hat as with it; if she comes to display her attractions; an elaborate coiffure of natural hair, or otherwise, will gratify her vanity even more than millinery. for the reason that if impressive it is much less easily imitated."

So the women of the "Times" acquaintance go to church to display their finery instead of to hear the Gospel preached. We had thought as much in perusing some of that paper's deliverances on matters religious—now we are well high convinced.

But just listen to this: "These are matters with which the minister of the Gospel does not need to concern himself profoundly." We had supposed that the mission of the church and its clergy was to draw souls to God. If they have reason to believe that women of the flock come to church merely to show their clothes, why should the ministers not be concerned? Nor does the flippant insinuation of the "Times" that, if the ministers do not cease objecting to hatless women in church, they may be called upon to explain why women do not come to church.

Hatless women are not permitted to enter Catholic churches, but the fair sex do not stay away. On the contrary, they are in the majority at the Sunday masses. But then, we must presume that the "Times" flippancy is not directed at Catholic women church-goers. Seven, eight, nine or ten o'clock in the morning is not the most auspicious hour to display fine gowns or Paris hats. Besides, many Catholic women cannot afford Paris gowns.

Asininity

Perhaps one of the reasons why so many men of to-day hesitate about sending their sons to universities like Yale and Harvard is the foolish talk indulged in by members of the faculty and which finds its way into print occasionally.

The other day Professor Barrett Wendell of Harvard made a speech before the Society of Colonial Wars or some other organization designed to perpetuate the memory of codfish and baked beans, in the course of which he let it be known that he was humiliated that aliens like Patrick A. Collins govern the big cities of the United States.

"They are not of us," cries Barrett Wendell. "It should be the duty of the society to work that the

American may resume his position at the front."

"Who are Professor Barrett Wendell's 'Americans?' pray tell. Are they the Indians? White men have driven them off the face of the earth practically. They are the only simon pure Americans.

Or does Barrett Wendell mean to be understood that the United States should be ruled by the descendants of the Puritans who feared God in proportion to their persecution of witches, Quakers and Catholics? There are not enough of them to go round; besides, they have married and intermarried so much that the quality of blood, brain and brawn has deteriorated below governmental test.

How many generations would Barrett Wendell have a man live in that country before he could call himself an American? The trouble with Mr. Wendell's heroes is that along about the third or fourth generation they become ashamed to be known as Americans, and act after European nobility, as witness the Vanderbilts and the Astors. Sad as it is, we fear that Barrett Wendell must worry along a few years longer under present conditions. If he keeps right on talking as he did before the codfish and beans society, he will be sought in marriage by the Newport heiresses, who also hate the "mob."

Barrett Wendell would not permit immigrants to be naturalized. We wonder if he means present or future. If he would refuse citizenship to all residents of the United States who are of foreign descent, there would be no need to hold elections, because the Barrett Wendell Americans are spun of too fine stuff to mix in naughty politics, and they would be all the citizens left to exercise the right of suffrage.

"Abraham Lincoln was of the mob," prates Barrett Wendell, the snob, "but he outgrew this class." He did, did he? If "outgrowing this class," means that Lincoln forgot he was of the masses, that he forgot to sympathize with the common people, then Mr. Wendell would better read his history again. Or is he of that class that reads history as he would have it, rather than as it is.

In this free country of ours government by special commission will not be tolerated, Wendell's wishes to the contrary, notwithstanding. Fifty or one hundred inhabitants of a community, no matter how well educated, cannot have a monopoly of office-holding, nor can they preempt all governmental functions. If they wish to usurp all these facilities, they must pay all the taxes. If they must become citizens, must not govern, then they cannot be taxed. But the snobs, who, from their poor little pedestal would deprive the common people of their share in the government, would also compel the af-forsaid common people to pay all the taxes. That's all they are good for. As a matter of fact, the Wendells probably pay less to the support of government than the despised "mob." But then the Wendells contribute so much to the intellect of the community.

Bah!

Truth Hurts

Mgr. Bruchési, Archbishop of Montreal, is called a bigot by certain London papers because he said that "the Church of England is a purely national institution," and that "the consecration of Anglican prelates is in Catholic eyes, nothing more than a mere civil ceremony."

Wherein is it bigotry to tell the truth? What else is the Church of England than a national institution? Episcopalians in this country resent the appellation "English." The church of England is not recognized outside the British empire, is it?

Would the London papers have the good bishop of Montreal tell an untruth, and say that Catholics look upon the consecration of Anglican prelates as anything else than a civil ceremony? That is all we regard it, and would these English papers have us suppress the truth and say we do not so regard it?

But it has been well said—"The truth hurts, sometimes."

New Books.

Miss Katherine E. Conway has in press a new volume, the fifth of her popular Family Sitting-Room Series, under the title, "The Christian Gentlewoman and the Social Apostolate."

Church Music.

There is one secular edict at least who appreciates Pope Pius X's stand in regard to betterment of music in the Catholic Church. In an editorial in the Rochester "Herald" of last Saturday we found these passages:

"It is fortunate that this reform has been undertaken, this good example has been set by a church which can more readily enforce its wholesome decrees than some other ecclesiastical organizations which stand in far greater need of a like change.

"For, while the Catholic Church has suffered because of these abuses, it can hardly be denied that it has suffered less than any other religious body in this land. The degeneration, not of church music, but of music heard in churches, the approximation of it to operatic, dance, and even to 'ragtime' music has gone to a less extent there than in any other denomination. If it has occasion for reform, others have far more.

"There is almost an inexhaustible supply of both the grand old hymns and the grand music of the early masters. And all lovers of sacred music, and pure Christian thought crystallized into poetry, cannot fail to be glad that in one church at least, they are to be again fitly joined together and will play their part in religious service."

Not Satisfactory.

In the last issue of the JOURNAL appeared a Washington letter over the signature of Dr. E. L. Scharf, containing a defense offered by the War Department for not placing any of the Filipino students now being educated at public expense in the colleges of the United States, in Catholic colleges.

Dr. Scharf says that the officials say that only \$500 is allowed annually for the board and tuition of each student, and that fact precludes placing a student in colleges located in large cities where living is high. Inferentially this would exclude from consideration Georgetown University in Washington, and St. John's College in Fordham, or Boston College.

This explanation might be accepted were it not that in the list of colleges selected we find the following: Massachusetts Institute of Technology, Boston, School of Industrial Art and Design, Philadelphia; Cornell University, Ithaca. Certainly, it cannot be urged that it would cost more for a student to live in New York than in Philadelphia, or that it would cost much more to live in Washington than in Boston. We must believe that when Dr. Scharf sent the War Department defense, he overlooked this point, or was unsatisfied with the cost of living in a distant part of the country.

The charge that Catholic colleges discriminated that they did not desire the Filipino students is referred to the institutions in question. The "Catholic Standard and Times" has it, "in the best authority that I happen to mention was made by the Superintendent of the Philippine Department of Public Instruction, that the Filipino youths he received at Notre Dame University."

It is explained that no preference was asked as to the religious affiliation of any of the students, and that which Filipino students were not "non-sectarianism," the old qualification, synonymous with "non-Catholic" was the only thing sought.

May we ask whether, if American youths of Baptist persuasion were sent over to the Philippine Islands to become familiar with Filipino ways and customs were assigned exclusively Catholic institutions, the War Department would be in so complacent a frame of mind that those Filipino youths are Catholics, and to ask them to attend Protestant chapel exercises at Oberlin College, to which four have been assigned, is not a moral violation of the treaty of Paris, to say the least.

May we suggest that the Hon. Jas. Jeffrey Roche and the Hon. Dominick Murphy be appointed a sort of Hague tribunal to arbitrate the matter. They are the chief Catholic newspaper sponsors of the men who are primarily responsible if any error of judgment or of fact has been made.

In conclusion: It would be interesting to know if Dr. Scharf wishes to be understood as defending the attendance of Catholic students upon non-Catholic educational institutions?

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One Way to Get News

The "Union and Times" of Buffalo has the following item this week: "Our esteemed Rochester confrere, the Catholic Citizen, should engage a correspondent of its own to gather the local news. It doesn't speak well for its enterprise to see it lifting the Union and Times's Rochester letter almost in its week after week."

Herman Ridder, whose secular "Staats Zeitung" is supporting Parker, takes occasion through his "Catholic News" to find fault with other semi-Catholic papers for supporting Roosevelt. We have expressed our opinion of these papers as well as the motives for their open support of the candidate they prefer. We must say that we think their course more reputable than Ridder's thinly veiled attempt to hurt Roosevelt and advocate Parker.

Even the Methodists had called upon to rebuke the Episcopalians for ascribing to each others "the National Church." The "Christian Advocate" reminds the Episcopalians that, although their church has been established 200 years in the United States, it is tenth in the list of denominations and the Roman Catholic Church in the United States has twelve times as many communicants as the Protestant Episcopal.

The Protestant Deacon of Norwich Engaged, has been compelled to protest against importing the bishop's cardinals of the interesting sort.

Coadjutor Bishop To Be Named

It has been announced through the press that the irremovable rectors of the diocese met at the episcopal residence on Frank street, on Wednesday afternoon, and selected for transmission to Rome the names of three priests as candidates for the high honor of coadjutor bishop of the diocese, with the right of succession.

No report of the details of the meeting are available, as those who were present are not at liberty to discuss the proceedings for newspaper publication.

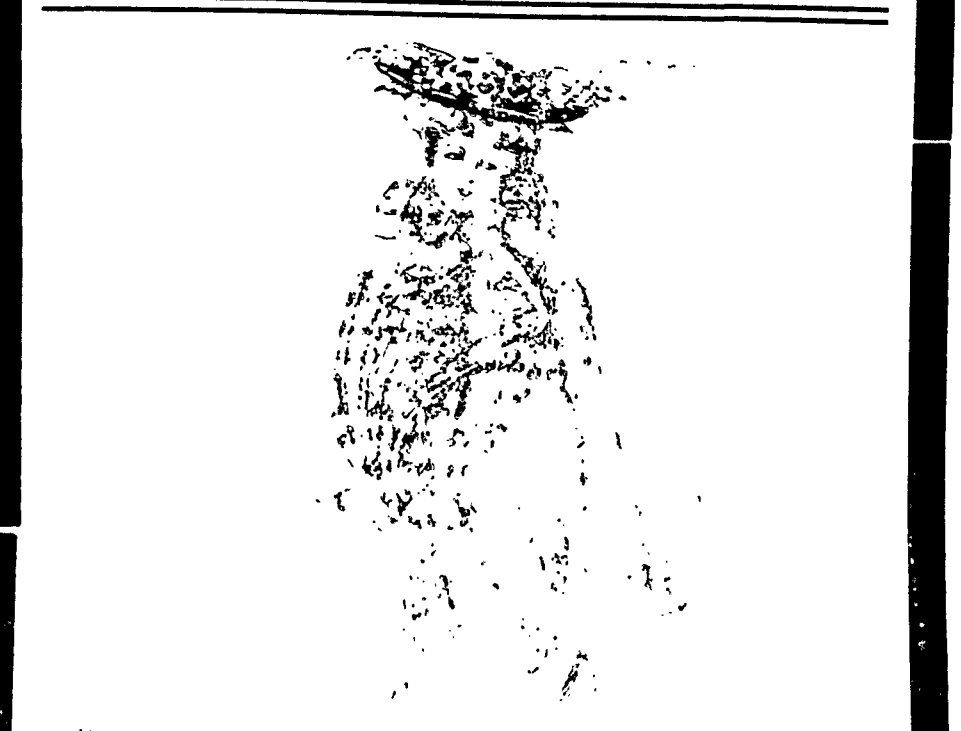
The above statement has been denied by god authority, and until Bishop McQuaid returns home we will be unable to place the matter correctly before our readers.

Personal

Michael Slattery, of Charlotte St., was a delegate to Horseshoer's Convention at Utica this week.

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