

The Catholic Journal

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

If paper is not received Saturday notify the office.
Report without delay any change of address.
Communications solicited from all Catholics.
Communications accompanied in every instance by the name of the author. Name of contributor withheld if desired.
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Discontinuance.—The Journal will be sent to every subscriber until ordered stopped and all arrears are paid up. The only legal method of stopping a paper is by paying up all dues.

SUBSCRIPTION RATES
For Year, in Advance, \$1.00
Entered at second class mail matter.
POSTMASTER: TELEPHONE 2325.
Saturday March 31, 1946.

He Was No Bigot.

Whatever other faults he might have had, the late ex-Speaker D. B. Henderson was not a bigot. On several occasions in Congress he defied and scorned the Apologists.

In a debate in 1899 he denounced the action of the District of Columbia committee in ousting Catholic charitable institutions in the district from any Government recompense for their work, while non-Catholic institutions were kept on the list, in these stinging and ringing words:

"Gentlemen may think that I feel deeply on this question. I do. It is well known that I am not a Catholic. Perhaps I am in big luck if I can be regarded as a thoroughbred Protestant. But I realize the claims of humanity wherever I find it, in health or in suffering. I can remember the time in 1861, when, in the Good Samaritan Hospital of St. Louis, these 'Little Sisters' with their white bonnets and their pure, innocent faces, received into that institution my comrades who had measles and small-pox and nursed them as only wives and sisters nurse. And from that hour in 1861 I swore that I would defend them in their works of mercy. And I have done so on the floor of this House, with the A. P. A. organized in my city. (Applause.) And I do it to-night, defying those who would throttle an orphan child and bow the supple hinges of the knee to worse than 'sectarianism'—to a more blither tyranny than 'sectarianism'. No cross or crescent is more dangerous to this Republic than these men who meet in secret and try to intimidate Congress from the discharge of a sacred duty to the fatherless and motherless."

"I have discussed the question before. I feel all that a man can feel in my earnestness about this matter. I feel the impulse of a man who should do his duty even if a Damascus blade in the hand of some secret organization is held over him."

Would that many more of the public men of the country were possessed of Mr. Henderson's frankness and courage. Many a man in public life—sometimes he is credited to the Catholic side of the house—feels as did the dead speaker but from fear or expediency, holds his peace. Such defense only emboldens the bigots to renewed activity. When an angry fiat is thrust before their nose, these cats run to cover faster than scared rabbits. They are bold when they think they can get away with the goods, unheard and unchallenged.

In a recent sermon on "Why the Word of God is Unprofitable to many hearers" Cardinal Gibbons said: "Why are conversions and moral reformations not so abundant now as they were then? The fault is not with the seed of the Gospel; it is as prolific now as it was in the primitive Church. The fault is with the hearers."

Did you ever think that in extinguishing one winter night fire that the firemen go through more work in an entire year? And you seem you howl about the men displayed whenever these firemen ask for an increase in salary? Think it over and see if you are not a little narrow.

More Than Half Right.

More than once of late the Journal has had occasion to criticize District Attorney Jerome. We have felt that he is too much of the grand stand player in his makeup. It has also occurred to us that he promised too much and fulfilled too little.

But in the position he took the other evening we agree in the main. He told his hearers that the hysterical press had perverted the public taste and that the American public had become so hysterical that when a man was charged with any dereliction, moral or otherwise, the demand went forth that he be sent to state prison forthwith, even without indictment, deliberation or trial.

The Steffenses, the Philippses, the special commissioners of this or that yellow journal have so poisoned public sentiment that it does not differentiate between the really bad and that which is alleged to be bad but is not yet proven. This is as bad a state as if all the politicians, all the public men were really grafters and crooks.

It is so easy to generalize, so easy to make sweeping charges. But a common, ordinary reporter would be dismissed in disgrace were he to turn in a "story" based only upon the flimsy proof upon which Mr. Steffens promises his great "exposés" with Washington date lines. In dealing with specific instances in circumscribed localities, libel suits with their incidental monetary penalties are to be dreaded. In the case of public men and public bodies, the only recoil to be thought about is public opinion. So long as that remains, or can be kept at its present hysterical, fanatical pitch, no attention need be paid to that. Smash away as hard as you please. Furnish material for big head lines and for brutal cartoons.

But a change in public sentiment is about due. When it comes let the fraudulent journalist expose as well as the shameless grafter beware. Their occupation will not be such an enviable one as at present.

The Reason Why

Very often of late Catholics are heard to argue in favor of cremation as a means to dispose of bodies after death, and when remonstrated with, they defend it on sanitary grounds and put forward the assertion that the Church does not condemn cremation. The Church does condemn that practice and in his recent pastoral the Bishop of Birmingham, England, gives the reasons therefor as follows:

"The reason of the Church's prohibition is not that she regards cremation as a thing intrinsically wrong, but the avowed aim and intention of the sectaries who first promoted the revival of that pagan usage was to withdraw people from the salutary influence of the Church. For this reason they advocated civil marriage and tried to introduce the practice of civil funerals, from which every religious rite was to be eliminated. They hoped that if the practice of cremation were adopted it would give plausibility to their favorite doctrine that death is the annihilation of the man, that for him it is the end of all things, that there is no future life and no judgment to be feared in the other world."

"To such men the Church could make no concession. She was inflexible in her insistence on her traditional rite of the burial, and would give no countenance whatever to the innovation proposed."

Church Progress thinks the American Catholic Layman is a very generous man. It says: "In so far as the cause of religion is concerned we doubt if the generosity of the American Catholic laity is equaled anywhere in the world. Exceeded it certainly is not. Actual figures of its contributions are scarcely obtainable. But both at home and abroad their evidence are abundant."

It is reported that there were 6,000 women at the opening services of the mission conducted by the Paulists in the Boston Cathedral. Pretty nearly as many as attend the Brick Church on Sunday night!

Defeated

Would you know the true inwardness of the trouble in the National Congress over what is called "The Statehood Bill"? Read this explanation given by the "Catholic Standard and Times":

"It is gratifying to know that the attempt to tie New Mexico and Arizona together as one state has met with successful resistance in the Senate. The Joint Statehood Bill has been amended by having all reference to these places stricken out and leaving Oklahoma and the Indian Territory enter the Constitution as a pair with a single representative in the Senate. The people of New Mexico are mostly Catholics of Spanish-Indian descent. They are the objects of derision and ridicule to the superior 'Anglo-Saxons' of other places, and they would be treated, if their interests came to be combined with those of the Arizona population, much as 'niggers,' with no rights that a white man was bound to respect. We quoted recently what Walt Whitman said on the erroneous beliefs entertained with regard to the 'Latin' American races, and some years ago we gave the judgment to Mr. Charles Lummis who has lived many years among them, to the same effect. Mr. Lummis shows that their civilization is of a far more genuine brand than what passes for that condition in a good many places in these latitudes. The children of Latin-American parents are taught the duties of religion and politeness to seniors and associates—which is more than can be said of the children of those who sneer at such people as 'gressers.'"

It is earnestly to be hoped that New Mexico and Arizona will not be forced into statehood as one commonwealth. The tastes of the inhabitants of the two territories are incompatible and, aside from the religious side of the question, endless turmoil would result. Oil and water do not blend.

In Dawson City, Alaska, the Sisters of St. Ann have a school. There are several non-Catholic schools in the same town. Twenty-five pupils from these latter and six of the Sisters' pupils not long ago competed publicly for nine prizes. Four of the prizes were won by the Catholic children. The subject was not one likely to handicap the Protestant pupils, it was a composition on the battle of Trafalgar. And the judges—all three were Protestants—could not reasonably be presumed unduly prejudiced in favor of the Catholic contestants.

What a sharp reproof is delicately conveyed to the unbeliever in the following lines from Hamilton Wright Mabre's pen: "I do not understand how any one who has watched the breaking of a summer day can question the nobles' faith of man. William Blake, with that integrity of insight which is often the possession of the true mystic, declares that when he was asked if he saw anything more in a sunset than a round disk of fire, he could only answer that he saw an innumerable company of the heavenly hosts crying 'Holy, Holy, Holy Lord God Almighty!' The birth of a day is a diviner miracle even than its death."

Pertinently, says the "Sacred Heart Review": "We have an appalling increase in mixed marriages in Chicago and its environments. The non-Catholic sometimes confides in the priest that he wants a Catholic girl for his wife because he knows she is the sound article. Ah yes, my dear young man, but is it a square deal?" How many young men ever stop to think of the other side of the question? And yet if it is fair for them, why is it not fair for the young woman?

A selection of "silence" may be made following paragraph by Marion Crawford: "There are silences of all sorts, as there is speech of all sorts. There are silences that set one's teeth on edge,—it is always a relief to break them; and there are silences that are gentler, kinder, sweeter, more loving, more eloquent than any words, and which it is always a wrench to interrupt."

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