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Cowardly

At any time the slanderer is to be despised and shunned. He is one of the meanest persons in the social life of the community. His slimy trail is like unto that of the serpent, it means good to no one and evil to most of those with whom the slanderer associates.

The slanderer's evil mind is constituted that he spares not his best friend, him to whom he owes what any one would term an eternal debt of gratitude. That friend may have helped the slanderer in his hour of direst need but when he sees a chance to turn another friend against him gratitude is flung to the winds. Sometimes the story told is true, but it never would have been known if the slanderer had not spread it abroad.

But the slanderer who comes out in the open with his poisonous story is an angel in white robe compared to the anonymous scandal monger who sets afloat a falsehood designed to discredit the one against whom it is aimed in the minds, not only of personal friends, but in the eyes of the whole community. Often, the person so slandered may not be harmed appreciably but the enterprise or association with which he is connected may be damaged beyond estimation and innocent persons who have invested their all in the securities of the institution may be ruined.

It often happens that the author of an anonymous slander cannot be traced for years, if at all. Perhaps he may be the one who, in public, denounces most vigorously the anonymous slander. Perhaps he cunningly diverts attention from himself to an innocent person.

Truly the anonymous slanderer is the most despicable of persons.

Exact Situation.

While it is true that the Journal has devoted considerable space of late to discussion of the situation of the Church in France, we believe that we are justified in so doing because it is one of the most important Catholic topics before the world today and also because it is so generally misunderstood and misrepresented in the secular press.

Interest attaches to the clear and lucid explanation of the features of the Combes law under which the State presumes to sever the Concordat and to wipe out most of the provisions of this treaty between the French Government and the Vatican, given in the "World's Work" by Rev. Abbe Klein who visited this country not so long ago. While the Abbe's article was written before the Pope issued his encyclical on the law, the explanation of the features are still applicable.

The Abbe points out that the Concordat guaranteed to the priests fixed salaries in lieu of the Church property which was absorbed by the State and which the Church relinquished under that express condition. This provision the French Government proposes to abrogate without the consent of the Vatican and without returning to the church the property appropriated under the Concordat.

Again:—The new law, unlike that in the United States which recognizes the Church corporation organized in each diocese, proposes

to place the government in the hands of lay organizations and to fix the way in which they are to be governed. In a word, the government proposes to abolish ecclesiastical law and to put it out of the hands of the Church to select priests for specific parishes. Who can vouch for the validity of the ordination of a priest? Certainly not the infidel Freemasons at the head of the French Government. Who but the bishops? What a chaotic condition might result from such administration as is proposed can be imagined very easily.

Abbe Klein puts it well when he says:—

"If this separation had been established among us under the same liberal and just conditions as in the United States, it would have met with nothing but sympathy and approbation. Both adversaries and friends of the Church were alike equally tired of the Concordat; the former reproaching it with putting the resources of the State at the service of religion, the second of making religion subservient to a State which had become more and more anti-Christian. Therefore the State might have said to the Church: 'Take back your property and your liberty, respect the common law of the country and expect nothing more from me; neither reward nor opposition, neither favor nor hatred. I have nothing more to do with you. I only recognize free citizens, associating themselves together if they choose, and as they choose, in order to practice their religion, just as others associate to cultivate science or art.' In that case, every one would have welcomed the rupture of an ill-starred union, and the two contracting parties would have separated without violence or insult on either side."

Foe to Bigotry

One of the refreshing memories is of non-Catholic succor to our Church in the hour of need. It will ever be a fragrant memory of the late Senator George F. Hoar that he never failed to denounce Apapism and Apapists, although himself not of our faith.

Another non-Catholic who stood out against bigotry even at personal loss was the late Edward Rosewater editor of the Omaha "Bee". Writing about him, the "True Voice", of Omaha, says:—

"The city of Omaha and the State of Nebraska sustained a great loss in the unexpected death last Friday of Edward Rosewater, founder and editor of the 'Bee.'"

"While Nebraska and the nation pays tribute to the worth of Edward Rosewater as a citizen and as editor of a great newspaper, the upbuilding of which was his life's work, Catholics in the West will remember him chiefly as the foe of bigotry. * * * His ideas of citizenship and his courage were tested when the tide of anti-Catholic bigotry swept over the country fourteen years ago. Edward Rosewater did not lend himself to the propaganda. He denounced the un-American organization formed by a few misguided fanatics and was one of its most influential opponents in this city. It cost him not a little to take this courageous stand, but he never regretted it. Time has healed many of the old wounds opened by the malice or prejudice of other years; men who then opposed Mr. Rosewater because he stood for religious liberty have come to see things as he saw them then. But Catholics cannot forget that Mr. Rosewater was a friend when friends were few. He deserved their gratitude for his services in those years of trial, if he had done nothing else. Catholics respect his memory for the courageous battle he waged in behalf of religious liberty."

Our Future

It has remained for a foreign writer to outline quite clearly what is to be the future of the Catholic Church in America if we remain true to the ideals of its Founder.

Writing in the "Revue Generale" of Brussels, M. Primault disputes the assertions that America is religiously indifferent by the counter assertion that more new churches

are erected here yearly than in all the rest of the world and that America is the cradle of all the new sects. The success of the Salvation Army here is also instanced.

Turning to Catholicity, M. Primault paints this rosy picture:

"As to Catholicity, though statistics show that she is but one-fifth of the entire population of the United States, it is to be remembered that the Catholic body is closely bound by spiritual and material ties; that it is intellectually the fear of all other creeds. Even as to its numbers it still leads, and can therefore be called the dominant religion in America. The public or natural powers have for it the greatest respect, and freely recognize the tremendous moral influences of its pastors and dignitaries. It is certainly the only Church in America that can boast of being ubiquitous. None other can show so many churches or missionaries on the continent. It possesses the soundest, the most laborious and the most homogeneous body of adherents in the United States. Finally, to Catholicity, beyond other religions, belong the middle classes of America. The Irish race has laid the foundation of its perpetuity in America, and is daily growing in numbers and in attachment to the faith of its ancestors. St. Patrick has become the patron saint of the New World, of the most beautiful cathedrals, the finest churches, of entire cities. Under his aegis are banded millions of men who, even the English admit, will yet become the arbiters of the world. It is in the Irish race that the future of Catholicity in America rests. The particular characteristics of the race are even renewing themselves, and a day will perhaps come when an Irishman, the descendant of some exiled immigrant will take his place in the White House and exercise greater powers than the King of England."

"The essentially religious character of the American and the incontestable progress of the Catholic Church in America are of great importance, for it is in the first centuries of its national history that the traditions of a people become fixed. The Americans are now forging their religious traditions, and among them the Catholic church is playing the dominant role, the consequence being certain that the tenacious spirit of its prelate will assure to it a future that in all likelihood will never be equaled by any other Church in North America."

In Holland

"At a time when we are threatened with the introduction of a common denominator Christianity into the schools," says the London Catholic Times, "it is well to note how such a system fared in Holland. Like Mr. Birrell's bill, it had, when brought forward, powerful advocates. The fundamental idea of this law, which was enacted in Holland in 1857, was that all the children of the State should be educated in the same schools. The Christian and social virtues were to be imparted by the teachers without trenching on dogmas, and the schools were called neutral schools. The Catholic Bishops of Holland issued a pastoral in which they proclaimed their refusal to accept the law. A struggle ensued, which was continued for years. In the end many who had been favorable to the 'neutral' schools recognized that they were injurious to the State, and in 1889 a law was passed on the initiative of Premier Kuyper giving to the denominationalists the rights for which they had been contending. They now arrange their own school hours, select their own school books and are responsible for their own teachers. All the Government asks for in making grants is secular efficiency. Mr. Birrell should study what has taken place in Holland."

WANTED—Competent cook, with references. Apply 876 E. Main St., this city.

Forty Hours Devotion

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows: September 30—Hammondsport. October 5—Our Lady of Perpetual Help, Rochester.

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Best Silk Bargain We Ever Offered at Outset of Season

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This morning we shall introduce a special purchase of messaline and peau de cygne in solid colors and changeables. None worth less than 75c yet your choice at 48c. They are pure silk fabrics in a fine quality and soft finish—in fact, the most fashionable weaves of the season—suitable for street dresses, evening gowns and linings. And, mark you, they're not a miscellaneous collection of passe styles or "off" colors, but this season's latest and most desirable productions. Besides white

they come in pink, silver and pearl gray, sea green, onion, golden and Havana brown, light navy and Napoleon blue, plum and helle as well as changeables in brown and black, blue and black, cardinal and black and green and black. We could make this prospectus a good deal stronger if we compared the value with competitive offerings of recent presentation. But we would rather have your expectations fall short of realization. We want you to be agreeably surprised, and, if a judge of value, you will be.

McCurdy & Norwell Company

Five Minute Sermon

The First and Greatest Commandment

The first and greatest commandment was to love God above all things, with our whole heart, with our whole soul, and with all our strength.

There is nothing more reasonable and just in the answer of Christ to the Pharisees. God is perfection itself, the fountain and the source of all good; therefore He must be loved for what He is in preference to all other things, and He must be loved with our whole heart and with our whole soul, cost us what it may. God has created us for the soul purpose that we may love Him and hereafter enjoy Him for all eternity as a reward of this love; therefore we are bound by the law of nature to love Him. God is the absolute Lord of our life and of all we have on this earth; therefore we are bound in justice to love Him. God has bestowed on us innumerable natural and supernatural benefits, and continues to do so; therefore we are bound to love Him out of gratitude, and if man would not love Him he would be worse than the brute animals, that show themselves grateful to those who feed them.

Charity is the greatest of the virtues, the root, the support, and the crown of all the others. Without charity, all the acts of devotion are nothing; without charity, patience, generosity, meekness, chastity, and all other good qualities avail nothing without charity, we are objects of hatred in the sight of God.

Weekly Church Calendar

Sunday September 30—Gospel, St. Matt. xxii, 35-46—St. Jerome, pope, confessor and doctor.
Monday October 1—St. Remy, bishop and confessor.
Tuesday 2—Holy Guardian Angels.
Wednesday 3—St. Maximilian, bishop and martyr.
Thursday 4—St. Francis of Assisi, confessor.
Friday 5—St. Placid and Comp. martyrs.
Saturday 6—St. Bruno, confessor.

Our New Crop Teas

Recently received are giving the greatest satisfaction. We are receiving numerous compliments from patrons on the excellent quality of these Teas, a special of which is our moderate price.

Our Coffees, always noted for their excellence and fine drinking qualities, have never been so good as at present.

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Sugar Cured Ham, 15c
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Fresh Tallow, 15c
Round steak, 15c
Beef, 15c
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Ask for our San Mo Coffee at 17c or our Garden Victoria at 18c and will wonder why you have always paid 25c to 40c for coffee.
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