

# The Catholic Journal

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## Proselytizing.

Last week the Journal commented upon the ladies of the Young Women's Christian association seeking out our Catholic young women and under the guise of "making a pleasant social time" for them seeking to lead them into the Protestant church.

We tried then to warn the Catholic young women against being led away by honeyed invitations into renouncing their faith. To listen to the reading of the Protestant Bible is to participate in a Protestant religious service and this we may not do without danger of losing our faith. There is nothing in the Protestant form of worship that we do not have in our own and how much more we have!

The Protestants have no Real Presence, no Mass, nothing but bare walls and cold, colorless services.

When we contemplate what they have and what we have, we cannot see wherein any Catholic would find anything attractive in the Protestant services. If our people went into a Protestant Church they would soon see all that we have detailed. But it is not impossible that they might be fooled in a parlor talk from a Protestant minister couched in honeyed phrases.

However, we need to be on our guard. When young women slight from the train in the city stations, they are met by Protestant deaconesses who direct them to the rooms of the Young Women's Christian Association. We do not compete.

Some Catholic philanthropists might well found a similar institution. Our Catholic young women who work in stores and factories, and who come from outside the city, need a place where they can enjoy home comforts with Catholic surroundings and at a price within the reach of their purse.

## How It Works.

Secular and anti-Catholic Journals tell their readers—and these include too many Catholics who are gulled into the belief that such is the truth—that the French government intends to leave the Catholic churches open, for the priests to perform services therein or not, as they may choose, and they ask what could be fairer, or what more the clergy could expect the government to do?

Well, here are two instances cited by the "Catholic Times" of London to show how this policy of leaving the churches open works out in practice:—

"At Amiens the other day a woman died who was out of communion with the church. Her friends wanted her buried with religious ceremonies and when they took her body to the church the priest declined to let it be carried inside. Thereupon they appealed to the Mayor, who decided that the church belonged to the nation, and permitted the corpse to be carried within the sacred edifice.

Later still, at Chailion-sur-Serre a band of anti-clericals invaded the church, carried a doll to the font and blessed it, sprinkling it with red wine and enacting a parody of the sacrament.

The churches belong to the nation, and the priests are powerless to do anything. But any wonder that the French people would have no respect for the sacredness of the church? M. Briand's speeches

offer of 'open churches'? Better have them closed altogether than open for profanation of this kind."

## Garbled Figures

Probably, many of our readers peruse every Sunday the "Religious News" that appears in the Sunday "Democrat and Chronicle."

May be some of our readers take these items to be Gospel truth.

Doubtless, these readers suppose the "Jews" in question is the product of the staff of the "Democrat." Not so. It is gotten out by a syndicate and sold to as many papers as will print it.

The "Democrat" has to take the matter on trust and we are sure that our contemporary would be glad if any one of its subscribers were to call its attention to errors of omission and commission.

A few Sundays ago the "Religious News" column contained the "annual report" of Rev. H. K. Carroll as to the communicants in the churches of the United States.

We have no means at hand of testing the accuracy of the figures set down for other denominations, but we do know that the figures about the Catholic Church are misleading. If the author thinks they are accurate, he betrays his ignorance and unfitness for his self imposed task.

If he has willfully perverted facts and intentionally garbled figures, then he is a bigot and the papers should know this and also be made to feel that Catholics would do resent any such misstatements of facts.

The "Observer" of Pittsburg puts it well when it says:

"Parson H. K. Carroll is out with his annual fake statistics of the churches of the United States. He says that the Roman Catholic church reports 11,143,455 members. That statement is untrue. The Catholic Church reports 18,089,358. He credits us with a gain of 259,548 during the past year, whereas our gain has not been less than 425,000.

"He repeats also his yearly lie about the Catholics of the United States being divided into different and distinct bodies like the Methodists, Presbyterians, Baptists and other sects, claiming that we are divided into 'nine bodies'.

"Another of Carroll's falsehoods thus: 'Some of the Greek Catholics known as Uniates, in communion with the Church of Rome, have joined the Russian or Greek Orthodox branches, because the Roman Church in this country does not tolerate married priests.'"

## Vilatte!

In the press despatches from France the statement is made that if the Vatican does not accept the terms laid down by the Clemenceau government, a new Catholic church will be formed in France with "Archbishop-Vilatte" at its head and that in a few years the Roman Catholic church will be without adherents in the country.

Who is Vilatte?  
He is an ecclesiastical adventurer, a theological freebooter. Catholic prelates in the United States have had experience with him. Last their evidence might be held as biased, we refrain from quoting their testimonials to Vilatte's ability as a conjurer. Instead, we quote from a letter written to the "Church Times" by Bishop Grafton, of the Protestant Episcopal Church:—

"I was obliged in the year 1892 to degrade him from the priesthood and to excommunicate him from the Church. I have discovered that he was morally rotten, a swindling adventurer belonging to the same criminal class as your noted claimant. He was reported to me for drunkenness, swindling, obtaining money under false pretences and other crimes, and as a notorious liar. The man has somewhat exceptional gifts as an impostor. He has the power of endurance of a Catiline, the audacity of a Jeremy Diddler and the morals of a Tichborne. He can preach and pray with great fervor, and is wont when discovered to say with French loftiness that he for gives all his enemies. I know of no clergyman or layman in my di-

ocese who has any other opinion of Vilatte but that his proper place is in the penitentiary. He belongs to the low class of criminals governed by inordinate ambition and insatiable greed for money and power. He has no fixed religious principles, as is seen from the course of his life." Clemenceau and his clan will have about as much fun and profit with Vilatte, as some of our American authorities had with Aglipay, with whom they fancied the Roman Catholic church could be put out of business in the Philippines.

Says Rev. Dr. Dryer, of Rochester, in writing to a Methodist organ:— "The time has fully come when thoughtful people in America will demand that cultural value of religion be recognized. We are becoming wearied with an academic or professional training which appeals almost exclusively to the intellect or the making of money. Human life has an ideal content. That is not an education which ignores this content and the chiefest power in its development—religion."

It is the opinion of the "Northwestern Chronicle" that "If the marriages in a parish do not average eight per year to every two hundred families or thousand persons in the parish, there is need for a shake-up. The Church does not encourage the celibate life outside of the safeguards of a religious order. The bachelors in the parish should be required to ring the parish belles.

The "Sacred Heart Review" disposes of one question in the following paragraph:—

"As a proof that M. Briand never said anything about hunting Christ out of France, a Canadian Protestant paper recently asserted that the French Minister is a 'good Protestant' and hence could not make use of such words. 'As to that question' says our correspondent, J. Napier Brodhead, writing from France under date of January 16, 'it is easily settled. At the tribune he proclaimed recently: 'I am a freethinker, I favor no religion, and I have no desire when one religion disappears to see another take its place' ('Journal Officiel', page 2461, November 9, 1906)." These words effectually dispose of the claim that Briand is a Protestant."

Now that it has been decided where the garbage reduction plant is to be located, let us have the city's refuse collected and disposed of. Let there be no half-way measures. If there are, the charge that some one high in authority in this city is interested in the contract may appear to have weight. Narrow-tired wagons must not be allowed. They are forbidden under the state laws. Why are they permitted to an out of town firm.

It is a question of playgrounds in the city, easy of access to all, and a park outside the city and somewhat difficult to access we believe the local authorities should favor the playgrounds. At the same time it is a close question whether the city can legally spend the money of the taxpayers to maintain a playground.

Why should the city lose the services of the present Park Board? Could it be expected that public spirited citizens could give all their time to the parks? Yet does any one think that the parks would be run any better if placed in the grip of the politicians who, of necessity, would come into control if the views of the framers of the proposed new charter prevail?

Writing from Spain to the Louisville "Courier Journal" of which he is the editor-in-chief, Henry Watterston pays this tribute to the Spanish women:

"The decorum of the Spanish woman is everywhere noticeable and notable. In the streets of Barcelona, neither by night nor day, is the Cypriane in evidence. The little Andalusian serving maids in the cafes chantants are modest to a degree, taking hot milk in tiny mugs when they are invited to drink,

polite to the point of semi affection, but not obtrusive. Many of them are extremely pretty. Even the performers, the dancers, tambourin players, the castenet slingers and ballad singers lack the brazenness and the glare of the Parisian demi-mondaine. Vulgarity, except from French 'artistes,' is unknown to the Spanish stage."

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