

The Catholic Journal

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Friday, May 10, 1907.

Ridiculous.

In Friday's Rochester "Times" is found the following:
"At the semi-annual meeting of the Rochester District Women's Home Missionary Society, held last evening at the West Avenue Methodist Church, Rev. Dr. Frank S. Rowland made the statement that the Roman Catholic Church is not an American Church and that it is not adapted to American life. Continuing he said that only through Protestant churches can the greatest number of Italians and Europeans who annually immigrate to this country become good citizens. "The Protestant Church," continued the speaker, "is adaptable to American life and that is why we can win the Italians and make them good citizens. In Italy many of the inhabitants are turning their back on the established religion and when they come to this country they will either become Protestants or nothing."
So the 100,000 and more members of the Catholic Church in the diocese of Rochester are not Americans!

Does the Rev. Mr. Rowland wish to be so understood?
Probably not.

But what other interpretation can be placed upon his words? "The Catholic Church," he says, "is not an American Church." Therefore its members are not Americans.

Bishop McQuaid is not an American, although born and bred in the United States.

Ex-Speaker James M. E. O'Grady is not an American.

Rev. Dr. E. J. Hanna is not an American.

Bishop Hendrick is not an American.

Cardinal Gibbons is not an American.

Archbishop Ireland is not an American.

How absurd!

Now come to the Italians. Has Rev. Mr. Rowland ever visited Lady Chapel on Sunday morning? Has he been to old No. 6 School and seen the Italian children at study?

How many Italians have been reached by the so-called Methodist mission? Not enough to be styled a fair dividend on the investment. If Rev. Dr. Rowland were not so ridiculous in his talk, one might feel angered. As it is, he is only deceiving himself and a few credulous readers of the Methodist "dope" handed out in such large quantities to the secular press—that subscriptions may be induced.

Selfish.

Maurice Francis Egan, in the "Rosary Magazine," sets forth a practice which many another has lacked courage to criticize when he writes:

"Of course, it is not a mortal sin for a lady—one must always give a member of the fair sex the benefit of the doubt—to dash into the confessional before you when you have been waiting an hour, and you feel that you are by all rights 'next.' It is not a venial sin—perhaps not even an imperfection. But if you happen to be the lady's neighbor who waits, you are sure that she does not love you as herself. Probably if you could see her soul you would know that she is little less than the angels, but you can only condemn, in silence, that spiritual avarice which keeps you waiting a good twenty minutes after your turn should have come.

And there are white-souled folk who eat onions just before they go to Mass, and scrupulous persons who hang in threes and fours in the end seat of a pew and scowl when you are forced to tread on their toes. These persons are, as a rule, not Christians—but observing them merely from the outside, it is hard for you and me to believe that they really love us. Per-

haps they do.
"If you have ever got into the wrong pew by mistake and been obliged to walk out of it under the fiery eyes of a neighbor, you know what it is to be really loved."

Catholic Reading.

The "Catholic Journal" never fails to advocate reading of Catholic papers. Whether it be the publication selected or not. The "Sacred Heart Review" handles this old familiar theme entertainingly, as follows: "All enemies of the Catholic faith are not dead. They are merely quiescent. They have changed their tactics. Seldom is the Catholic Church openly attacked in these days, but in its subtle, insidious ways, fundamental principles of Catholic faith and morality are daily and hourly attacked in the papers, magazines and books which pour from the press. And the pity of it is that comparatively few Catholics are aware of the fact that they are imbibing the most subtle, moral and mental poisons concealed in the charming essays, stories or articles that are spread so alluringly before them.

"Now the natural antidote to this poison is the Catholic paper, in which Catholic principles are not only enunciated constantly, but applied to the many questions which come up in the daily life of the world. The Catholic paper gives not only correct Catholic teaching on matters which are of faith, but it gives the Catholic view point on hundreds of questions which are not strictly questions of faith at all, and which do not affect Catholic teaching at all, but which are made to appear by non-Catholic writers as matters of supreme importance—matters by which the Church must stand or fall.

"The Catholic mind which saturates itself with the daily paper, and the thousand one publications which are issued by non-Catholics—the Catholic mind which does not have recourse to the antidote for the poison which it constantly imbibes must without the shadow of a doubt eventually come to grief. Yet we know there are many Catholic families into which a Catholic paper, a Catholic magazine, a Catholic book never enters. Catholic reading seems to be entirely barred out from such households, although cheap secular magazines and yellow journals and var-colored Sunday supplements fill the house from cellar to attic."

As to Editors.

The "Ave Maria" does not believe that the allegation, recently made, that "more than ninety per cent of the men who control our newspapers are either infidels, skeptics or agnostics" will be controverted seriously. It adds: "Is it not, in fact, lamentably true of members of other professions than journalism? While we should be loath to calumniate the non-Catholic manhood of this country, our personal observation of American non-Catholic professional and business men certainly warrants the suspicion that of those even who profess any religion at all the majority are indifferentists, yielding a ready assent to that utterly untenable and intrinsically absurd saying, "One religion is as good as another." As has been asserted time and time again, the ultimate conflict in the religious world can only be Catholicity versus infidelity."

Insulting.

Rev. J. T. Reilly, of Cleveland, is indignant at "The Gentle Robber," a short story published in the May "McClure's." He says: "The authoress burns the hero as a heretic guilty of slandering an arch fiend and murderer who is one of the greatest sons of the Holy (Catholic) Church." And "all the bystanders knew that saving grace was to be won for their own souls if their eyes but caught a glimpse of an heretic burning to death, and when the flames leaped high they crossed themselves," etc., and went to the Cathedral for a special Mass of thanksgiving and a "Te Deum." A little editorial comment and a marked copy to the publishers would, I believe, help greatly to stop such mire of malicious ignorance being so extensively circulated."

Dr. Barrows.

It is somewhat peculiar that the United States government retains as Superintendent of Public Instruction in the Philippines the Rev. Dr. Barrows, whose history of the islands was withdrawn by the government because of its bigoted prejudice toward the Catholics.
Dr. Barrows at present is in this country endeavoring to "poison the wells" against the Filipinos in general and Catholic Filipinos in particular. He is saying that most Filipinos are uncultured and un-

educated.
Can it be possible that the Filipinos are so well educated as to be superior to their would-be educator?
Just as a reminder for those who may "chance to read Dr. Barrows' slanders, let us quote a paragraph from Archbishop Harty's criticism of the Barrows' history:

"The Philippine Islands of today present the strongest proof of the utter impossibility of a system of education which attempts to divorce itself from religion. Religion is so closely intertwined with the history of the Philippine people that no study can be made of the language, the customs, the progress and the civilization of this nation without constant reference to the Catholic Church, her dogma, her discipline and her practices.

"The 'History of the Philippines' by Dr. Barrows is an example in point of how the faith of the Filipino people is to fare at the hands of instructors who do not understand the Catholic religion. The historical information imparted to the rising generation will be biased, misleading and false as long as the superintendence of a system of education which is supposed to prescind from religion is entrusted to one capable of producing a book so hostile to the Catholic Church as is the 'History of the Philippines' by Dr. Barrows."

Editorial Notes.

Mayor Cutler has announced that he will not be a candidate for re-nomination. This will be regretted, as Mr. Cutler has made an admirable executive and, while himself a wealthy man, constantly set the interests of all the people above those of the corporations.

Otto Kelsey stays on in office. Well, if the Governor wants the resignation of all appointive state officers then the laws should be amended and the term of office of all state officers made coincident with that of the Governor.

Is it not possible to draft a city charter that will not infringe upon the rights of residents of other localities?

The Catholic Journal extends congratulations to Coadjutor Bishop Healy upon his return from foreign lands.

Secretary of State John Sibley Whalen added to his laurels as an after-dinner speaker by his address before the Cathedral Alumni Association last week.

Bishop McQuaid has good reason to be proud of Rochester's Catholic schools.

"Beyond all doubt, the policy of Cardinal Merry del Val has been most disastrous," remarks the non-Catholic "Independent." Indeed! Who to, pray? Possibly, to non-Catholics and unbelievers. But the Vatican's aim is not to please all men. God's approval is what is sought.

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