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ROCHESTER TELEPHONE 2353

Friday, August 30, 1907.

"Protestants Only"

There still must reside in Rochester persons who are afraid that Catholic "help" will contaminate them or their families as witness the following advertisements which appeared in a recent issue of a Rochester paper. Names being omitted:

Wanted—Permanently a neat and strictly honest Protestant woman living in her own home near No. 15 School to do second work in a nice home about four hours daily; must be a clean, thorough housekeeper for herself and understand plain sewing, wages $10 per month; references required.

Wanted—A man and wife, mother and daughter, or other 2 people who would like to earn their own living by giving first-class board for large pay to family of two adults; both must be very reliable, neat, honest and of quiet habits and one must have had large experience in cooking and general work in good homes; husband must be regularly employed and have no bad habits; use of two rear rooms, porch and private bath; permanent place for just the right persons; Protestants only.

Note in the first advertisement the onerous duties exacted and contrast these with the munificent renumeration promised—$10 per month. Perhaps, the advertiser thought that was all a Protestant domestic would ask or be worth. But one cannot avoid the reflection that the advertiser cannot be familiar with either the Rochester taxes or renting prices else she would know that $10 per month would not go far toward keeping up one's own home.

Nothing More

The "Ave Maria" well re-states something which non-Catholics either fail to understand or intentionally misrepresent, as follows:

"Although refuted innumerable times, the notion still prevails to a disheartening extent among non-Catholics that the Church is committed to all the opinions and legends found in pious books from Catholic pens. How oftens one hears or sees such opinions and legends referred to as the teaching of the Church!

Strange teaching it would be—some of it. All Catholics should know, and lose no opportunity of assuring their Protestant friends and acquaintances, that the creed of the Church is in reality a short one—that of a thousand things piously believed, not one may be binding upon the faithful. What we are bound to believe is laid down by the Council of Trent."

Reviewing in the London "Tablet", a recent sermon by the Anglican Bishop of London, the venerable Father Angus had occasion to touch upon this subject and thus happily expressed himself:

"We are not bound to accept everything which we may find in devotional books written by pious and well-meaning persons. Some people appear to think that whatever any one who has a love of paper, pen and ink, and has a printing press at his (or her) command, chooses to publish a book on the holy souls, or any other subject, the Pope and the whole Catholic Church are responsible for the same, forgeting that many books fall still-born from the press, that many more attract no attention, and that concerning a great many the Catholic world lives in profound and, perhaps, happy ignorance. . . But, however edifying they may be, we are in no wise committed to the pious opinions which may be expressed or contained in them. These are pious opinions and nothing more, unless and until authority raises them to the rank of a dogma."

Catholic Press

Our virile, if occasionally impulsive contemporary, the "Catholic Citizen" of Milwaukee, Wis., pays respects to yellow journals and Catholics who prefer them to the very best Catholic papers and magazines in the following article:

"Of what happens in the great world you will find not a trace in the yellow journals. They betray no interest in politics, in literature, or in the fine arts. There is nothing of grave importance which can be converted into a "good story."

Thus writes an Englishman in the course of an article in The Bookman, entitled, "The American Yellow Press; An English View."

He finds that the yellow papers (the Hearst papers and the Pulitzer papers and their imitators), feature such news as: "Mrs. Jones Won't Admit Wedding", "Millionaires Bet on a Snake Fight", "Chicago Church Girl Accuses Millionaire", "Athletes Make John D. Forget His Money." Or such issues as the following are proposed by the yellow editor for discussion by his readers: "What Mrs. Washington Ought to Do. Her Husband Wall Street Broker. Got Tired of Her and Deserted. But Mrs. Who Still Loves Him Dearly, is Determined to Win Him Back. And Here is the Advice of the Readers of This Journal."

But we have yellow journals, because we have yellow and vulgar people. Not a few of them are Catholics; and they prefer the yellow paper to the Catholic paper every day, Sunday included. It is the porcine nature to prefer literary garbage."

Rebuked.

In refreshing contrast to the attitude of the Wisconsin Federation of Labor, alluded to in another column, is the position taken by the Rochester Labor Journal, the official organ of the Central Trades and Labor Council of Rochester. It openly defends Archbishop Harty from an attack made upon his Grace by the editor of the Hearst paper, known as the New York Evening Journal. Says our contemporary:

"Recently, Archbishop John Harty, of Manila, was quoted in the daily press as saying that what was needed in the Phillippines was 'honest humble labor.'

"Whereupon the New York 'Evening Journal' reads the prelate a sharp lecture. It accuses him of seeking to keep labor humble and under the lash of Capital, rehashes a lot of truck about the Dark Ages and winds up by stating that old truism about the laboring man being as good as any other man living.

"The Journal agrees with its New York contemporary in much of its ideas but it thinks it bases them on wrong premises. When an humble parish priest in St. Louis, Father John Harty, was the friend of all who were in need. The workingmen there in his parish loved him as a man and respected him as a clergyman.

"We believe that the Archbishop meant to be understood as saying that idlers, men who went there imbued with the idea that money grow on bushes, who fancied that the natives were willing to work for nothing, loafer sons of wealthy families in the United States, were not needed in the Islands any more than the Southern negroes who imagined when they were emancipated that the Government was to give them a living for the rest of their natural lives. We believe that he meant that men who were not ashamed to be known as workingmen, men who were proud of their ability to earn a livelihood by their own exertions were wanted in the Phillippines and in that he was right.

"Moreover, humility, not servility but the true greatheartedness that knows enough to admit a mistake or to own that his brother may know more than he, is a quality not to be despised. No man can be classed in the list of Nature's true noblemen who lacks it.

"No incident in the Haywood trial struck us with more force than Johnnie Murphy's advice to Haywood: 'Bill, you are a big, powerful man. Be humble in your hour of triumph.' "

Socialism

Evidently, the State Federation of Labor, of Wisconsin, is not controlled like its ally in New York state by men of the caliber of Secretary of State John S. Whalen but, rather, by the radical socialists.

At a recent convention, the Wisconsin Federation of Catholic Societies adopted a platform of which the following formed a part:

"We urge upon Catholic workingmen who belong to labor unions to use their utmost influence to prevent these organizations from being used by unprincipled demagogues as instruments of political and social revolution;" "we likewise recommend the formation of Catholic workingmen's societies."

Undoubtedly, all the Catholic Federation had in mind was the checking of anarchy. But the Labor Federation took it in a somewhat different vein. Here are the resolutions adopted by labor federation in rebuttal:

Whereas, These statements merely reiterate former positions and fears of the ordained servants of the master class for progressive and modern trades unionism and place the Federation of Catholic Societies in favor of a unionism desirable to the exploiting classes, where unprincipled demagogues as the tools of capitalism may reign supreme, and,

Whereas, The proposition to form Catholic workingmen's societies to train them in the principles of social justice has not proven an economic success to the wage-workers in other countries, and,

Whereas, Workingmen of all creeds land on our shores with the desire eventually to become citizens and beneficiaries of one great and mighty republic, where absolute political and economic democracy shall govern; therefore be it

Resolved, That the language of the Fedeartion of Catholic Societies cannot be considered an encouragement to harmony, progress and final emancipation from wage slavery. We therefore deplore the attitude of the federation toward the modern labor movement and pronounce its expressions un-American and un-patriotic, and further point to the indisputable fact that legislative crumbs and material charity will not forever console an intelligent working class, but that that class, irrespective of creed and nationality, must unite or perish.

Some day, the labor men will all know what so many of them realize now, that the Catholic Church is the only religious denomination which stands for the rights of rich and poor alike.

The Columbiad puts it well when it says: "Fraternal protection is both a business and a social proposition. The insurance feature is purely business. The other features are social. The merits of both are well appreciated."

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