

# The Catholic Journal

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## COMPETENT.

Rev. Roy Allen, a non-Catholic clergyman, in a recent sermon, made this frank admission:  
 "Rochester has too many Protestant churches. The close onto 100 churches are too many, and many are situated in places where they have sprung up without forethought or plan."  
 Commenting upon this a contemporary very pertinently says: "The great Catholic Church is organized—its edifices are erected in no haphazard manner. It is the great missionary church—the church that sees a new 'trade area' and covers it. There is no antagonism—no denominationalism. All is co-operation. Each parish does not crowd its neighbor—all work like the harmonious components of a great department store, for the common end. The Protestant Church might well imitate its great sister in this respect."

The trouble is that there is no "Protestant Church." There are a plenty of warring sects. Some divided into petty factions, each jealous of and trying to outdo the other. If a Methodist Church is located in one corner of the city, the handful of Presbyterian residents there must needs have a church. The inevitable consequence is that neither flourishes and failure is the net result.  
 Bishop McQuaid plans differently. Not until a parish has outgrown its church edifice does he institute another parish and erect a new church, and even then he does not locate it so near to the parent that the child does not deprive the parent of sustenance. Moreover, there is but one Catholic Church, there are scores of divisions of the Protestant Church. A cardinal precept of the Catholic Church enjoins attendance upon divine service on Sundays and holy days. The Protestant goes when he feels like it. The Catholic churches are crowded to the doors three, four and five times on Sunday mornings. Protestant clergymen pat themselves on the back if they preach to a hundred or so persons at one service on Sunday.

The Catholic Church possess unity the Protestant Church is divided. The Catholic Church is universal, the Protestant is circumscribed. The house divided against itself cannot stand.

## IMPUDENT.

While their number is becoming smaller and smaller every day, still there are Protestant clergymen so bigoted that they cannot resist the impulse to show the cloven hoof whenever a chance presents itself to throw mud at Catholics and the Catholic Church.  
 One of these, a Rev. Mr. Mays, recently made a bitter attack upon President Roosevelt and Governor Magoon of Cuba. They are too friendly to Catholics, he says. Moreover, he alleges that Governor Magoon was baptized a Catholic. This is not a heinous offense, but it happens Mr. Mays proves by his own talk his ignorance and unworthiness of credence. Prof. Starbuck, the brilliant scholar, who writes for the "Sacred Heart Review," knows Mr. Magoon and his family well. They are all Protestants and of Protestant descent. If Mr. Magoon was ever baptized at all, he says, it surely was not in the Catholic Church. The family are of Scotch Presbyterian descent. In concluding his castigation of the interloping busybody, Prof. Starbuck very neatly sums up the reasons for his interference in a matter which is no concern of his, as they might present themselves to his (the mediator's) mind, thus:  
 An American governor of Cuba, who shows friendliness to the Catholic priesthood is a traitor to his country's religion and liberties, and wanders mischievously in the way of raising the Cubans themselves to the breezy heights of the true Lutheran gospel, which instructs us that such acts as uncharitableness and homicide are mortal sins, that the only mortal

sin is the want of faith, and that if we only have enough of this to overcome our qualms of conscience over our adulteries and murders, we are justified men. This sound doctrine strikes at the root of the sacrament of confession, and thus at the power of the priesthood. Any American governor who goes beyond a grim politeness to them is guilty of fatal treachery.

## A REAL SOURCE.

Even the secular press is coming to recognize that there is something wrong with the public school system as laid out and maintained today. Out in Cleveland, Rev. Gilbert P. Jennings preached a sermon in which he criticized the public school curriculum as overloaded and asserted that many unnecessary subjects were taught. He maintained that the parochial schools did better work. In conclusion, Father Jennings said: "We also give more attention to the spiritual welfare of our students."

Coinciding with Father Jennings in most of his criticisms, the Akron "Times," secular paper, comments as follows on the "spiritual side": "Concerning this much disputed topic we are not called upon to say anything, nor in the present temper of the public mind in regard to it could anything perhaps usefully be said. It is a grave question, however, how far and how disastrously, to the moral sense of the community, taken as a whole, the practical obliteration of religious teachings from our public schools has operated to wear away the ancient landmarks of fidelity to the state and to relax the hold of any real obligation to public virtue. As a single example it is a matter of common observation among those conversant with the administration of justice in our courts that in the matter of oaths—a matter dependent upon sanctions stretching quite beyond this life—there has been a distinct falling away from the line of fidelity to truth observable a generation ago. The witness who is taught to recognize no obligation higher than that of an enlightened self-interest takes long chances on being punished for perjury and paltering with the truth in a way that would have appeared shocking to the men trained in the schools of a half century ago. In these days of a rampant mercantile earthly sanctions sit very lightly upon the conscience of a man who has been taught in youth to observe no other.

As there are fundamentals in the secular parts of education, broad and recognizable by all, so there are some foundation truths of that education which takes hold on the verities of eternity, and perhaps it is not right, as it certainly is not safe, to treat either as negligible quantities.  
 We do not need to agree with all that the Cleveland clergyman said, but in challenging public attention to what appear to be serious defects in a system that should want no effort to make it perfect, he has done the community a real service.

## SAD, INDEED.

When only the unscrupulous and over-greedy come to grief in stock gambling no one need be sorry. Unfortunately, however, almost always innocent investors are ruined, or badly crippled, financially in the crash. The New York "Herald" in a recent issue recited a pitiable instance of this sort. A man, formerly worth \$500,000, invested it all in Metropolitan Traction stock at \$280, paying 7 per cent. Under the shameful manipulation, practically criminal mismanagement of these properties for the benefit of stock gamblers, the stock dropped down and down until the roads went into the hands of a receiver.  
 This man had no profession, he had no means of livelihood. His horses, carriages, all were sold. He was penniless. In desperation, he asked the president of the holding company, which manipulates the traction properties, for a job. What followed is best told in the president's own words:  
 "I had never seen him," said Mr. Shonts, "before he came here and introduced himself to me. As he told me of his misfortunes he cried, 'From his conversation I thought he was in actual want. I offered him money, but he said that what he wanted was a chance to work. He thought he could fit into a desk position.'  
 "I was really very sorry for the man. I told my secretary to take up the matter of employment with him and report to me. The Interborough-Metropolitan Company itself employs only myself, my secretary, a clerk and stenographers. I thought I might be able to place this man with one of the other companies.  
 "Have you had any experience at all in office work?" I asked him.  
 "None," he said. "I never thought that I would have to go to work. I thought that my stock would support me. I am fifty years old. It's pretty late in life for me to go looking for work."  
 "The operating companies," I told him, "employ about thirty thousand

men, but most of them are trainmen or platform men. Would you like work of that sort?"  
 "It is not a question of what I would like to do," he said to me. "It is a question of what I can get to do. I am in need of money."  
 "His sincerity and his absolute need of work impressed me. I told him that I would not only let him have money if he wanted it, but that I would get him a position of some sort. I heard this afternoon that he had left the city."  
 Is it not a sad story?  
 Should not prison doors open for the shameless criminals who make possible such conditions, rather than they should be lauded for using a portion of their ill-gotten gains to erect magnificent cathedrals and to endow universities?

Says the Louisville "Irish-American": "The Rev. Martha Bortle, a Washington club woman, preacher and W. C. T. U. lecturer, speaking before the Woman's Chautauqua Club at the New York Chautauqua Assembly, last week declared that systematic and conventional theology have almost made the Holy Spirit a rare visitor in the Protestant churches, and said: 'The churches are working in better harmony than we think.' The Methodist Church picks people up. The Baptists wash them, the Presbyterians blue them, the Episcopal Church starches them, and the Universalist Church iron them." But she failed to add that, after all, it is the Catholic Church that saves them.

Now doth the busy politician improve each shining hour. After November 5th his memory for faces and names will be poorer.

The Tremont "Daily Tribune" may not employ elegant language, but it is not so far astray when it says: "A Lincoln minister who is heading the movement to stop Sunday baseball there says that \$10,000 could be readily raised from among the churches to employ legal measures against the Sunday athletes. If the churches are so flush, they would do well to raise the jackpot proposed and spend it among the widows and orphans, where it will do some good. That would sound a little more like Christianity."

It is too bad that dissensions have arisen among the managers of the "Evening Times." In the fierce competition between the five dailies of Rochester, unity of action is needed lest the quarrelling directors wreck their property.

The "Catholic Standard and Times" cannot understand why the "Independent" has not ripped the Holy Father's latest encyclical to pieces.  
 Says the "Sacred Heart Review": "There is now a theory that the soul can be photographed as it leaves the body at the moment of death. There is also another theory that the moon is made of green cheese." Also that the Garden of Eden is at the North Pole and that Adam and Eve are still there.

Good advice this from the "Catholic Columbian": "The impression made by a book is often more effective than the influence of an acquaintance. Beware of bad books. Don't read them."

## Knights of Columbus

On Friday night, October 25th, the first and second degrees were exempted by the degree team from Syracuse Council with the assistance of the state warden, J. David Enright, of Syracuse.

## C.R. & B. A. Resolutions

Council 23, C.R. & B. A. has adopted the following resolutions:  
 Whereas, it has pleased our Heavenly Father in His infinite wisdom to remove from the family of our sister, Mrs. J.P. Brennan, her mother, Mrs. Elizabeth Fay, be it  
 Resolved, that we sincerely condole with the family of our sister in their severe affliction, and trust they will be enabled with Christian resignation to bear their loss, which an all-wise Providence has inflicted upon them.  
 Resolved, that as a mark of respect to our sister that these resolutions be inscribed in the minutes of our meeting and a copy thereof be sent to the family and published in the Catholic Journal.  
 Committee: Mrs. Blaesl, Miss E. Sharpe, Miss M. Ferguson.

## Weekly Church Calendar

Sunday October 27—Gospel, St. Matt. ix, 13-20—St. Frumentius, bishop and confessor.  
 Monday 28—SS. Simon and Jude, apostles.  
 Tuesday 29—St. Narcissus, bishop.  
 Wednesday 30—St. Alphonsus Rodriguez, confessor.  
 Thursday 31—St. Wolfgang, bishop and confessor.  
 Friday November 1—Feast of All Saints.  
 Saturday 2—All Soul's Day.

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