

The Catholic Journal

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Well to Know.

It is difficult to believe that any considerable number of Catholics in this country are ignorant that Freemasonry is a prohibited society, and that to become a member thereof is an act of apostasy. But the following passages from a recent pastoral by the Archbishop of Caracas may be of service to the few who are not so well informed:

"Do not, therefore, be deceived nor allow yourselves to be deceived. It is impossible to be a Mason and a Catholic at one and the same time. The Mason is formally cut off from the Church; such is the import of the excommunication which he bears with him. It is of no account that many among them declare that they are Catholics though Masons, because the Church is ignorant of the true principles of Freemasonry; this pastoral points out clearly to you that the Church has never been mistaken concerning the character and nature of that association, as it is never mistaken in whatever appertains to the exercise of its divine mission. Private judgment cannot determine who is of the Church and who is not; this is a judgment that alone belongs to the divine authority of that very Church, and this judgment is unconditionally ratified by God in heaven. The good faith which undoubtedly existed in many Freemasons, who, when compelled to make the abjuration exacted by their confessor at the hour of death, usually replied: 'I have not found any evil in Masonry,' is no longer now possible.

Forbidden.

All over the country the public school authorities are taking up the question of secret societies in the schools and it seems to be the opinion that, no matter whether these organizations are to be tolerated in colleges, they should be frowned down in the public and high schools because they tend to engender class feeling.

The matter has reached even to the far West, as is evident from the following from the Denver "Catholic Register":

"The action of the Trinidad public school board in forbidding the pupils to join secret societies is to be commended. Truly, as the board states, the secret societies tend to promote jealousy among pupils of the schools and are undemocratic in their tendencies. We have an idea that the first lesson in secret society work is learned in the public school fraternities, and that later, the students, as men, join the secret societies, such as Masonry, Knights of Pythias, Odd Fellows, etc., which are un-American societies, because, by being secret, they bar their brother Americans from their proceedings. And why should a body of Americans band together and pledge themselves to secrecy against their fellow Americans? The whole idea is one which has for its principle an idea directly opposed to the constitution of the United States."

Be Careful!

Newspaper men know what so many of their readers do not, that very often misleading statements are made in the newspaper headlines because of the strict adherence to what is called "office style." So many letters or words may be used in a headline, no more, even if the result be a sort of hedge-podge that conveys an erroneous or indefinite idea.

But, even "office style" does not excuse such an occurrence as is the following related by a Philadelphia exchange:

"The 'North American' had the headline: 'Priest Tells Women to Kill Assassins,' a few days ago. The word 'kill' is not authorized in the case by any means. The gentleman referred to had been an Episcopal clergyman in the Rev. Frederick E. J. Lloyd of Unfollowed in this State. His contract time ago joined the Catholic Church. Being a married

man, with a large family, he could not be admitted to the ranks of the priesthood. Last Sunday he addressed the members of the Catholic Women's League, and in doing so used some language, it appears, which, separated from its context, might justify the startling headline referred to.

"But Catholic priests do not offer such advice. Every woman is justified in defending her honor, but to advise them to kill when in danger, or in fancied danger, would be to advise a priest would be likely to do. To act on such counsel might lead to the commission of many an unjustifiable tragedy, bearing in mind the delicate and sensitive organization of women. Every encouragement should be given the high-minded women who strenuously resist the insults of scoundrelism, but human life is no less sacred than honor, and God has commanded that men (and women) shall not kill. Of course, self-defense excuses killing, but only in the very last resort."

May we be permitted to add: And yet fathers and mothers place in the hands of their children secular papers which convey such misleading ideas of Catholics and Catholicity and refuse to subscribe to a Catholic paper from which they might obtain accurate information on matters Catholic.

Irish Not In It.

Notwithstanding the impudently false assertions of George Kennan and a few very few too, other muck-rake writers the fact remains that the Irish (Catholic) citizens taken as a class, of this great Republic, have not been smirched in the eyes of the world, which have been made in all the great cities of the country.

Neither have the graft tales brought home to the foreign-born element of the population. These may be ignorant, they may settle their differences by violence but they have not attained to the rank of "high financiers." In nine cases out of ten the grafters are native born Americans, as a rule scions of old families who brag about their blue blood and pride of escutcheon.

The "Sacred Heart Review" reads a lesson to the Kennans and that ilk as follows: "The muck-raking articles initiated by Lincoln Steffens have been appearing in many magazines for the past few years. Steffens strove to be fair and, after his study of politics and graft in various cities, asserted that there was nothing to show that the Irish (which connotes the Catholic citizen) were, as had been supposed by many, biased observers of American life, any more given to political dishonesty than the native American (so-called). In fact, the bulk of evidence was overwhelmingly against the latter as being more corrupt."

This is straight from the shoulder and tabulated evidence is at hand to substantiate it. By the way "McClure's" has not yet made an honorable retraction of the vile charges made against the Catholics of San Francisco even after the indignant protests of such secular papers as the "Argonaut" that such charges were false; or after the admission of Kennan to a "Leader" reporter that his information was not first hand but gleaned from a man to whom he had just been introduced at a public dinner and he related the stories as hearsay!

Did Not Try.

A magazine writer has been making a series of investigations as to how strangers are welcomed in the churches. Her articles detail many interesting experiences—from her standpoint and that of the sensational publications for whom she wrote.

She complains that in most of the churches where she went to services no attention was paid to her. In others she was treated coldly. She laments this lack of welcome to strangers and intimates that the style—or lack of it—in the strange attendant at church has much to do with the welcome attended.

We notice that the writer did not attend a Catholic Church in her investigations. At least her articles convey that impression. The "Catholic Universe" well says on this score:

"The magazine writer who has been vainly looking for the 'welcome to strangers' advertised in many Protestant churches did not try a Catholic church—and would have been disappointed if she had. Catholics would be as much surprised to be greeted as strangers in a Catholic church as if they were so welcomed in their own homes, and for the same reason. No Catholic is a stranger in any Catholic church in the world. He is at home wherever the central sacrifice of Catholic worship is offered in his parish church, in St. Peter's at Rome, in a Hottentot mission chapel. His welcome comes not from the pulpit or the pew, but from the altar, and is as unflinching as any au-

man attraction is accidental and capricious."

Editorial Notes.

Let us all be forbearing for the next few weeks and do nothing to precipitate any greater financial stress than at present exists.

The editor of the Denver "Catholic Register" has no idea of entering political life, if he means what he says in the following paragraph: "Because we refused to publish a correspondent's opinion of a certain daily paper not very many miles from Denver, our worthy correspondent charges us with the horrible insinuation that perhaps we may want to run for a political office some day. I do not want to antagonize the editor of a Catholic newspaper. No esteemed sage, running a Catholic newspaper is enough to trouble at one time and rest assured to be a Catholic editor is bad enough, but to be classed as a politician, self-defense excuses killing. We catch our breath we will answer. Our esteemed correspondent"

The voters of Middleton, Conn. were given an opportunity last week to pass upon a plan proposed by Catholics to solve the education question and to relieve them of the necessity of paying a double school tax. The majority of the votes were against it and the proposition was rejected. It is said that the proposition stirred up a great deal of latent religious bigotry in the community, though no one could question its fairness.

"Unlike Plus IX, who was a humorist, the present Pope is almost always grave and paternal," writes Father Tallon from Rome to the "Western Watchman." "However, I have heard of an occasion in which he was inclined to be playful. A certain Archbishop who resides in Rome had an audience of the Holy Father, during which he asked him to bless a costly ring which he had just received from a female relative in England. The Holy Father put the ring on his own finger and thanked the Archbishop, who did not recover from his alarm until, taking pity on his condition, the Pope, with a laugh, returned the precious gift."

The "Catholic Columbian" puts forth a splendid argument in favor of a Catholic paper when he says: "A powerful paper is the home exerta of God and of the duties of religion. It keeps the family informed of events affecting the Church. It brings correct principles to bear on questions of the day. It gives warning of evil. It radiates thoughts of good. Young and old are benefitted by reading it. They are in good company with it. It is like a visible angel guardian in the house."

The "True Voice" strikes a keynote when he says: "Once in a while the suggestion is made that the State should take over the burden of supporting all charitable institutions as a means of forcing all to contribute to their maintenance. But there is, properly speaking, no State charity. It is a pure matter of taxation and business in conducting any State institution, and the inmates generally feel the want of charity if others do not. When the State has done all it can with its hired servants to relieve human distress, there will still be need for that charitable service that cannot be purchased. And who would care to make charitable giving a mere matter of taxation? It is not the Catholic spirit to do away with charity altogether."

Father Phelan reads our non-Catholic brethren a polite lecture in the following paragraph in the "Western Watchman": "The 'Independent' every now and then trots out its 'Catholic priest in good canonical standing' to make him perform some grotesque heretical stunt, to the amusement of its non-Catholic readers. It is singular that our logical contemporary should vouch for the man's good standing in the Church, and at the same time admit that if his identity were known he would cease to be in good standing on the spot. His good standing is like the justice of Protestants generally, and consists in not being found out."

The "Catholic Standard and Times" says: "The Filipino Assembly was not opened without public prayer, as it has been assumed it would by an esteemed contemporary. The first native Bishop consecrated there, Dr. Barlin, offered prayer, and neither Mr. Aglipay nor Bishop Brent was asked to have any part in the solemn function. This must have been a delightful medicine for the zealous and unselfish proselytizers out there and at home to swallow."

Secretary Taft tells the Manila press that he expects to be in Florida two or three years hence as a private citizen. Does not expect the presidential boom to fill, eh?

Prince Maximilian of Saxony, who is a priest, has applied for and received leave of absence from the rector of the great Catholic University of Fribourg, in Switzerland, where he holds the professorship of canon law and of divinity, in order to undertake a long journey through Asia, which is to extend over a period of a couple of years, and in the course of which he intends to do missionary work; a work in which, by the by, he was engaged among the Laascar sailors in the London slums along the riverside and docks during the first three years after his ordination.

Father Campbell, a Scotch Jesuit, who went to Nova Scotia recently to conduct missions for the Gaelic-speaking people there, is meeting with remarkable success. Of a mission given at Mabou we read: "A real Highland welcome was given Father Campbell on his arrival. He was escorted to the place by 125 teams, headed by Piper Anoghas Dhu. Services were held in the morning and afternoon, and at each of these the spacious church was crowded to its utmost capacity. Although nearly all the parishioners had grain ready to be harvested, still they chose to attend the mission rather than save their grain from perishing. Over one thousand approached the sacraments during the week."

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