

The Catholic Journal

PUBLISHED EVERY FRIDAY AT 33 Corland Street, Rochester, N. Y.

CATHOLIC JOURNAL PUBLISHING COMPANY

If paper is not received Saturday notify the publisher... Report without any delay change of address...

Subscription Rates: For Year, In Advance \$1.00. Entered at second class mail matter.

Friday, November 22, 1927.

"In God We Trust." There is bound to be controversy over President Roosevelt's decision to omit from the new issue of coins the above time-honored inscription.

Editorial Notes. "Americans," said Professor John Scott Clark, of the Northwestern University, addressing a class of the First Congregational Church, Evans-

Truly "trenzled finance" is exacting a terrible penalty from its devotees these days! 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."

True. Just what impelled the editor of "Collier's Weekly" to make a rabid and vicious attack upon Mayor John F. Fitzgerald of Boston, we do not know.

We had understood that the elder Collier was an Irishman. We have read that he came to America penniless and that he has so far prospered that he is ranked as a millionaire.

"Boston has as much need of the naturalized citizen and his descendants as those citizens have of Boston. There is a welcoming hand extended to them—Irish, Germans, Italians, and Hebrews—from all the great commercial citizens of the New World.

"There have been three Irish American mayors of Boston, all of whom had some assistance from the Mayflower descendants to serve this high honor. Hugh O'Brien and Patrick A. Collins were born in Ireland. John F. Fitzgerald is a native of Boston.

Wall Street alone is disturbed. The gamblers there have been so bold, they have plunged head over heels into all manners of speculation; they have boosted prices of securities far beyond their legitimate values.

But not all the business men are stock gamblers, not all the bankers are thieves. The honest business men and the honest bankers are entitled to our confidence.

Therefore, while we are indignant at the sinister work of dishonest bankers and at the thievery of dishonest gamblers, while we call upon our officials to punish the guilty, let us not lose our own heads. Let us not put our nose to spite our face.

The controversy, therefore, is narrowed down to a difference of opinion not between atheists and believers, but between believers only. In answer to the suggestion that Congress will be petitioned to restore the inscription, President Roosevelt says: "I very earnestly trust that the religious sentiment and the spirit of reverence in the country will prevent any such action being taken."

Inconsistent. Every day we read in the papers of meetings of "Mothers' Clubs." These women apparently discuss how to rear children, how to manage homes, how to fit up homes and other kindred topics, which the casual observer would suppose were of great benefit to the community.

Is it not possible, is it not a fact, that many women, prominent in Rochester's "mothers' clubs," are not mothers at all, that they are not even wives? What a misnomer! Why should women, who never experienced the joys of motherhood, who know none of the trials incident upon rearing a family, presume to lay down hard and fast rules for their sisters who have children and who are, to say no more, interested as vitally in seeing their children grow up into sturdy American men and women, as the childless women who presume to advise and dictate to them?

This would savor of the ridiculous if it were not for the awful effect these mothers' clubs are having upon our American civilization. Encouragement given to small families, or no families at all, is sapping our American verities, not to speak of all of the rebellion against the laws of God. Violation of nature's laws incurs a penalty. Weakened constitutions, feeble-brain vigor, early senility are a few of the penalties we pay for deliberation violation of laws of God and of nature. And that is not all. When old age overtakes the childless couple. What a cheerless lot is theirs! What a contrast to the couple whose children and grandchildren gladden their declining years.

We cannot do better than to close with this pertinent paragraph from the "Sacred Heart Review": "We see it reported that one of the Protestant churches in this city must abandon its Sunday School because of the lack of children in the congregation. It is hardly necessary to point out what this state of affairs connotes. And yet we have no doubt the people of this church send missionaries to Catholic countries to teach Christianity, while they themselves ignore or evade one of the fundamental laws of nature and of nature's God.

Congressman Patterson, of South Carolina, who has expressed such an antipathy to foreigners, may be interested to know, writes a correspondent of the New York "Sun," that at the examination for school teachers this spring, with applicants from the five boroughs of New York City, the honor of passing with the highest percentage was won by Miss A. Cannavaro, an American girl of Italian parentage.

Miss Florence Lyman, who died the other day in her native Boston, and who was a convert to the true faith, left \$235,000 to Catholic works of piety and charity. Included among the bequests are fifty thousand dollars to the House of the Good Shepherd, thirty thousand dollars to the Carney Hospital, twenty-five thousand dollars to St. Mary's Infant Asylum, twenty thousand dollars to the Archbishop of Boston for the theological seminary, fifteen thousand dollars to the Free Home for Consumptives, ten thousand dollars each to the St. Vincent Orphan Asylum, the Home for Destitute Roman Catholic Children, the House of the Angel Guardian, the Church of the Immaculate Conception and Woodstock College, Woodstock, Md. Bequests aggregating \$30,000 go to several secular charities and a number of relatives are remembered. The residue of the estate, the total value of which is estimated at \$800,000, will be divided equally among the Catholic institutions already named and the Massachusetts Charitable Eye and Ear Infirmary.

Very Rev. Wm. Kelly, "The Patriarch Priest of Nebraska," passed away last week at the Convent of Mercy in Omaha. Father Kelly was born in the parish of Tullyhern, County Down, Ireland, between the years 1818 and 1820. He joined the Brothers of the Christian Schools and taught for about fifteen years in Dublin, Waterford, Cork and Limerick. He came to America in 1855, entered the seminary at Cape Girardeau, Missouri, and was ordained priest by Bishop O'Gorman in St. Mary's Church, Omaha, June 24, 1859. The first priest ordained on Nebraska soil, he devoted forty-eight years to the building up of the Church in that state. He was modest as he was pious and could seldom be induced to tell of the work he had done or the hardships he endured in the early days in the West. He was for many years pastor of the Cathedral and vicar general of the diocese, and at the time of his death was one of the diocesan consultors.

Bishop Colton well says: "It is a reproach to our own country here in free, prosperous America that reverence and regard for parents is noticeably wanting on the part of many. It arises from a false notion of liberty. It is born of the worldly spirit that prevails in the larger cities and which finds its way into the smaller ones. It comes of the sensational novel, the conspicuity that is given in the press of the doings of wayward youth, of the low standards of youth that are portrayed on the stage, and the lessening of character in both parents and children by the evil contagions that affect the morals of society. But the absence of filial piety in most cases is attributable to the absence of religion in the home, or where it has no influence because it is not lived up to intelligently, but only observed as a form, practiced superficially, and with no practical bearing on daily life."

It is becoming clearer every day, says the "Casket," that no one is going to benefit by the consecration of Church property in France except a handful of lawyers. The property in the Department of Aix, officially valued at 11,000,000 francs, is being sold for less than a million, and the expenses connected with the sale will take nearly all of that.

Worth the Reading. In the closing chapter of her excellent work, "In the Country of Jesus," Matilde Serao tells the reader that she made a vow and more for Jesus' sake, and for that of the land made blessed by His life and death, she would write a book. That vow has been kept and the world of literature has been enriched by the beautiful product of this woman of letters.

Much has been written on this interesting subject, but it were better had a good portion of such so-called literature found its way to the waste basket. The gifted writer gives evidence not only of literary genius, but unconsciously reveals to the reader other characteristics that are truly edifying. Especially conspicuous are the strong faith and deep humility of the author. In speaking of her book, she says, I promised to write it with the faith and humility of a true Christian for other trusting and hopeful Christians to read. My vow is fulfilled. Today I lay my book at the foot of the cross and as I stretch out my arms towards it I murmur for myself and for those dear to me the words so often uttered by the early Christians, Ave spes unica. The translator—for the book is a translation from the Italian-speaking of this gifted daughter of Sunny Italy says that Matilde Serao, a fervent Catholic, accepts all she sees and hears, with the naive of a true daughter of the Church. To her way of thinking there is no need to question whether the Church of the Holy Sepulchre really rises on the exact site of the crucifixion or not. She believes implicitly in the tradition, a very ancient one by the way, which tells her where now stands the Church of the Holy Sepulchre Christ was not only put to death, but was also buried.

Matilde Serao is instinctively a lady and this trait of character is especially revealed in her deep gratitude for the many acts of kindness shown her and the various favors bestowed upon her during her sojourn in the Holy Land. Especially is she appreciative of the hospitality offered her by members of the various religious orders—men of God, who, on account of their deprivations and great sacrifices, command the respect, if not the love, of the whole world. In particular does she refer in a pathetic way to the followers of St. Francis, whose hospitality is never to be forgotten, giving all and asking for nothing, procuring for the body rest and for the mind peace and never demanding the least return.

Throughout the whole book her language is simple but beautiful and reverential in its simplicity. She makes no attempt to inflict her personality on the reader. Her mental equilibrium is not disturbed over the location of the Holy Sepulchre or any other place or incident associated with the sacred scenes in the life of our blessed Lord. The author is cognizant of one fact—that the land of Judea is a sanctuary, that its lakes and rivers, its hills and dales, have been consecrated by the presence of Jesus of Nazareth, the Lamb of God, who came to take away the sins of the world. Her faith, strong enough it seems to move mountains, is indeed refreshing, especially in this materialistic age when men are prone to scoff at things religious and to call into question the authenticity of scenes and incidents that only the narrow and skeptical mind would dare to question.

"In the Country of Jesus," by Matilde Serao, is well worth the reading.

There were thirty-two converts among the fifty adults recently confirmed in a class of two hundred at St. Agnes' Church, Cleveland. This is probably the largest number of converts ever confirmed at one time in a Cleveland parish, and represents the fruit of the missionary movement inaugurated with the lectures of Mr. Lloyd last year and zealously kept up by the pastor, Father Jennings, and his assistants. Classes for the instruction of non-Catholics are now maintained as part of the regular schedule of parochial work in St. Agnes' parish.

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