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Reason.

Not infrequently, the question is asked, why are Catholics opposed to religious exercises in the public schools, that is, why Catholics and Protestants may not unite in religious services in the schools.

There is one great and practical reason and that is the Protestants would not consent to take part in Catholic services, while the Catholics may not participate in Protestant services without, in great measure, countenancing heresy.

Father Phelan in the "Western Watchman" puts it well when he says: "Why cannot Catholics and Protestants pray and sing the praises of God together? They believe in the same God. They have the moral law in common. They acknowledge a common Father. Then why cannot they worship together? We might ask, why the Catholics refuse to worship with Jews? They worship a common Father. We will not worship with the Jews because they do not recognize Jesus Christ. We will not worship with the Turks because they regard Mahomet as a prophet equal to Christ. We will not worship with Protestants because they do not recognize the Church of Jesus Christ. There can be no possible agreement between Catholics and those who refuse to accept the guidance of God's Church. We will pray for them, but we will not pray with them, unless the prayer is for light to see the truth and the grace to embrace it, and in that case they must confine themselves to the "Amen."

We will eat with them, we will sleep with them, we will fight with them, we will labor and do business with them, but when it comes to praying we join with those only who make the sign of the cross.

There are many reasons for this. In the first place, an avowed Protestant is a public enemy of God's Church. His very name indicates his attitude. As enemy of God's Church is an enemy of God Himself, and of Him who said: "He who heareth me, and he who heareth me heareth Him who sent me." Protestants are not logical, but Catholics are logical and they worship God chiefly with their reason. Protestants pay little attention to their religious principles, and their church standards are nothing more than signs to indicate their ecclesiastical groupment. Their profession of faith has nothing to do with their personal religion, which is purely a matter of sentiment and substitution.

In the second place, the lex orandi cannot be divorced from the lex credendi. A Catholic's faith runs through his prayer. His conception of the Deity gives color to all his religion. His devotion thrills with the instinct of his faith. His belief builds the altar, it makes the atmosphere, it creates the very temple in which he prays; it makes the very ground on which he stands. Those not of his faith are alien to such environment.

But the motive which underlies his religious exclusiveness is his charity for his separated brother. If he loves him, as he is bound by his faith to do, he must first of all, and above all strive for his conversion. In the eyes of Catholics there is no misfortune that can be compared with the deprivation of faith, there is no blessing equal to the gift of faith. Protestants recognize this truth in their immense missionary enterprises.

Catholics do not think that their charity should be confined to the heathen; they have their first love for their poor brother at home, lost to God through either their fault or their misfortune. They are always honest with their Protestants friends, and never more honest than when they refuse to join with them in religious worship. They feel in the depths of their soul that a perverted Catholic—and they regard all Protestants as such—is more to be pitied than a heathen who never heard of Christ or His Church and they lose no opportunity to awake their misguided brother to a realization of his spiritual destitution as a preliminary of the only relief.

Pessimism.

Time was when the New York "Sun" was accepted as the mentor of all highminded journalists. Its style was studied, likewise its method of handling news items and great public questions.

Things are different now. With the death of Charles A. Dana and the elimination from all voice in its management of the Dana family, the "Sun" now reflects the wishes and opinions of the syndicate of capitalists and stock-jobbers who control its policies and dictate its management.

The "Sun" hates President Roosevelt and attacks him day after day because he has dared to storm the citadels of the pirates of high finance who have tried to grab the rightful property of the smaller investors. In a recent editorial the "Sun" said: "A wise man has said, 'Look to your great cities, for they are the plague spots of the nation.' They are, one and all, cesspools of corruption, and are tolerated and acquiesced in as such by the people who dwell in them, whose mingled complicity and indifference are alone responsible for the condition. This has been of long standing, but the contagion of it is no longer confined to the cities. It has spread to the State, and the latter is become as rotten as the former.

Our executives are all politicians instead of statesman. Our legislatures are temples of the law which are infested by lawmongers and men who levy obscene tribute. The main industry of legislators is the blackmail of business, and an indispensable occupation of business is the purchase of either immunity from blackmail or the acquisition, by bribery, of corrupt privilege.

The contagion is no longer confined to either city or State. The whole Federal system is infected. We have politicians everywhere and scarce a statesman to be discerned. Senators and Representatives have only one object in life—personal advantage or aggrandizement—how they shall contrive to keep in their places, how perpetuate themselves in power and pelf. The old Federal definition of a Senator or a Representative is obsolete. As originally conceived and defined by the founders of the republic neither to-day exists. We always thought that it was a deplorable—even an execrable—Senate that sought to impeach Andrew Jackson. To-day that Senate looks like a band of high-minded and fearless patriots.

The cities are rotten and the citizens demur not. The State is a sink of corruption and the voters send the corruptionists and the corrupted back to their places at each recurring election.

And Washington is a vast mirror in which is reflected the political pollution of the whole United States, with the stupid, absorbed, apathetic and indifferent masses in the background.

It is that the people are devoid of spirit and have no consciousness of country? Are they no more deserving of the blessings of liberty and equality secured to them by the founders?

Else why are they unmoved and insensible to the perversion of their own rights and powers? Has the Constitution served its purpose and become a rag, and have they really ceased to care any more about anything save the pursuit of wealth and sensuality? What can they expect and what do they deserve when they look on supinely while the public treasury is openly plundered to satisfy private ambition, while the property of the nation is sequestered and applied to private use and the whole power, means and authority of the nation are made subservient to individual ends and to purposes that are without honor?

History is indeed being made apace, and it is when the process is most acute that the public is most blind.

Changing.

At the Methodist general conference the other day one of the Bishops deplored the growing influence of Catholicism in the United States, especially in politics. The conference then demanded that each of the great political parties nominate for president none but a total abstainer, and called upon all Methodists to vote only for total abstainers.

Of course, Methodists take no part in politics!

However, there are plenty of signs that Catholics are forging to the front in all directions. Just read what the "Republic" says about the march of Catholicism in Puritan New England: "The growth of the Catholic Church in Boston and nearby points in New England is pleasing to the Catholic observer in the Easter time of 1908. No one can look over the religious map of New England without noting startling changes.

New England is taking on a tinge of deepest green sprinkled with the deeper shades of the Italian and French flags. The native-born population is disappearing before the unstained strength of the newer peoples. If you walk through the streets of Fall River or Peabody or New Bedford you will be surprised at the diverse tongues, telling of many mingled nationalities that greet your ears.

New England in the Easter of 1908 is no longer Protestant. Sixty-six per cent of our population is of a strain unknown to the early homogeneous New England stock. Only the other night I heard an audience, certainly largely Protestant, cheer to the echo the kinstoscope representation of the reigning Pontiff, Pius X.

An evidence of the changed point of view is seen in the large number of Protestant mission houses that have been changed either into places of amusement or abandoned as worthless hulks. In the South End—whose moral condition draws plaints from many Protestant pulpits—Berkeley Temple has become a moving-picture theatre. Its historic functions seem to be forgotten. Its congregation has been dispersed and if it were not for picture-card advertising and Bowdoin Square methods the Columbus Avenue Methodist Church would have succumbed to the march of change.

In the heart of Boston the People's Temple has been closed and a secularist and semi-Socialistic meeting in the dingy second floor of a building on Cambridge street will draw a crowd that seems impervious to religious appeals.

An Italian mission in the North End has closed its doors for want of attendance. Even Tremont Temple has lost its vast popular hold and today is rather a monument than a living religious force.

Dr. Eliot, son of President Eliot of Harvard College, gave utterance to his views on the necessity of the union of all Protestant elements in New England. "I cannot worship like the Roman Catholic, because I am for nine generations a New Englander," said he, "yet I cannot forget that it is the Church that has not allowed the devil to have all the good music, and I can remember that it was the refuge of many refined and beautiful souls. Because I appreciate the best that is in it, I can not look calmly on when the Roman Catholic Church takes possession of New England."

Dr. Eliot then indulged in a brief account of an investigation, made of twenty New England towns as to their religious administration.

The striking elements were the growth of the Roman Catholic Church, the increase of the population, and the misery and folly of the Protestant divisions in them.

Most of The Republic readers have probably seen the above statements reported in the daily press, but we can not help repeating them because of the important bearing that truths of this kind must have upon the Catholic community.

We acknowledge the receipt of an invitation from the president and faculty of Mount St. Mary's College to attend the exercises of the Centennial Commencement Wednesday, June seventeenth.

Five Minute Sermon

Ask in the Name of Jesus and it Shall be Granted.

Christ promised the apostles, and all Christians, that His Eternal Father would grant them all graces when they ask for them in His name.

We know who Christ is, and what his merits are. He is the object of the complacency of the Father; He is the Mediator between God and man; He is upon Whom glory has been bestowed in preference to all creatures, because by His obedience and by His death He has merited the mercy, the adoption, and the benediction of the Father, and He has made us His brethren, His members, and co-heirs of His glory. The granting therefore of what we may ask of the Father in the name of Jesus will always be considered by Him as an act of mercy and grace towards us, and as an act of justice in regard to the merits of Christ. Remember however, that our prayers cannot be said to have been made in the name of Jesus when we ask for things that are not according to the spirit of Christ, and not expedient for our eternal welfare.

We should learn to grow in faith and in Christian hope; we should learn to pray in such a manner that our progress may be pleasing to the Eternal Father so that we may obtain those graces for which we pray through Jesus Christ, in Jesus Christ, and with Jesus Christ.

Forty Hours Devotion

The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows:

May 24—Immaculate Conception and Holy Family, Rochester; Ovid; Honeyoye Flats; Port Byron; St. Patrick's, Elmira.

Weekly Church Calendar

Sunday May 24—Gospel, St. John, xvi, 23-30—Our Lady, Help of Christians.
Monday 25—St. Gregory VII, pope and confessor.

Tuesday 26—St. Philip Neri, confessor.
Wednesday 27—St. Venerable Bede, confessor and doctor.

Thursday 28—The Ascension.
Friday 29—St. Mary Magdalen of Pazzi virgin.

Saturday 30—St. Felix, pope and martyr.

Baseball

Rochester will play here with Jersey City on May 25, 26, 27; with Toronto on May 29 and 30; Decoration Day, two games.

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