

The Catholic Journal

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Unrest.

Look where one will, signs are multiplying of the dissatisfaction felt by non-Catholics, who profess Christianity at all, over the religious situation.

The Crapsey and Hathaway incidents in the Episcopalian Church and similar episodes in other denominations are indications that our separated brethren are not satisfied with the trend toward "liberalism" so manifest on the part of their leaders.

Thinking men, whether they possess sufficient courage to follow the example of the seven Episcopalian Clergy, men who entered the church this week, concede that the Catholic Church is the only bulwark to-day against absolute infidelity.

In the recent conference on "Religious Unrest" Rev. Dr. Mortimer, of the Episcopalian, said:

"I cannot better end these conferences than by speaking strongly of the spirit in which we must act. We must realize that unity is a thing to be desired, a thing for which our Lord prayed, and for which we must strive; but we must strive in the spirit of charity. We must avoid all bitterness of speech and the imputing of evil motives to others who do not agree with us, whether they been in our own church or not. We must have faith in the Church. She has weathered the storms of nearly twenty centuries. We need not fear for her. We must, however, recognize our own personal responsibility with regard to praying and working for unity. How? We might pray for it daily. Then a part of our work would certainly be disseminating knowledge of our own church especially, and pointing out in a spirit of love where other bodies seem to us to have departed from apostolic doctrine. Then we must repent of our own sins and those of the Church. They are the great hindrance to unity. We must not assert that we are and always have been right. We have made grievous mistakes, sometimes in ignorance, sometimes, alas in bitterness. We have often erred in pride. We must avoid this in the future. And, above all, we must abstain from excited argument and from uncharitable criticism of those who differ from us. We find the Church so divided now because for two hundred years it would not listen to reason, but endeavored to stifle the cry for truth not only by legislation, but by excommunication, until at last large bodies in hopeless disgust began another schism which has done so much injury. How glorious it would be if from this unrest it should come to pass that the whole body of Christ, separated now, should come together and convert the world! There should be a willingness to give up many things that this communion holds dear to secure reunion.

Spencer Jones, A. M., in writing in "The Lamp" a Protestant Episcopal journal, of why men of his denomination "go to Rome" says:

and speaking of the Catholic Church, says:

"She has been pecked at here, pounded at there and penalized everywhere; and men who are fair on every other topic are less than fair on this, many of them being only too glad to make a free use of Roman books and to speak highly of Roman merits in their studies and when it suited their convenience, but losing no opportunity of attacking and slandering that Church when they come out into the open."

This amply describes the attitude of men who oppose the new theology and yet sympathize with Loisy.

Rev. A. T. Woodman, D. D., also writing in "The Lamp," says:

"Narrow hostility to the Papacy must be supplanted by a desire to unite with that great communion which so loyally defends the historic faith. Secondary issues and quarrels, which are felt by non-Catholics, who profess Christianity at all, over the religious situation. Theological disputes about Episcopacy, holy orders and the sacraments must be readjusted in view of the stupendous issue, Christ or anti-Christ, faith or unbelief, God or Mammon. To ignore the vast influence on the side of faith which the Pope has exercised by his recent action is to be blind indeed."

Similar testimony is given by some of the most ultra-Protestant organs and clergymen.

To sum up, let us quote the Rev. Hugh A. Benson, son of the late Archbishop of Canterbury, who recently came into the Catholic Church:

"In Rome, too, you are everywhere reminded of the fact that the Church is apostolic. I have been accustomed to look upon the apostolic age as being very far distant, but in Rome it appears to be very near; and your find that St. Peter and St. Paul are in a sense there to-day. There are their relics, there the catacombs in which St. Peter baptized and preached, but more than that, there is an indescribable sense of the actual presence of St. Peter. All these things impressed me—the unity and Catholicity of the Church, the manner in which she makes all nations one through faith, her sanctity, the way in which she produced saints and people who are spiritually as different from ordinary people as the genius is different from the ordinary man. There I saw the Church that is apostolic, that was kept to the prerogatives of the apostles, that is infallible, and claims universal jurisdiction: and I came away from Rome being able to say, with a deeper sense of the conviction of reality than ever before: "I believe in one, holy, Catholic and Apostolic Church."

"I have been on both sides, and to a man who has occupied two such positions all kinds of names are generally given. I have, for instance, been called a turncoat. Well, I don't mind turning my coat, because it was inside out before. Informally I have said 'good by' to many, and relations between myself and not a few old friends have become strained, but I have not had to suffer a tenth of what some do. The Church promises a great deal, but my experience is that she gives ten times more; and if you put in the balance the most successful life outside the Church and the most unsuccessful and disastrous life within her fold, a thousand times rather choose the latter. The Catholic Church is supremely what she promises to be. She is the priceless pearl for which the greatest sacrifice is not too great."

Where can the "Journey of unrest" end but in Rome?

Unfair.

This is the way the Associated Press describes a great event which took place within the last few days:

"Philadelphia, May 27.—Seven he could not utter. former Protestant Episcopal clergyman knelt together before country situated as this one from Archbishop Ryan this afternoon the South. They are itinerant and after making profession of priests, laboring in the neglected faith were received into the corners among the poor, so Roman Catholic Church. The miserably supported that they ceremony took place in the Cathedral chapel.

"All seven will study for the priesthood. They are Dr. William McGarvey, former rector of St. Elizabeth's Church; the Rev. Maurice L. Cowl, the Rev. William L. Howard and the Rev. William H. McClellan, former assistants at St. Elizabeth's; the Rev. Edgar N. Cowan of Milwaukee, the Rev. Charles E. Bowles and the Rev. Otto W. Gromell of Chicago.

The ceremony was witnessed by only a few persons. Tomorrow morning the seven will receive their first communion at the hands of Archbishop Ryan."

Had just one Catholic priest fallen from grace and turned Protestant, the chances are the same Associated Press would have deemed the incident worthy a column of space.

Had a Methodist "bishop" attacked the Catholic Church the Associated Press would have made a "spread" of it.

Probably not more than four out of six papers carrying the Associated Press despatches printed the above story at all. Those which came under our observation that printed it at all did so in an inconspicuous place and under the smallest possible headlines.

The Rochester "Herald" printed the item on an inside page. Other papers followed suit.

This is an other argument in favor of the position taken by the Catholic Journal. If you wish to read Catholic news and articles treated in Catholic spirit you must subscribe to a Catholic paper. You cannot find such treatment of Catholic matters in the secular press.

Rebuked.

Careless and poorly informed writers for the secular press and magazines often perpetrate blunders and sometimes give rise to a false impression about matters which is difficult to correct if indeed, the false impressions thus received are ever dispelled.

Hollis W. Field is one of these. Writing recently in the Chicago "Tribune" he cited figures intended to prove that Catholic and Episcopalian clergyman received very high salaries. He also made this somewhat remarkable statement:

"It is recognized in the Roman Catholic Church that the figure of an indigent priest anywhere in the country is virtually unknown."

"This statement" promptly refutes "Extension" is on a par with many other statements concerning things Catholic to be found in the secular press. Mr. Field and his journalistic confreres would go to the trouble of investigating conditions before writing about them, they would not lay themselves open to the charge of crass ignorance. In his own city (Chicago) for instance, Mr. Field will find that the "Catholic Extension Society" has applications from hundreds of priests who, far from having a decent salary, are dependent upon charity for their subsistence. Only a few months ago a priest from the South came to Chicago and was refused hospitality at the door of his brother priests for no other reason than that he had the appearance of a tramp, and they concluded that he was an impostor. This priest the following morning called at the offices of the Extension Society and one of the statements made by him was: "I never saw a cent of salary." Many a tramp wears better clothes than did this priest. A new suit of apparel was the immediate result of his visit, and he returned to his Southland and wrote back the words of gratitude

Washington Letter.

Catholic Indian School Legislation—Congress is bestirring itself as the close of the session approaches, and among the bills, which were expected to fall by the wayside, but which past after all, in the Omnibus Indian Bill, it contains a proviso which does an act of long-delayed justice to our Indian Mission schools. The proviso reads as follows: "The Secretary of the Interior is hereby authorized to issue a patent to the Bureau of Catholic Indian Missions for the southwest quarter of the northeast quarter of section six, township twenty-eight, range twenty-four east of the Indian meridian, Indian Territory, the same having been set apart to the Roman Catholic Church for church and school purpose by the Quappaw national Council, on August 24, 1893, and said church having maintained a church and school there on since that date."

Washington Letter.

This bill was introduced by Representative James S. Sherman of New York, on May 8, 1908, and he must have done some hustling to get the bill thru the committee and before the House, in so short a time, especially in the face of the democratic filibuster. There is little doubt entertained that it will pass the Senate.

The bill makes the Indian schools the absolute owners of the land which they have been using for school purposes, including the farms used to train the Indians in Agriculture. Heretofore they have occupied these lands on the sufferance of the government.

The vote by which this bill was passed was 216 yeas and 49 nays, 13 answering "present" and 109 "absent." Of the 216 yeas 156 were republicans and 60 democrats. All those voting nay were democrats.

Five Minute Sermon

Descent of the Holy Ghost

Jesus tells those who sincerely love Him that they will show this love for Him by faithfully observing His precepts, and that in return for their love the Eternal Father will love them and, together with Himself and the Holy Ghost, will come to them, not only with His grace to preserve them in righteousness, to perfect them and to enrich them with His blessings, but also to abide with them, to unite them to Himself, to make them a living temple of His divine majesty.

Look at those who love not Christ, and consider their conduct. Are they anxious to have Him for a friend, or do they appreciate what He has done for them? Do not many of them wish Him to be banished from the hearts of man? Are not even those who are not entirely wicked as indifferent toward Him as if He had never done anything for mankind? If you wish to know whether you love Christ, follow the advice of St. Gregory, and ask your own mind, tongue and conduct. If you do not speak of Him if your manner of living is contrary to His law, you do not love Him.

We should admire and adore the power of the Holy Ghost, and beseech Him to renew His wonders in our souls, and render thanks to God, Who, on that day and in such manner, accomplished the mysteries of the faith and the establishment of His holy Church.

Baseball

Rochester and Buffalo—June 11, 12, 13.

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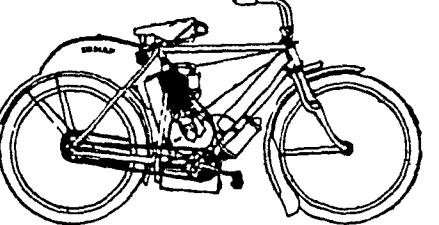
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