

The Catholic Journal

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

CATHOLIC JOURNAL PUBLISHING COMPANY

Report without any delay change of address... If papers not received Saturday notify the office...

Subscription Rates: For Year, In Advance, \$1.00

Registered at second class mail matter.

ROCHESTER TELEPHONE 2353

Friday, July 24, 1908.

More Proof.

It is plain that the Socialists intend to take advantage of the financial depression to make a country-wide plea for their cult.

The election of a Socialist president and the consequent tuffing over to Socialists of the Federal government would be a test they are not prepared to undergo.

Socialist leaders hope that monopoly and greed will not be checked. They want avarice and lust to run riot.

Socialists are against religion and the church, because their leaders want to gather in the money that is contributed to the support of religion.

The Catholic Journal has said more than once that a Catholic, a practical Catholic, who loves his church and reveres its leaders, cannot be a Socialist.

To these we submit these extracts from a recent article by W. W. Passage, chairman of the board of directors of the "Call," the latest New York Socialist daily:

"We are hypnotized, deceived, unmannered, degraded and demoralized, caajoled with sleek religious phrases to the effect that we be content in the humble sphere in which an all-wise Providence has placed us."

"Men and women, arouse! Have done forever with superstitious worship of political idols, with patriotic bombast, dogmatic atheism, theological hair-splitting, priest-craft, metaphysical subdub and vain speculation about our origin or future destiny."

Is it possible for a Catholic to subscribe to these tenets and still be loyal to his church?

Socialism is more of a despotism than any European monarchy, despite its leaders' claim that it spells freedom.

One of the leading lights of the Socialist party in the West is to be expelled because he dared to accept election on a trades unionist committee formed to advance John Mitchell's canvass for the vice-presidential nomination in the Democratic national convention in Denver.

And these are the men who prate about "Liberty of Action and the Brotherhood of Man!"

Ill-Informed.

Those newspapers which support blindly the candidates of their party when national campaigns are on and criticize savagely their party leaders when no campaign is on cannot be expected to be well informed as to the conduct of Catholic papers.

They seem to imagine that Catholic papers bearing the "Imprimatur" of a bishop are simply the mouth-piece of that prelate, and consequently are dull and colorless.

ture for the spirituality and the intellectualty of the church. Modernism, which the Patriarch of Venice, now Pope, does not understand, and which the Curia condemns, is the recourse of the thoughtful body of the Roman priesthood and laity.

"The Roman Catholic papers and magazines will not be supported with any heartiness in a country so permeated with freedom of opinion and openness to knowledge as ours, until they can speak without a bishop's imprimatur on their whole contents."

"This disinterested guide and friend of the Catholic press does not approve of 'dogmatic utterance' by an authority bound to deliver such decisions by the power and obligation of the most exalted office on earth, yet he does not for a moment hesitate at delivering the most dogmatic judgments on his own account!"

"Let us apply the reasoning of the 'Springfield Republican' to its own case, in the sphere of party politics. It claims to speak as a party organ, if its title have any meaning."

"The Springfield authority proves that he knows nothing about the matter of the bishop's imprimatur, as regards newspapers at least. It is only such matters as bear the bishop's signature, official notifications and communications, for which he is responsible."

"The underlying assumption of the Springfield paper is that the editor of an official paper is one who has no mind and no will of his own, but must write according to order."

"The French infidels, the 'Republican' chafes under authority as much as does Emma Goldman, Eugene V. Debs or Daniel De Leon. And there are papers of the 'Republican' stripe published not one hundred miles from Rochester."

Many More!

The Catholic Journal joins heartily in this tribute from a Catholic contemporary to one of the brightest Catholic magazines published in the English language:

"Our admirable contemporary, 'The Sacred Heart Review,' celebrated the twentieth anniversary of its foundation last week. 'Ad multos annos.' Time cannot dull nor custom stale the flavor of its Catholic bouquet."

"The Sacred Heart Review," celebrated the twentieth anniversary of its foundation last week. Time cannot dull nor custom stale the flavor of its Catholic bouquet. It lives well up to the ideal of its title. The same week witnessed the fortieth anniversary of its distinguished editor's ordination to the priesthood—the Rev. John O'Brien, of Sacred Heart parish, Cambridge, Mass. Father O'Brien is the founder as well as the editor-in-chief of the publication which he has called after his parish. He is to be congratulated, then, for more reasons than one. We

ought to be particularly grateful to him for having impressed into the Catholic service so erudite and keen a theological critic and corrector of Protestant mistakes and misstatements as Professor Chas. Starbuck, of Andover, a contributor whose articles are so valuable as the drill-master's cane when dealing with the 'awkward squad' in Protestant history."

The Real Issue. Concisely, yet forcibly, does the Newark "Monitor" state the position taken by the average Catholic in the average political campaign:

"Why all this hubbub about Mr. Taft's religion? The Constitution guarantees to every citizen freedom of religious worship. Why, then, this seeming anxiety to announce Taft's religion? Who made the inquiry that necessitated the explanation concerning his religion? It is a rather mysterious proceeding altogether. We all know that there is only one religion that debar from the presidency. That religion is the Catholic religion. The Constitution is a piece of hypocrisy so far as Catholics are concerned when it comes to the presidency. It is not written in the Constitution, but it is written in the will of the majority, that no Catholic may aspire to the presidency. There are few that doubt that if Roosevelt were the candidate of the Republican party, he would be overwhelmingly elected. But if Roosevelt were to become a Catholic tomorrow, the road to the presidency would be thereby blocked to him."

"It is a pity that this all is true in this great American Republic. But her joy and helping to bear their sorrows. When death came to Grover Cleveland it found his faithful wife at his side. The first that rose on his grave bathed in its rays the sorrowing widow as she wept over the mound that enclosed the husband she loved."

"We are living in a worse than frivolous age. The obligations of the marriage tie seem to sit lightly on many people. What we are pleased to call 'society' is notoriously lacking in a sense of the dignity of matrimony. Not only is temptation not shunned, but it is positively courted. Loose ideas of marriage are cultivated. There seems, in fact, with many to be a return to the shameful paganism of the distant past. Divorce courts are crowded to shuffle off the bonds, which the twin had vowed ever to preserve. Sometimes the following day sees a new marriage contracted, a marriage in whose foundation are ill concealed the basest passions of the human heart. Homes are ruined; children are thrown on the mercies of the world, to be brought up without a mother's love or a father's care, orphans by a parent's sin."

"And there is nothing sadder in the midst of all this ruin and confusion than the degradation of womanhood. Woman, under the stress of these unfortunate conditions, is fast falling from her high estate. She is not content to be the mistress of her husband's heart and the queen of his home; she prefers the frivolities which flatter her vanity, or the baser pleasures which accompany sin. The picture before us is the sad and disgusting picture which paganism once presented and which we dreamed was gone in all its repulsiveness forever. And we cannot but feel that woman herself is responsible for the return to paganism, and that she seeks to cover with flowers the fatal pathway that leads to her degradation and debasement."

"How refreshing amidst such happenings to find a woman of such nobility of character, such purity of life, such devotion to duty as Mrs. Cleveland possesses. She is an honor to her sex. The heart of all America goes out to her in her grief."

Justice. It is not often that the Catholic press raises any objection to Catholic institutions advertising wherever and whenever they please.

Nevertheless, the Catholic editor cannot be blamed if he feels very like the editor of the "Catholic Sun," who has penned this protest against the growth of the practice of Catholic schools to advertise themselves in non-Catholic publications, which not only care nothing for us, but also go so far as to abuse and traduce the Catholic Church and individual Catholics in this and other countries:

"Speaking of Catholic papers that are alleged to issue special editions which are not all they should be, perhaps there is a cause why this is necessary, sometimes."

"Some of the great secular magazines for July contain a few startling revelations for Catholic publishers."

"In nice black type more than two dozen Catholic colleges and academies are advertising their undoubted excellence to an unsympathetic general public. Some of these have never, so far as we can remember, advertised in a Catholic weekly or monthly."

"According to our view the Catholic newspaper and the Catholic school are inseparable, or should be. The Catholic press of America is the best friend and supporter the Catholic school has. Week after week it earnestly endeavors to support the cause of Catholic education."

"Is it right, therefore, that the Catholic school should ignore it when advertising is to be placed? It is a poor rule that will not work both ways. Why do not these Catholic schools show their appreciation of the efforts of the Catholic press?"

"We have no desire to be unjust; still the presence of those advertisements in the pages of secular journals frankly makes us ponder. It makes us think strange things and bitter things. Ah, well! Perhaps the slight was not intended."

Very Rev. Hugh Chisholm, provost of the Glasgow Cathedral Chapter, died at St. Mirin, Paisley, the other day, at the ripe age of seventy-eight.

Tribute. Rev. William Cantwell, editor of the Newark "Monitor," took occasion, upon the death of the late President, Grover Cleveland, to pay this beautiful tribute to Mrs. Cleveland as an embodiment of true American womanhood:

"Amidst the profound sorrow over the death of Grover Cleveland exhibited in every section of our common country, we direct the eyes of our readers to a woman's figure bending over his grave. From all sides have come testimonials to the worth of the former president. We beg to place the crown of noble womanhood on the brow of Mrs. Cleveland."

"We recall the day when Grover Cleveland led into the White House as his young mistress the charming Miss Frances Polson. From that day Mrs. Cleveland has been a model wife, a faithful helpmate."

"Her home was her kingdom. There she loved and reared her children. The fierce light that beat on the White House never penetrated into the sweet seclusion of her home. When she was called on, she presided over social functions with grace and charm; but she preferred the joys of a mother to all the glamor and pleasures of society, even though her position entitled her to the highest place in its ranks. The people soon learned to love her, she was the highest type of American womanhood."

"When she left the White House she continued to shun publicity. She devoted herself to her great husband and to the children who bore his name. She lived for them and sought their delight in their company, sharing their joys and helping to bear their sorrows. When death came to Grover Cleveland it found his faithful wife at his side. The first that rose on his grave bathed in its rays the sorrowing widow as she wept over the mound that enclosed the husband she loved."

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Editorial Notes. This from the Baltimore "Sun," of recent date, may explain something of the affection in which his Grace of Baltimore is held:

"An incident showing the zeal and devotion of Cardinal Gibbons occurred several days ago. With the exception of the staff of the Maryland General Hospital there are few persons who have heard of it."

"About 9 o'clock one night last week a sick call came to the Cardinal's residence. A woman who had been operated on at the hospital was dying and a priest was asked to come to her bedside immediately."

"Unfortunately, all of the priests at the Cardinal's house were out at the time and the Cardinal ordered his messenger to go to a neighboring church and ask one of the clergy there to answer the call. A few minutes later the messenger returned. Fearing, however, the priest would not reach the hospital in time, the Cardinal hurried there. The sacraments were administered to the dying woman, who expired the next morning."

"The 'Casket,' of Antigonish, Nova Scotia, gives this good advice: 'A writer in the 'Gospel Messenger' calls the Roman Catholic Church 'our

foreign sister.' How hard it is to get sense into wooden heads? So keen an observer as Kipling keeps a stout block of oak in one corner of his head to receive his mental impressions of the church. He has this 'foreign' idea, too. In the sixteenth century the bluff old blackguard Henry VIII used the 'foreign' cry to much bad effect, and here and there we find it effective yet. There is only one institution in all the world that is as much at home in one country as another, and that is the Roman Catholic Church. Every other religious body has a national stripe or a local color. Imagine the Church of England feeling comfortable in France. Or imagine the Greek Church feeling happy in England. The successor of the Fisherman is at home in all lands, and is loyal to all flags."

It might help some if the following, from the "Sacred Heart Review," were more generally understood: "Why should the Episcopalian Bishop Scarborough say, as he is reported to have said, that 'Rome will not recognize any baptisms but her own as valid'? There can be but one valid baptism, and anybody with a good intention who uses proper matter and form can administer it, at need. But a convert frequently receives 'conditional baptism,' when there is reason to fear there was some flaw or omission in the former ceremony. We wish that this matter were more thoroughly understood by our non-Catholic friends."

The "True Voice" is on the right track in the following paragraph: "Catholics have no fault to find with either Taft or Bryan on the score of religion. Both men are absolutely fair, and we would have no hesitation in trusting either one of them to be impartial on a question where Catholic interests were at stake. But we would like to warn their campaign managers that any attempt to 'play' the Catholic vote is likely to prove disastrous. Catholics dislike being patronized by politicians almost as much as they resent unfair treatment."

A TRIBUTE TO BISHOP McQUAID. Prelude to a sermon in St. George's Episcopal Church Sunday Morning, July 12th, by Rev. George Chalmers Richmond.

It is very fitting on this day, which commemorates the fortieth anniversary of the elevation to the episcopate of the Right Reverend the Bishop of Rochester, that we should devote a few moments from our regular service to a brief consideration of this great event. Bishop McQuaid is Rochester's most eminent citizen. A city with a Christian bishop among her citizenship may well consider herself fortunate. Such leadership always brings heavenly favor and Christian blessing to a community. To be a bishop is to be God's greatest leader in the work of a Christian city. A bishop fills a much more important office than that of governor or even president. He is God's vice-regent on earth. He speaks and works with the authority of God behind him, and in all that he does. Some bishops are peculiarly gifted and fitted for leadership by reason of native force and inherited endowment. Such a man is our beloved Bishop of Rochester. A poor boy, he made the most of his opportunities and early was picked out by his pastor as one of God's chosen disciples, called to the office of a priest.

The Roman Catholic Church is much more careful in the selection of candidates for the Christian ministry than are some Protestant denominations where the gift of gab and a few silly social frivolities seem to be the prime requisites. Some of our Protestant young men entering the ministry seem to think that marriage and the raising of a family is the first thing to do after being ordained, forgetting that the church is God's army on earth and that priests should place God and his service above marriage and social fun. No wonder! Protestantism is declining, and is finding year by year fewer men willing to study for her ministry. Protestantism has brought about disunion in Christendom. She places more stress upon creeds, which are passe, than upon real religious life and zeal.

I have had recently to refuse the sacrament of marriage to several couples who have not attained in some way to the high standards now set by both the Catholic and Episcopal Churches in America. All these young people did, however, was to go around the corner to the Baptist and Presbyterian ministers and find a ready harbor for their unstable and ill-built crafts. These men pray for good homes, pure family relations and honest wives and husbands, but they will marry anybody for a five-dollar bill. Thank God Bishop McQuaid has always defended the sacrament of holy matrimony and practiced what he preached, which is more than many of our Protestant ministers do while they rave about revivals and prohibition and gospel boats and peddle out to poor, ignorant creatures false ideas of Jesus' gospel, love, sympathy and broad-

mindedness. As the founder of Seton Hall College at Newark, he is known throughout the country as a power in the world of Catholic education. As the builder of St. Bernard's Seminary in this city, he is known throughout the Catholic world as a lover of a well-trained priesthood and a supporter of the Holy Father in his desire to have a good supply of picked men able to carry on the gracious work of the clerical order. It has often been said in our public press that our park system in Rochester owes much to Bishop McQuaid's thought and power of suggestion. But we owe him greater praise than that. He has stood up for God in our public system of education. We may not consider his tenable for we so-called Protestants have made a "Pope" of our Bible, but we do owe this godly bishop a large degree of praise for the position he has always taken that our youth should receive a more religious education than is customary in our public schools. He is right. We have our new ideas in our public schools, but we regard to educational methods, we praise ourselves over the progress we have made in educational ideals. But facts are facts. Our youths are getting no education to speak of in ethics and common morals, except for the ethical deductions they may be able to draw from their historical studies, and with regard to the history of Christianity they hear little or nothing. This is a Christian nation in the following paragraph: "Our education must be Christian and ethical through and through. If our foreign elements dislike the idea let them go back where they came from. We don't regulate our courts to suit the Italians and the Poles. Neither should we run our schools to suit atheists, agnostics and infidels. Bishop McQuaid has been a tower of strength in keeping up the higher ideals of Christian education in regard to the elements of the faith. He has not been drawn away from his holy office to take a hand in low-down political affairs. He has never truckled to political bosses. A high churchman is always superior to a 'boss,' for his office places him above all such earthly positions. His intimate friends are not political tricksters. He may not be regarded on the street, in the saloons, and in gambling dens of our city as a popular man, but at Rome, in our great centers of Catholic influence, among our best leaders in church and state, his name is spoken in reverence and his words regarded with esteem. He has a superior courage and he knows no fear."

The police evident in this diocese to furnish parish churches for the Poles, the Lithuanians, the Italians, the French, and the other Catholic nationalities, is a part of the forward movement in the Roman Catholic Church. Such a movement is passionately missionary, and zealously patriotic. It is doing much to make good American citizens of these newcomers, members of alien races, and is to be heartily commended by so-called Protestants. The Catholic Church is sometimes criticised by ignorant and bigoted Protestants for not adopting herself to the ways of the country where she is carrying on her missionary labor. But the criticism falls flat when one looks into the history of this church in China, Japan and in our own country. Bishop McQuaid's work is practically accomplished. The physical prosperity of this diocese will always owe to him an inestimable debt of gratitude. He has laid deep foundations for the coming generation of bishops, priests and laymen to build upon. May his life be spared in this world and his spirit shine perpetually in the eternal world beyond.

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