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Another Sample.

Last week the Catholic Journal gave specific instances of the hatred in which the Catholic Church is held by Socialist leaders, and advanced the theory that Socialism really is a religion by itself, and that its leaders are trying might and main to induce the rank and file to accept Socialism as a religion.

On more than one occasion the Catholic Journal has advanced the argument that even to the comparatively unimpaired mind of the layman it is inconceivable how a man can pretend to be a Socialist and a practical Catholic at one and the same time.

In a recent issue of the "Call," the new Socialist daily in New York, we find a peculiar letter, signed by Joseph Fitzpatrick, who proclaims himself an ardent Catholic. The letter well illustrates the ingenuous influence exercised by Socialism. It purports to be an open letter to President Roosevelt seeking him for his vigorous denunciation of race suicide. Every Catholic knows that this is only a polite phrase used to characterize the terrible curse which has come upon the world in violation of the Divine command, "Thou shalt not kill."

If there is any one particular in which, above another, President Roosevelt's public policy deserves commendation, it is this very denunciation of race suicide. The President sees vividly that if it is persisted in the United States will follow in the footsteps of barren France.

Mr. Fitzpatrick goes so far as to uphold race suicide, and he uses the foulest sort of language toward Cardinal Gibbons for praising President Roosevelt's stand. He also tries to excuse child-murder by complaining about the idle rich. The Catholic Church does not uphold those who fall to regard their God-given wealth as a trust fund to be used to help their less thrifty and less fortunate fellows, but that they fall is no excuse for violation of God's law. And that a Socialist daily should print Mr. Fitzpatrick's letter under glaring headlines on its editorial page is circumstantial evidence, at least, that it is in hearty approval.

Mr. Fitzpatrick attacks the Catholic Church for its deaf ear to the poor. He writes as if he expected the Church to support all the poor in the world. While the Catholic Church is the greatest charity organization in existence, it cannot undertake to support all the needy. If it did, where would the fund come from? These awful rich, so obnoxious to the Socialists, might be appealed to, but what would the aforesaid Socialists say then?

To bolster up his self-stultifying argument, Mr. Fitzpatrick cites a supposititious case of a heartless undertaker who extorted a rapacious fee from a poor person for the burial of a deceased relative, and blames the Church therefor. He also makes the charge that a singer at this funeral was stopped by the priest at the altar from singing "Nearer My God To Thee." His idea is that solos cost \$5 extra, which was more than the estimated cost of the Requiem Mass! If the priest interfered it was because the singer was violating the recent order of the Vatican regarding non-Catholic songs in Catholic churches. We know not whether the same rule prevails in the New York archdiocese, but in Rochester the singing of English hymns at funerals is interdicted by the bishop of the diocese.

The mere fact that Mr. Fitzpatrick cites such flimsy arguments would seem to prove how far he has drifted from the practice of his religion in chasing the Socialist will-o'-the-wisp.

Let the Catholic who reads his faith beware of Socialism.

make all men equal. Its "Brotherhood of Man" claim is all a myth. Let the Socialist have a chance to get the best of his fellow-Socialist and he will avail himself of it every time. Socialism is a pure and simple money-making proposition for its leaders, and the rank and file are the "good things" who supply the provender for those higher up.

Splendid.

Cardinal Logue evidently was much pleased with the Catholics of the United States and with the growth of Catholicity in this country. Especially was he gratified at the scenes incident upon the centenary of the archdiocese of New York.

Speaking in Queenstown Cathedral after his return to Ireland, Cardinal Logue said:

"One of the great nations of Christendom of the present day affords a spectacle of the triumph which Christ's Kingdom has achieved over the souls of men. We have been eyewitnesses of it on a great occasion. Even in the early days of the Church there was hardly a more striking proof of the vitality and the efficacy of the Gospel in conquering men's minds than we had observing the progress that has been made by the Church in that great country during a hundred years.

"There was no coarseness about the Catholics that we met in the United States," he went on. "We found none who were ashamed of their holy religion. From those in the highest walks of life to the poor laboring men who were taking care of the streets, all were proud of their holy faith, prepared to acknowledge it, and to show their pride in it. There was no grumbling; none of the spirit of criticism and carping which, unfortunately, has begun to introduce itself among ourselves at the present day."

Speaking of the great public procession of Catholic laymen, which he regarded as the most impressive feature of New York centenary celebration, and of the promotion granted at the same time to General Barry, who organized it, Cardinal Logue said:

"Perhaps the two things had no connection, but every one believed that the President wanted, by raising this Catholic general to the highest grade in the army, in connection with his organizing this procession, to show his own sympathy with the great Catholic celebration in New York, and he showed it expressly besides. He wrote a most beautiful letter to the Archbishop, conveying his congratulations, and the congratulations of America, on the triumph of the Church in the great celebration in which we all took part. That march past of the multitude opened my eyes, and the eyes even of New Yorkers, as they told me themselves, to the strength and vitality and the vigor and the boldness—if I may so express myself—of the Catholic faith in New York.

"The procession took three hours in passing the stand, so that there must have been 45,000 men marching past in that procession. And who were these men? There at the head of the procession were the Catholic judges of New York, and the Catholic lawyers, and the Catholic doctors, and the members, numerous as they are, of the Catholic Club, which includes all the leading gentlemen of New York. They were not ashamed to make that public profession of their faith, they were not ashamed to come down among the people to march past their Archbishop and make that public profession of their attachment to him, and of their attachment to their holy religion.

"I do not believe there is any other city in the world that could have turned out the display of men. I do not believe there is any other place in the world where such a public profession could be made of the Catholic faith. Everywhere we went I found the most cordial and affectionate relations between the people in every grade of society and the bishops and the clergy. That is one of the points of a lively faith, and that is one of the means by which Almighty God will preserve the faith to that people."

The Rev. John McMahon, rector of the Church of Our Lady of Lourdes, New York City, in a sermon delivered to his congregation a few days ago, said that the real danger to our children comes not so much from our lower schools as from our high schools. Scientific and historical heresies that suffice to undermine their faith are taught in the public school of New York. If the theory of general evolution as taught in the public schools is right, then you and I, my friends, are the greatest fools on earth. The text-books our Catholic children use in the public schools teach them doctrines that would make our religion a hypocrisy. No matter what warning is issued by pastors and the Catholic press to Catholic parents some of them send their children to the public school.

Same Official.

Bird S. Coler may not meet the approval of all Catholics as to his political affiliations, but, certainly, we can agree as to his ideas about education as imparted in the public and Catholic schools.

In brief, his idea is that the public schools are devoid of sentiment and also of religion, and so impart only a one-sided education. The Catholic schools have both religion and sentiment. So far, many clear-headed Protestants will agree with Mr. Coler. But he goes further and would adopt the solution of the difficulty advocated by Bishop McQuaid and other Catholic students of matters educational. Mr. Coler would have the state pay for the secular education of the child in any school the parent saw fit to select, provided the pupil was able to pass the tests imposed by the State Department of Public Instruction.

It was in an address before St. Francis' Xavier College in Brooklyn that Mr. Coler gave vent to these sentiments:

"The public school has become a system without a heart, or a conscience, and such a system, instead of being a blessing, must necessarily become a menace to the state. The education of the child is the most sacred duty of the state. The government owes it to the people that every child shall be equipped for the duties and privileges of citizenship and if that citizenship is to be worth while, the equipment must be mental and moral; the intellect in its plastic state must be impressed with lessons that are ethical as well as lessons that are secularly educational. The conscience must be trained as well as the brain.

"It has been my experience that the state cannot do this work through its ordinary agents; that mere civil service examinations do not qualify city or state employees to deal with the child of tender years. When I became Comptroller there was a system of city nurseries to care for unfortunate babies. They were taken from the streets, and the city attempted to save them for useful citizenship through its civil service. An investigation revealed an astounding death rate among these foundlings, and there was other evidence that a cut-and-dried system was bearing fruits that were evil. We were at that time in the city of New York, dealing also with private charitable enterprises, and it was found that in institutions of charitable or religious character there was that thing lacking, there was a sentiment and a religious training, which, to some extent, took the place of motherly affection. And so far as we could we substituted institutions of this kind for the civil service guardians of the foundlings; and the result has been not only a saving in money to the city, but a saving as well of the lives and moral natures of thousands of unfortunate children. A heart and conscience have been put in the system of rearing and caring for the foundling.

"The time seems to be approaching when we must do something for our school system; when we must try to put a heart and conscience into it. The tendency recently has been to drive God out of the schools, and I do not believe a Godless school satisfies a vast majority of the parents of the city of New York, or that it tends to the improvement of the quality of our citizenship. It seems to me that some method must be devised whereby the children whose legal guardians prefer that they shall receive a moral training as well as a secular education in the school room can obtain for their children that training for the payment of which they contribute in taxes.

"I do not think that such a proposition involves the slightest violation of the spirit of non-sectarian government. All that the state need do would be to insist that each child receive a secular education, and pay for that and that alone, leaving the selection of those who are to form the character as well as to instruct the mind to parents and legal guardians. A Lutheran child might attend a Lutheran school, an Episcopal child an Episcopal school, a Jewish child a Jewish school, a Catholic child a Catholic school, the state making to each school an allowance for each child which that school shall so educate as to enable it to pass a standard examination held by state officers. The state may also insist upon determining the question of the competence of the teachers by compelling them to qualify for that work through examinations. Thus would the state fulfill its obligations to provide for each child an education, while those whose duty it is to minister to its moral welfare would be left free to do so."

A Mistake.

It is evident that the editor of the "Cleveland Catholic Universe" has not participated in recent national political conventions. If he had, he never would have penned the following paragraph: "The chief function of the honorable delegates to our great national

political conventions seems to correspond to that of the 'rooters' at the ball game. Unless it be some little preliminary training in the prize-ring, it isn't apparent that they have need of anything but a voice. With the rapidly lengthening period during which they must bellow to keep the shouting for their favorite candidate constantly 'record-breaking' their work threatens to become more and more arduous with the years."

It is not the delegates who are responsible for the "rooting" of which the "Universe" complains. They would shut off nearly all of the cheering for favorite sons, but the thousands of spectators in the galleries are the offenders, and they cannot be restrained without the stern expedient of clearing the convention hall of all spectators. Inasmuch as these spectators represent interested partisans from the sections sending the delegates, as well as the locality raising the money to finance the conventions for even national conventions cost money—this expedient is not to be thought of.

The suggestion has been made more than once that it is a farce for a thousand or more delegates to be forced to deliberate in a vast auditorium with a seating capacity of twenty or more thousand persons. Only a comparatively few of these spectators can hear or see any of the proceedings, and as it is impossible to resolve a national convention into a three-ring circus the spectators relieve their pent-up feelings by vociferous and prolonged cheering whenever some one near the rostrum applauds some particularly good point.

There is no disputing the fact that national conventions would perform their work better and with less distraction in a hall accommodating the delegates, officers, telegraphers and reporters. But this would detract from the effectiveness of the pageant.

First.

It may interest the historical students to know that Thomas Lloyd, who lies buried at old St. Augustine's, Philadelphia, was America's first shorthand reporter. About three years ago the National Association of Shorthand Reporters erected over his grave a memorial in recognition of his official position as the first reporter of Congress, and of his being the founder of the first American system of shorthand reporting. He is one of the laymen recalled by the New York celebration. When Washington was inaugurated for the first time in Federal Hall, New York, it was Lloyd who, as official stenographer for Congress, took down his historic address.

Lloyd was born in England and educated at the Jesuit College at St. Omers, which had so much to do with the foundation of the Church in the United States. There he learned shorthand, and he declared that, there he was "trained not only in religious and scientific knowledge, but in republican principles" also. John Carroll was one of his teachers, and Leonard Neale his intimate friend. He came to Maryland in 1771, served as a lieutenant during the Revolution, and then became secretary to Michael Hillegas, the first treasurer of the United States.

As publisher and editor, he printed in Philadelphia in 1789 Chancellor's "Underlying Authority of the Catholic Church in Matters of Faith," one of the earliest Catholic books printed in this country.

Editorial Notes.

Is the Cleveland "Catholic Universe" sarcastic in this paragraph: "Mr. Roosevelt, it is reported, has been offered a dollar a word by magazine editors for articles he may write after the completion of his term as President. This looks as if the chief executive may find the ex-presidency more profitable than the presidency. But a dollar a word for saying things is nothing to what Mr. Roosevelt might earn by not saying them."

This letter to the "Catholic Standard and Times" may explain why Vice-President Fairbanks has not gone higher up in public life: "Now that the national Republican convention has shown by one vote how much it appreciated Mr. Fairbanks as a candidate for Vice-President, this incident, witnessed by the writer, may help to show why he failed as a public man:

"It was at the Catholic Summer School on Lake Champlain. Vice-President Fairbanks arrived there on a yacht to visit the school, accompanied by Mrs. Fairbanks, some Congressmen and a distinguished party. Rev. D. J. Hickey, of Brooklyn, was the member of the reception committee who escorted the Vice-President across the broad lawn to the auditorium. After the speeches there a reception was held, and one of the first ladies to be presented to Mr. Fairbanks was Miss Hickey, of Philadelphia. Taking her hand, Mr. Fairbanks said in his most pleasant manner: 'Why, Miss Hickey, I am so glad to meet you, for I have just had a pleasant talk with your father.' After the reception I had the pleasure of introducing Father Hickey to

Around the Globe

Catholic News From Many Places.

Among the twenty young men recently ordained to the priesthood by Archbishop Farley in New York was Rev. Owen A. McGrath, for years well known as a college athlete and a star football and baseball player at Dartmouth and the Boston Latin School. Father McGrath has joined the Paulists and will engage in mission work.

Wapakoneta, O.—After a long trip by land and sea, twenty-one young women from Germany arrived at Maria Stela, Mercer County, to enter the novitiate of the Sisters of the Precious Blood.

Prospect Park Hotel, a large summer resort at Catekill, N. Y., has been bought by the Rev. Sextus Lagorio, a Franciscan priest of Pittsburgh, who will convert the place into a seminary where young men will be trained for the priesthood.

Announcement is made of the nomination of Very Rev. E. Bunoz, O. M. I., as Prefect Apostolic of the Yukon, the British territory east of Alaska. He was born in 1864, in the Diocese of Anney, France, and has labored for some years in British Columbia.

According to official records more than a million persons are at rest in old St. Patrick, the Eleventh Street, Calvary, St. Raymond's and other burying grounds in New York City. It has therefore been well remarked that "at the close of its first century the quick—1,200,000—and the dead of the diocese of New York about balance numerically."

There are, with the newly-gained Marquis of Queensbury, ten Catholic members of the English Parliament representing English constituencies in the House of Commons at present, the greatest number at any time since the alleged Reformation.

At the Archbishops' meeting in the Catholic University of America at Washington recently a plan was favored, on motion of Archbishop Glennon of St. Louis, to have pastors post in conspicuous public buildings the order of services in their respective churches. This action was taken to insure the proper observance of Sunday and Holy Days by Catholics who are obliged to travel, and who in many cases are unable to attend services because of their ignorance of the location and time of worship.

The Rt. Rev. Bishop Conaty of Los Angeles, recently confirmed seventy-three Indian children at the Sherman Institute at Riverside, Cal. About 600 Indian boys and girls attend this non-sectarian boarding school, of whom 260 are Catholics, belonging mostly to the tribe of the Mission Indians. Four years ago Bishop Conaty built a chapel and rectory near the school, appointing Rev. John J. O'Brien as chaplain, whose only duty is the spiritual care and instruction of these Catholic Indian children.

The one hundredth anniversary of the erection of the first permanent Catholic Church in Maine was observed at Damariscotta, July 17th. The anniversary commemorates the blessing of the first church in Maine, which is also the oldest Catholic Church in New England.

What proved to be an event unprecedented in the annals of the New York diocese was the ordination a week ago at the Cathedral of five young men from the parish of St. Gabriel's, New York. These young men were the Revs. Joseph McEvoy, Leo Doyle, Joseph Mastaglio, John Brady and Patrick Mastaglio. Five years ago they received their letters of introduction to the seminary from the hands of Bishop Farley, then pastor of St. Gabriel's. These were the last of the large number of young men he, as pastor, had sent to the seminary, and now they received ordination from his hands as Archbishop.

Baltimore.—Rev. Louis J. Stickney, secretary to Cardinal Gibbons, has received from Pius X. the decoration "Pro Ecclesia et Pontifice," in recognition of his faithful services as secretary of the Apostolic Legation at Washington. The decoration has been granted to few individuals in this country. The military and clergy alone receive it. It was first conferred at the celebration of the tenth anniversary of the elevation of Pope Leo XIII. in 1888. It is bestowed each year upon a few persons who have in an especial way rendered services to the Church and the Pope. The decoration is in the form of a cross, on one side of which is the portrait of Leo XIII., encircled by the inscription, "Pro Ecclesia et Pontifice." On the reverse side is the present Pope's coat-of-arms. Father Stickney is one of the youngest clergymen to receive this honor. He entered St. Charles' College, Ellifford City, in 1892, and after four years' study went to the American College, Rome, where he studied and was ordained in 1902. He served for a time as secretary to the Apostolic Legation at Ottawa, Can., and was then sent to Washington to hold the same position under Mr. Falconio. Four months ago he was called to fill Dr. W. T. Russell's place at the Cathedral.



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