

The Catholic Journal

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Friday, Sept. 4, 1908.

Striking.

Catholic priests and bishops all over the land are warning their flocks against sending their sons to be educated in non-Catholic colleges.

To these we commend three cases cited by the Chicago "New World". Number one is that of a young man whose wealthy parents conceived the idea that requisite social standing could be attained only by graduation from a great secular University.

"Case Number Two is more common, Frederick Augustus O'Mahoney also attended a great secular school and came out with enough degrees to balance his name through life. Now he is a professor in a State institution and a Catholic in name. Unhappily his Catholicity is of the queer kind.

"Case Number Three is a young woman—a graduate of a near by university. Hoping to fit the young lady for a great career, her parents stinted themselves in order to have her crowned with graduation. For years they had heard that the school was a hotbed of unfaith, but they risked it. When she emerged she had more clothes than Kitty Casey and as much effrontery as a vaudeville actress in stars and spangles.

"It is fair to infer that it is not the sublime teachings of Freemasonry that attracted the Roman Catholic but only the substantial benefits he hoped would accrue to him by becoming a Freemason."

No Bigotry.

Rev. Dr. S. M. Studdiford, rector of the Third Presbyterian church in Trenton, N. J., died recently. The Presbyterian church is but a few doors from St. Mary's Cathedral.

A reporter for the Trenton "Sunday Advertiser" asked Bishop McPaul for a brief expression on Dr. Studdiford's death. This touching tribute was penned by the Bishop of Trenton: "The doctor was one of the most genial, hard-working clergymen with whom I have ever been acquainted outside my own Church. Whenever I met him I was reminded by his gentle humor and paternal manner of the old-fashioned Catholic priest of fifty years ago, whose kindly interest in both the temporal and

regret and prayer. Without exception they are taken from life, and scores similar could be added to them if space permitted. The Catholic school is not the equal of the secular institution in a few respects—a very few respects—possibly, it is not; but recent years it is overcoming these defects and hastening to the forefront. Its development is the most phenomenal thing in America to-day. It may not assume to teach so many fads; it is giving solid instruction and its influence makes for the highest morality and reverence. Young men who come out from its halls do not join the army of the weak and depraved. They are strong, capable, progressive—youths not ashamed of their race or faith. The heads of its young women graduates are not filled with infidel notions and moon-struck madness. The Catholic school is helpful and safe. Send your child to it. Do not run the risk of having to spend the rest of your life in regret, like those we have mentioned. The time to decide is now.

"Double Traitor."

Time and time again the Catholic Journal has expressed the opinion that Freemasons would serve both themselves and the Catholic church were they to refuse admission to their order of such men as wish to become Freemasons and also retain ostensible membership in the Catholic body.

Our reason for this is: Whenever any of these bogus "Catholic Masons" are vouchsafed speech and liberty of action at time of death invariably they forsake Masonry and call for the services of a priest.

In its advice the Catholic Journal is reinforced by one of the leading lights in Freemasonry as witness the following paragraph from an unidentified exchange: "Joseph W. Pomfrey, a thirty-third degree Mason and editor of 'The Five Points Fellowship,' Covington, Ky., has the right idea of Catholics who wish to become Masons. He says: 'His Holiness Pius X., following the noble example of the long line of illustrious Pontiffs of the Holy Roman Catholic Church, has recently issued an encyclical forbidding the laity of the Roman Catholic Church uniting with the Masonic fraternity.' 'For so issuing, he is entitled to the everlasting gratitude of Masons the world over, for the very good reason that the encyclical will have the effect to keep out of the Masonic order an undesirable class of men. 'A Roman Catholic becoming a member of the Masonic order and claiming to hold his membership in the Roman Catholic church cannot be true to both, and if false to either, he cannot be true to either.' 'It is fair to infer that it is not the sublime teachings of Freemasonry that attracted the Roman Catholic but only the substantial benefits he hoped would accrue to him by becoming a Freemason.'"

spiritual welfare of his flock endeared him to every one, young and old; so that his personality and wise sayings remain an heirloom in the families to whom he ministered. "He was broad-minded and large-hearted. It is certainly pleasant now to record and to bear witness to the happy relations which always existed between him and the Catholic clergy of St. Mary's Cathedral. He and Vicar General Smith were warm friends, and enjoyed many a jovial chat together. Bishop O'Farrell had the greatest esteem for the deceased, and every one knows how highly I appreciated the man, his friendship and his long career of usefulness. It can be truly said that this city has suffered a great loss by his death, and the world has been made better because of his life."

Menace.

Signs are not wanting that the Catholic hierarchy of the United States, bishops and priests are alive to the wave of paganism which is sweeping over the land. In his sermon to the Catholic Federation, Archbishop O'Connell uttered these words of warning, which should be pondered by every one who calls himself a Christian, whether he be a Catholic or not: "But a new foe faces the church, or rather its most ancient enemy in a new armor. It is paganism. The paganism of Rome and Greece marching under a standard woven from the last shreds of those Christian principles which have been saved from the ruins. 'It knows no Christ, no dogma, no leader, no time but the present, no place but the earth. It sneers at all revelation, and scoffs at the supernatural. And yet it hails as a new salvation the ravings of half-demented prophets and grovels in the stupidity of oriental superstition.

And leagued with this foe, who fights with lazy indifference, there is another, which is neither lazy nor indifferent, but with a virulence of antipathy and a tireless activity all its own, wields in season and out of season its sharp weapon with a hate that is almost blind at everything that is left of the Christian name. "The aggressiveness of this enemy of Christ is the aggressiveness of the evil one himself. And its cunning is the cunning of him who is the father of lies. It dares no means, it scorns no assistance that will produce desired results. The press, the stage, the platform, however and wherever it can catch the public ear and the public eye, serve its purposes. "In France it worked for half a century without showing its true hand; and when at last it was caught red-handed no lie was too gross, no calumny too vile to cloak its own trickery and deception. "Take away from the Christian religion all that make it essentially Christian, the divinity of Christ, the reality of the supernatural world, the necessity of grace, the inherent moral weakness of human nature—take away, as the 'new thought' and the new religion have done, and we ask why speak of Christianity at all, except as a mockery and a snare? It is strange that, with all their boasting, they still fear to call themselves openly the pagans that they are."

The House of Lords had one good deed to its credit last week and all its good deeds deserve special praise, says the London "Catholic Times." It rejected Earl Russell's Matrimonial Causes Bill. The bill was simplicity itself, providing that desertion for two years should be reckoned sufficient cause for divorce. The noble earl explained that the Church of England did not hold matrimony to be a sacrament, and, in any case, he, as a professed freethinker, should not be bound by the

views of extremists. But his brother peers frowned upon his scheme. One went so far as to tell him bluntly that his bill meant in practice divorce at discretion. No voice spoke in his favor, and when he challenged a division he had a difficulty in finding a teller to act with him; and when he found one, they two were the sole supporters of this bill to make divorce easy and frequent.

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