

**The Catholic Journal**

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**Catholic Press**

It were well for the Catholics of the United States if they accorded to their Catholic press the substantial support given by their brethren in Germany.

According to "Keiter's Manual of the German Catholic Press" the total circulation of German Catholic publications runs to the stupendous figure of 7,718,765 copies. Of this total, the Catholic newspapers of the German Empire have a circulation of nearly 2,000,000, and those of Austria Hungary more than 850,000. The German Catholic newspapers of Luxemburg and Switzerland have a combined circulation of 200,000 and the balance of the total is made up of the circulation of reviews, for which the figure given is 4,739,830.

The number of Catholic newspapers in Germany has increased from 183, in 1880, to 520, in 1908, of which 255 are dailies, many of them with several editions; 18 appear four times weekly; 102 three times; 65 twice a week, 60 once a week.

The papers are published in the following districts:

Prussia, 319, distributed as follows in the provinces; Rhine province and Hohenzollern, 174; Westfalen, 92; Schleisen, 17; Hannover, 14; Hessen-Nassau, 11; Brandenburg, 4; Ostpreussen, 3; Saxony, 2; West Prussia, 1; Posen, 1.  
Bavaria, 100; Baden, 41; Wurttemberg, 25; Alsace Lorraine, 11; Hessen, 9; Oldenburg, 2; Braunschweig, 1; Saxony, 1.

Within Germany there must be added five French and 15 Polish Catholic papers.

The Catholic press counted in 1890 in the German Empire 418 organs in the German tongue and 17 in Polish, the total 435 papers and reviews. In Germany, Austria-Hungary and Switzerland there were in 1890, 547 papers and reviews published in German. In 1908 the figures are found to be as follows: Political papers and politic-religious reviews, in Germany, 520; in Austria-Hungary, 183; in Switzerland, 51; Luxemburg, 6; Lichtenstein, 1; total reviews, 401; papers and reviews in America, 49. Grand total, 1,211.

After perusal of the above figures can any Catholic editor, be blamed if he reads with approval the following paragraph from "Church Progress of St. Louis":

"As has been the custom for years, many of our Catholic fraternal societies which met in national conventions during the summer months, passed ringing resolutions pledging support to the Catholic press. But it is rather singular that during the same period several excellent publications went to the wall. Moral—There's only one genuine ringing resolution: It's the subscription price dropped on the subscription counter."

The city was beautifully decorated with flags and electric lights this week for the Democratic convention. The delegates all had the time of their lives.

**Detraction.**

Were it not for the effect it may have upon the ignorant, not only among non-Catholics but also among the superficial thinkers in our own ranks, one might laugh with good grace at the attempt now being made by bigoted writers to make it appear that Cardinal Newman was a "modernist" in fact the leader in that trend of thought so severely condemned by our Holy Father.

The Boston "Pilot" calls attention to the latest offender in this respect. His name is Charles Sarolea who tries to give the American public who read the Scribner's "World EpochMakers" the notion that Newman made for liberal religious thought as understood by latter-day apologists for infidelity and kindred non-belief. Sarolea would also have us believe that Cardinal Newman was opposed to the Roman system and was as liberal a Catholic as those whom the Holy Father has condemned.

How Sarolea could write such stuff if he had read this from "Apologia pro Vita Sua" passes comprehension:—

"From the time that I became a Catholic, of course, I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations, to record and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I have never had one doubt."

Or the following, taken from Newman's "Idea of a University":

"In the midst of our difficulties I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other arguments whatever, which hardens me against criticism, which supports me if I begin to despond and to which I ever come round when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See; St. Peter has spoken it is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such as he in the history of the ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and the Doctor of His Church."

**Tribute.**

In the course of an eloquent sermon preached before the recent national convention of the Catholic Young Men's Union, held in Philadelphia, Rev. Dr. Joseph M. Corrigan paid this splendid tribute to the influence which the Catholic Church in America was exerting by reason of its strenuous efforts in behalf of Christian education:—

"It is a national sin, the judgment of which shall be in blood in the third and fourth generation, that we are training these new sons of ours in craft and science and leaving their hearts as an unsown field, where out-lawry and socialism may sow the seed and reap the harvest of a nation's ruin. Let those who deem exaggerated this arraignment of a system that knows no God either of love or fear, read well the signs that have been vouchsafed us; let them read the story of daily violence in all

walks of life, from the passionate strife and death of the alien laborer to that shameful blot upon our nation that three times in our short history has an altar been reared in our midst to anarchy and the chosen ruler of a free people has been sacrificed to the hate of lawless and Godless men. Do these things cure themselves, or is this nation to wait while these evils grow apace? Must not the day be near at hand when society will turn gladly to any power that can curb the passions of unruly men? Then God's Church will come into its own and take up its divinely appointed work of teaching the nations. There is no other power that can dominate the hearts and minds of the strangers on our shores, and if they are to be good citizens of this Republic they must first of all be God-fearing men, and only the Catholic Church can speak to them in a language of power and with the authority of God to guide her and them.

"Now, gentlemen of the National Union, I have dwelt at such length upon this subject because as I have said at the beginning, it seems to be the root of all our country's ill. To whatever problem you turn the answer seems to be and is in religion.

"If the mighty social question of to-day between capital and labor found deep religious convictions in the heart of both rich and poor, labor certainly would have a living wage and capital be content with a reasonable profit.

"If man and wife entered into marriage with a deep sense of the sanctity of the home and the sacredness of their responsibility surely divorce would not be writing its shame so boldly on the page of this nation's history.

"And so of all the questions, this nation must answer. Its safety and progress depend upon an honorable and virtuous citizenship which religious education alone can give and foster in the hearts of the people."

The "Morning Star" of New Orleans is correct in its assumption that "a strong, well-organized Catholic laity gives to the Church that standing and power which it needs to carry out its divine mission unhampered, and to wield its beneficent influence upon society and individual."

The "Catholic Columbian" sees Socialism as the Catholic Journal sees it. In a recent issue our contemporary said: "Socialism has no use for religion. It does not believe in God. If it were in power, it would do away with priests. It would not pay for preaching, for sacrifice or sacraments."

The "Catholic Standard and Times" is severe but justly so in the following paragraph: "An abomination of dressmaking loveliness known familiarly as the 'sheath gown' has reappeared after a century's sleep in the tomb of defunct Paris fashions. Queen Alexandra of England has proscribed it. A sheath is not much in itself; it is the weapon it conceals that is to be dreaded. The immodest woman is not an ordinary sword, but bears a poisoned blade."

The London "Standard's" correspondent at Odessa says: "Since the promulgation of the religious tolerance edict of October 30, 1905, the conversion of Orthodox Russians to Roman Catholicism has been of quite an intensive character. In the Government of Vilna alone 30,000 of the Orthodox have gone over to the Catholic confession, and a large number of Orthodox rectorships and curacies have been closed. In the Governments of Siedlice and Lublin, in the Diocese of Cholm, 200,000 Orthodox Russians have joined the Catholic church.

The Democratic convention was a harmonious one and Bryan was pleased with the nominations.

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**Among the Fall Costumes, Suits and Wraps**

The Coat and Suit Department shared honors on Opening Day with Millinery. The newest fall things were magnificently displayed—the choicest—the best that creative genius has produced for this season. And there are more of them, also, than you have ever seen before at an opening.

The new broadcloths are forging ahead in popular favor—not only in tailored suits of the finest class, but in rich evening costumes and nobby coats. One of the reasons undoubtedly is the adaptability of the fabric to the new shades.

These shades are wisteria, the catwba and toupe—the last named not entirely new this season, but very much in demand.

Suits in all of these shades are lavishly shown. So many of them have already been sold that we feel we are right in claiming sovereignty for them. And they are not by any means confined to the high-priced numbers.

Extremely correct tailored suits in Directoire styles are here at \$35.00 and \$45.00. Show the wide lapels, raised waist line, flat habit back hips; skirts have bodice belts and just escape the ground.

More elaborate conceptions of fall modes by the best men tailors of Paris and New York—at \$50.00 and upwards to \$120.00.

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**The Showing of Waists Wins Admiration**

There's a distinct surprise for most of our Opening visitors in the Opening display of new waists. So many striking novelties here that you ought to give an hour at least in looking them over.

Long sleeves in mousquetaire effects are very popular, you'll note. Also the tight buttoned sleeves that are shown now for the first time.

Waists of colored nets promise to be just as popular here as they are in New York and other leading style-centers. \$10.00 and \$11.00.

New Messaline Waists are shown in black, navy, brown, gray and white. Anyone with a leaning to the fad for satin will want to see these. \$5.00 to \$10.00.

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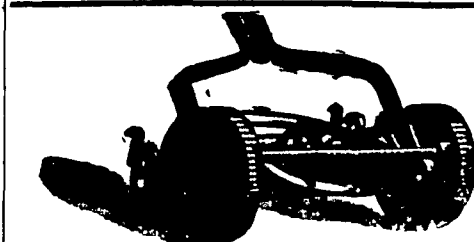
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