

# The Catholic Journal

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### Should Stop.

From a recent issue of the "Catholic Union and Times" it is learned that the Young Men's Christian Association is proselytizing in that city.

Every effort is made by its friends to increase its resources and broaden its activities.

This would be laudable were the efforts confined to legitimate scope and channels and were the means used confined to solicitation.

We are informed, however, that the Y.M.C.A. in Buffalo does not confine its search for recruits to the Protestant side. It would appear that even the Y.M.C.A., is losing its attraction, just as all Protestant churches. So attention is centered upon the Catholic young men. The benefits, physically, of the gymnasium, are dilated upon while the convenience of the reading room and library are pictured in glowing language.

Not a word is said about religion, neither is the unsuspecting Catholic let into the secret that he can never hold office in the organization, no matter how zealously he attends meetings or how high his financial assessment. The first will be broken to him gradually, the last never will be known to him unless he stumbles upon it accidentally, or reads it in a Catholic paper, which will not belittle the Y.M.C.A. reading room as Catholic papers are not on file there.

But the Buffalo proselytizers do not stop at solicitation of Catholic. If they did then Catholics would only have themselves to blame for yielding. But they have gone so far as to threaten employees with dismissal if they do not join the Y.M.C.A. and attend meetings.

This is going too far, altogether and it is hoped that the Catholic Federation of Buffalo, which has appointed a committee to look into the matter will impress upon these employees that business prudence would dictate that they cease interference with their employees outside business hours.

If these proselytizers are still defiant and obdurate then public sentiment should be invoked by a frank presentation of the case and public announcement of the names of the offenders.

### The Church.

One is struck with the attention paid to the Catholic Church nowadays by learned non-Catholics.

Of course a Catholic who studies at all knows that this would be so naturally, because Protestantism is disintegrating so rapidly by reason of internal dissension that in the near future the Catholic Church will be the only structure in the religious world with even the semblance of a foundation.

While this is clear to us it is significant that so many of our non-Catholic friends are willing to acknowledge it. The latest of these is an English Protestant, Mr. George Sampson, who recently reviewing Ranke's "History of the Popes" in the London Daily Chronicle, wrote,

as follows on the Catholic Church in European history:

"It is a simple fact that in the history of Europe the Church of Rome is the Church of the centre, the other bodies being merely provincial institutions.

The church of history is not the Church of England, nor the Wesleyan Methodist Connexion, nor the Society of Friends, nor the Union of Ethical Societies.

"The church of history is the Church of Rome, as Newman asserts in the passage where he sadly admits that the 'unbeliever Gibbon' is our only worthy ecclesiastical historian.

"But I will go further and say that the church of English history, is the Church of Rome, for it gave us our cathedrals, set the form of our prayers, marked out our parishes, taught us our duty to the poor, nursed our laws and our learning, won us much of our liberty and laid the foundation of our last four centuries of progress.

"Without knowing something of this great Church, you can understand very little of English history, and to minimize the historic importance of the Papacy because you happen to be a Protestant is as stupid as to minimize the historic importance of the House of Austria because you happen to be an Englishman."

### Quite True.

Recently Dr. Worcester of the "Emmanuel Movement" was quoted as follows:

"If a man is sick he sends for his physician, if he is in a business trouble he sends for his lawyer, but the grip of the pastor on his people is being loosened. It is not always that the pastor can see the sick parishioner because the coming of the minister has been associated in the minds of some with death."

Commenting upon this the Boston Pilot observes:

"All this is very true, but there is a considerable difference in the three cases cited. The physician prescribes for his patient. The lawyer lifts the burden from his client, but what can the minister do for his sick parishioner? Talk soothingly of God? Friends and relatives can do that. Remind him of the fortitude and patience of others in like circumstances. He can read them in the Bible himself. What, then, is the precise function of the minister at the bedside of the sick? He has no function.

Once men turned away from the Catholic Church, the sacramental system and belief in a real priesthood, they took religion into their own hands, abolished all intermediaries in their dealings with the Creator. While this was theoretically the case, custom demanded some man of presumed piety and learning who would be the religious leader of those who could agree on enough doctrinal principles to stand for a religion. So the minister came into being, a sort of quasi-priest. But this condition could not last. The minister has outlived his usefulness and become a religious superfluity."

### Compared.

Contrasting the present methods of various Protestant denominations with the settled policy of the Catholic Church a writer in the Boston "Transcript" says: "The (Protestant) Church, has transcended its traditional sphere, jumped its accustomed orbit, outgrown its original purpose. 'It has adopted a variety of strange cults.

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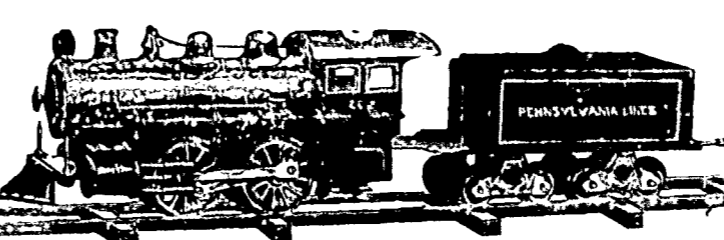
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