

**The Catholic Journal**

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 Friday, Jan. 22, 1909.

**Requiescat In Pace.**

It is with a sad heart that the Catholic Journal announces the death of the Rt. Rev. Bernard J. McQuaid, first bishop of Rochester, the only incumbent of the see since the creation of the Diocese in 1868.

Though he had been spared to his flock many years beyond the allotted three-score and ten, still we hoped he would be left among us many years. It was hard to realize his age, so youthful was his heart, so tireless his activity. Many a man of half his age was not nearly so lively of foot and mind as was Bishop McQuaid until a few months ago. Even when disease had laid its dread fingers upon him he was up and about until sheer necessity and imperative orders from his physicians compelled a relaxation. Even then, his active brain was planning something new for his diocese. The plans and erection of the Hall of Philosophy at St. Bernard's was superintended, practically, from a sick bed.

When he realized a few days ago that death was inevitable, however, he calmly surrendered and welcomed the Dread Angel with a smile. For him death had no terrors. He had run his race and run it as well as he knew how. His had been a truly Christian life. For him Death simply meant a transition from earthly church to that eternal church beyond. And, fortified by the last sacraments of holy Church, he breathed his last peacefully. It was, as it were, only a falling into sleep.

To the Catholic Journal the death of Bishop McQuaid comes with peculiar sense of personal loss. His advice and aid when this paper was started twenty years ago was invaluable in the uphill struggle for several years. When skies were darkest, he bade us be of good cheer and things would come right in due time. When volleys of criticism were leveled at us, he was our defender in public and in private. The Catholic Journal has lost its earliest and best friend. We can truly say that to those who knew him well Bishop McQuaid was always a friend of the young and the struggling if they would but confide in him. Much more could we say had we the inspired pen

or were our hearts not so full. May God in His mercy grant eternal repose to his soul and strength to his successor, the Rt. Rev. Thomas F. Hickey, who passes from the coadjutorship to the bishopric of Rochester.

**"Liberty"**

When, the other day, we picked up a magazine bearing the above title we were not sure what we had stumbled upon. We read a few articles pleading eloquently for "religious liberty" and fancied we had picked up another pamphlet like "Brann's Iconoclast" which, although not quite the thing for young girls to peruse, nevertheless pricked the bubbles of shams and gave every man a square deal.

Further perusal, however, dispelled our illusion. "Liberty" is the organ of the Seventh Day Adventists whose cardinal principle is to observe Saturday as the Sabbath and incidentally, to crucify every person who does not believe as they do. As a matter of fact "Liberty" is so closely akin to an infidel publication as scarcely to challenge comparison. Legislators and judges are harpooned because they have supported laws in favor of a stricter moral code or to recognize Religion even in the most minute degree.

Catholics come in for hard rubs. President Roosevelt's recent letter denunciatory of bigotry is commended in a general way but then comes this ignorant and ill-natured fling:

"There is one condition, however, which must be attached to this guarantee of complete religious liberty; namely, that in the exercise of that right no one should interfere with the equal rights of others, and further that "religious belief" must be confined to its proper sphere, and must not include political doctrines. If under the plea of religious liberty, or liberty of conscience, one advocates and practices views which strike at the foundation of the Christian idea of civil government, his views then become a matter of public concern, if he seeks a position of influence in the government.

"We heartily agree with the principles enunciated by the president when religious belief is limited to things religious, but we can not grant the right to any person or any organization to overthrow one of the fundamental principles of the American state by maintaining under the head of "religious belief" a political teaching which is fundamentally wrong and destructive of free government.

"The separation of church and state, according to the Roman Catholic view, simply means that so long as the state is conducted in the interest of the church, and its dignitaries are subservient to the wishes of the church, the church will not interfere; but the church at the time reserves the right to correct and depose those rulers who do really maintain an actual separation of church and state, and therefore permit perfect freedom of religious belief and practise. The smooth talk of priests in America, where the real Roman Catholic theory of church and state is not yet permitted to be put into practise, must not deceive those who know Roman Catholicism as it is in those countries where the Roman Catholic Church is in control. In such countries religious liberty is summoned up in the liberty to believe and practise Roman Catholic doctrines."

This ingracious fling at the men who made religious liberty possible in the United States is "sufficient" proof that the editors of "Liberty" are as narrow and intolerant as Colton Mather.

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