

The Catholic Journal

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Friday, Feb. 26, 1909.

Different Here.

In a recent editorial on the "Child Caring Conference" in Washington, the Church Progress of St. Louis said:

"The recent national conference called by President Roosevelt to deliberate on the care of dependent children in this country was interesting and timely. It was marked by careful deliberations and some very excellent and thoroughly practical suggestions. A report of the proceedings will appear in the next issue of The Church Progress.

The gathering itself was quite notable for the large number of Catholic clergy and laymen participating on the invitation of the Chief Executive. This feature, however, was not surprising when one considers the purpose of the gathering and the child-caring work carried on under Catholic supervision.

As a whole the conclusions formulated from the two day's deliberations are quite wholesome and quite acceptable. Moreover, there is a strong probability that the work of child-caring will be greatly benefited if the recommendations of the conference report are put into practical operation.

However, as these conclusions come to us at present, two of them do not elicit hearty support. Perhaps later elaboration may remove the very positive objections.

Among the recommendations announced through the press is one advocating that educational work of institutions caring for dependent children should be supervised by state educational authorities. Without definite qualifications and definite legislation meeting the present Catholic position on the question of education the recommendation is not likely to meet with the approval of the hierarchy. State supervision of any of the work of Catholic institutions is a matter commanding the extreme caution. But especially is this true of the work of education.

Of course, there would be neither difficulty nor objection if the secular training is to be imparted by those having the care of these Catholic children, and if it is to be paid for by the state. If the supervisor in educational work means the demanding of a certain proficiency, a certain standard of results with these qualifications, well and good. If not, then the dependent children is sad enough, without turning them over to the godless educational influences of the state.

So far as New York state is concerned there need be no apprehension. By the State Constitution and the decision of the Court of Appeals in the Sargent case, it is settled definitely that Catholic orphans committed to Catholic asylums have their secular education imparted by Catholic religious who are paid industrial master, the sceptre of by the state while the Catholic authorities have full charge of the religious education of the inmates.

You can pray during Lent if you are too weak to fast.

First Chosen.

For the first time in the history of the Senate of the State of California a Catholic priest has been chosen as chaplain in the person of Very Rev. Henry H. Wyman, rector of old St. Mary's church, San Francisco, and superior of the Paulist Fathers on the Pacific coast.

Father Wyman is well known on the Pacific coast, where, as a Paulist missionary, he has labored from Seattle to San Diego. He is in his 60th year, having been born in Massachusetts in 1849. He was graduated from Brown University in Providence in 1871. He was ordained priest in 1876 and was assigned as rector of old St. Mary's in 1895. Since then he has resided in San Francisco.

His ability has been recognized in every field, and especially in the literary, his book, "Certainly in Religion," having attracted widespread attention in the English-speaking world.

Impious.

Fresh proof that not only no Catholic but no one who calls himself a Christian can subscribe to the tenets of Socialism.

It is true that in order to hoodwink the guileless, Socialist leaders proclaim that Socialism is only a political creed, that men and women may join its ranks without forswearing their religious beliefs. But in order to become a full pledged comrade, one is required to pledge obedience to the orders of the organization. These orders may embrace forswearing one's religion because if for instance, a professed Socialist who is a Catholic should prefer to vote for a Catholic candidate for office who is an honest man instead of the Socialist who might be a known infidel and libertine, he is cast out of the Socialist ranks.

In other words, the Socialists object to the Papal power, known as excommunication yet claim the right to exercise it toward their own comrades. That is bad enough but a recent issue of the "Call", the Socialist daily of New York, furnishes still more weighty proof. In the headline of approval it published a so-called "sermon" preached by a Henry Frank in the "Independent" church which must shock every one who calls himself a Christian.

Taking the recent wreck of the Republic as a text, Mr. Frank proclaims boldly "The age of miracles has passed, indeed! God's miracles, yes not man's!"

While a layman may not state correctly questions of theology it appears to us that he who denies that the day of God's miracles has passed denies the existence of a God.

Mr. Frank goes on: "Constantine declared that he conquered by the sign in the heavens—'I. H. S.' (in hoc signo). A new sign appears in the heavens—'C. Q. D.' the sign of Science the sign of human conquest over Nature—the sign of man's supremacy over the mysterious forces of the world—the sign that some time he will compass the universe and rule in the heavens as now he does upon earth.

Can one imagine anything more impious? If that be the Socialist view, how can a Catholic, how can any Christian subscribe to it? Mr. Frank goes further. He sneers that there was no God at hand to stay the wreck of the Republic then goes ahead to exalt Jack Binns, the wireless operator, into a God and then closes with this characteristic Socialist prediction:

"Truth and love together must and shall conquer the world for all human-kind. The whip of the Catholic religious who are paid industrial master, the sceptre of by the state while the Catholic authorities have full charge of the religious education of the inmates.

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ther merial nor master, but comrades only in the mutual service of the race, each bound to the other by the ties of common interest, by the bonds of mutual love.

Truth, indeed, shall triumph but it will be the Truth of God, the Truth guarded and expounded by His Holy Church, the Truth given us by Jesus Christ, whose knowledge comes not from this world, not from worldly knowledge but from on high!

Around the Globe

Catholic News From Many Places. St. Francis established his great Order at Assisi, Italy, in the year 1209. Hence the Franciscan Order will celebrate this spring the seven hundredth anniversary of its foundation.

A priest recently baptized in the jail at Great Falls, Mont., the sixteen-year-old leader of a gang of train robbers who held up a passenger train last May on the Great Northern Railroad. It was discovered that, until this priest began to instruct the young brigand, he had never heard that there was a God, although he had been to school.

Rev. A. Lecorre, O. M. I., of Duck Lake, Saskatchewan, Canada, is making a tour of this country in the interests of the Oblate Missions of the far northwest. He hopes to establish a seminary for the training of priests for work among the Indians in the district in charge of the Oblate Fathers.

Very Rev. A. L. McMahon, O. P., Vicar General of the Dominicans of the West, has raised the vicariate of the Holy Rosary, Portland, Oregon, to the dignity of priory, with the Very Rev. A. S. Lawler, O. P., as first prior. The Dominican Fathers have been in Portland since 1893.

The home for lepers in Louisiana is maintained by the State and is under the supervision of a State Board of Control. The latter, in its biennial report, states that the largest share of credit for the successful management of the home should be given to Sister Benedicta and the five other Sisters who have entire charge of the domestic affairs, and of the nursing and providing for the comforts of the patients.

East Boston, Mass. is to have a new public school, which is to bear the name of Bishop Cheverus, the first Catholic Bishop of Boston. Over the doorway of the main entrance will be the inscription: "Bishop Cheverus School." The leaded windows of the entrance will contain a series of educational features, some of which will relate to Bishop Cheverus.

A present visitor in this country is Rev. Father Heck, of Tokio, Japan, a member of the faculty of the Brothers of Mary College of that city. He is visiting the United States on business of the order. He is now on the Pacific coast, and will sail from San Francisco to Yokohama, thus making a complete circle of the globe. He speaks well of the Japanese boys as students and their eagerness to learn the truths of Catholicity. He further says that the Church is steadily progressing in Japan.

In the Trappist Monastery at Gethsemane, Ky., the submaster of novices is Rev. Albert Biddle, who is a great-grandson of Rt. Rev. William White, the first Bishop of the Diocese of Pennsylvania of the Protestant Episcopal Church of the United States, and second Bishop of the denomination. Twelve years ago Father Albert became a convert and joined the Trappist Order.

Benedicta, a Catholic town of Maine, realizes, if not the poet's, at least the practical man's conception of Utopia. It was founded by Bishop Benedict Fenwick, D. D., then of Boston, in 1825, and was settled by Irish Catholics. Their descendants run the town. It is forty miles from any other town and a hundred miles from a railroad. It has electric lighting, macadamized roads, fine buildings and is crimeless, jail-less, poorhouseless, free from debt and ideally administered.

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