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Friday, July 9, 1909

Woke Them Up!

Rev. James McPaul, bishop of Trenton, has roused a hornets' nest about the heads of the faculties of the big non-Catholic American universities by his trenchant address before the Fordham graduates in the course of which he discussed the attacks made by a writer in the secular magazines to the effect that the professors in these educational institutions were breaking down faith in Christianity by their agnostic teachings and that the wave of unbelief and carelessness as to faith and morals now sweeping over the country was due in great part to the teaching received by pupils in these universities right in the beginning of life.

Bishop McPaul must have hit the nail on the head to judge by the storm of invective which has been hurled upon his head by presidents, professors and graduates of these institutions. Instead of combatting the assertions of this writer who claimed his articles were written first-hand and based upon notes taken in lectures in these universities, these gentlemen rail against Bishop McPaul personally and talk as if he were endeavoring to stir up bigotry. One would imagine they would be more concerned in proving the falsity of his charges than in abusing him personally or as a Catholic prelate.

It is to be feared that there is too much truth in what is said about the teaching in these big universities. Right here in Rochester, we have listened to a professor from the University of Chicago discourse in a way designed to shake one's faith in Christianity as has been commonly understood and expounded. This professor, apparently has no great reverence for the sanctity of the family or the marriage tie and is disposed to exalt divorce. Other much-advertised college professors sneer at the inspiration of the Bible and the divinity of Christ. If these men talk thus before their pupils is it to be wondered at if they fall into similar beliefs?

Why do not these college presidents come out boldly and avow their sympathies with these new and revolutionary beliefs instead of trying to cover up things by a bitter attack upon Bishop McPaul as a Catholic prelate? Or do they wish to parade in Christian garb to fool the Christian fathers and mothers into the belief that their colleges are teaching just what these fathers and mothers believed in their younger days? As Bishop McPaul says, it should be easy to disprove his charges, if he is in error. Until that is done we are warranted in assuming that they are true. In that event, there are no place for Catholic boys and girls.

Good.

In a recent issue the Rochester Labor Journal reads a severe but deserved lecture to a Western labor editor who had gone out of his way to decide Catholic belief and other things religious. The Rochester paper says:

"It is such inexcusable screening as the above that are alienating from Organized Labor what should be its natural helpmate the Church, taken as a whole."

"Why should a Catholic workingman be abused by his labor paper because he presumes to think as he chooses in matters of religion? Is not that right guaranteed by the United States Constitution? Has he not as good ground to stand upon in his belief in the Catholic faith as the editor of the Portland Press to avow his disbelief in all religion? And does he subscribe for a labor paper to learn theology?"

"There are other specific mis-statements and insults to the Catholic workingman in the Press article 'Popery' is a term of reproach to the Catholic. 'Catholicism' would have expressed the idea just as well and insult would have been avoided. Moreover if the Press editor does not know any better than to believe that 'The Catholic Church will forgive sins for a sufficient fee,' he had better study up the matter. In his present state of knowledge the veriest tyro of a Catholic school child could make a fool of him."

"Why try to alienate workingmen who adhere to the faith of Leo XIII, whose splendid cyclical on 'Labor' was of such benefit to the toilers? Is not Organized Labor ready to welcome within its ranks all toilers, Jews, Gentiles, Methodists, Presbyterians, Baptists, Christian Scientists and Catholics? We may differ on matters of faith and morals but we may stand together on the proposition: To the toiler belongs a fair portion of the product of his toil."

Our Rochester friend is right and it is just such screeds as he refers to which cause the Church to look askance, at times, on trades Unionism. Too often the trade unionist leader is a rabid Socialist who would drive his followers away from Church and Religion and into Socialist lodges.

Queer.

Politicians are mighty queer fellows and they play a queer game. Before President Taft was elected, the republican orators gave the country to believe they were mightily concerned about lowering the tariff and that Congress was more than anxious to slash duties. Well, Taft has been president going on half a year and as yet the tariff is pretty well intact. Those anti-campaign orators are each agitating the atmosphere in an endeavor to prove that duties on raw materials used in their home manufactures should be cut to pieces while the tariff on the things manufactured in these same home markets should be boosted to the skies. The papers are full of appeals for advance in tariff on this and that.

And Taft, he whom the "interests" were told before election would be "safe and sane" has jumped into the fray with a proposition for a Federal tax upon incorporated incomes and also upon inheritances, two indirect methods of taxation already seized upon by the States as a means to yield an indirect tax to furnish revenue for the afore-said State governments. If the Federal government adds its tax these institutions will be taxed twice and this will not tend to enhance the dividends of corporations.

The press of the country, that is the conservative portion thereof, is about as excited as it was at the possibility of Bryan's election in 1896.

All of which proves our assertion about politics and politicians.

Father McLaughlin in New York told some Chinamen that he would teach them the catechism. They said they wanted "pretty girls for teachers." Father McLaughlin showed them the door. Result:—No Elsie St. gel murder in that parish.

Two Americans Missionaries Indicted.

Editor Catholic Journal.

In the June Number of the "Literary Digest" the "Christian Advocate", a sectarian review, published in Nashville, Tenn., endeavors to arouse public sympathy in behalf of Rev. William Morrison, and Rev. W. H. Sheppard, two American missionaries indicted for having preferred, in printed articles, grave charges of mal-administration and oppression of the natives of the Congo Free State, against one of the concessionary rubber companies called "Kassai". This Company has brought suit for "Calumnious Denunciation" and demands \$2,000 damages from each of the missionaries.

The "Christian Advocate" is under the impression that Reverend gentlemen are imprisoned "on what has every appearance of being a trifling and trumped-up charge", and demands that "the American Government make prompt and pointed inquiry into the case of its citizens."

We believe in fair play. Most assuredly the fact that a man is indicted does not make him necessarily a criminal, he may clear himself of the accusation brought against him, and it is therefore proper to suspend judgment, but when the "Christian Advocate" anticipates the verdict of the Court and calls it "the inevitable denouement of a shameless conspiracy" and adds that "the insolence of the plan makes the blood run hot in the veins" the writer positively reflects on the good name and reputation of the judges of that Court.

However, all points to a fair trial of the accused missionaries. By request the trial has been postponed two months, moreover the American Consul, W. H. Handley, has been instructed by the Government to proceed from Boma to Leopoldville to watch the trial. If the Reverend gentlemen are innocent, by all means have their innocence established and made known to the world at large. If they are found guilty let them stand the consequences of their acts.

We share the pessimistic views of the "Christian Advocate" with regard to the outcome of the trial but, on very different grounds. They fear conviction, because, in their judgment "the Court is the creature and the tool of the infamous Leopold" whereas we look for a verdict justified by corroborated evidence, and by the previous record which in this case does not seem to favor the indicted clergymen.

Their record, as set forth in the Memorial presented to the Congress of the United States of America, Jan. 24th, 1905, is decidedly questionable. On Page 25 we read that the Reverend gentlemen have accused the Congo Free State First: Of having commissioned the Zappos to make a raid upon a village of the district where they lived.

Second: Of having furnished arms to the Zappos in order to maintain the authority of the Free State at Lulabour.

Third: Of employing the Zappos-Zappos, a most cruel and warlike tribe, as tax-collectors.

Fourth: Of sending a band of natives to Ibangi to destroy property and life.

In rebuke, the Memorial produces a written testimony of Father Cambier one of the most distinguished Catholic missionaries of the Congo, who has lived for nine consecutive years in the district mentioned, and of his companion, Father Van Der Molén; both witnesses gave incontrovertible proof of the above charges.

On Page 34 of the said Memorial Mr. Torday, who left the service of the Congo State because he did not consider his salary sufficient, refers to Rev.

Mr. Morrison and says that the clergymen asked for a concession at Kassai to establish a mission, and when it was refused he immediately commenced to attack the administration of the Congo. The rule adopted by the State is to refuse a concession to any denomination in a place where there already exists a mission of some other denomination, and this was the case with Rev. Mr. Morrison. The evil results of a multitude of Missions side by side, which the Administration has endeavored to minimize, amply justifies the wisdom of that measure.

Rev. Mr. Morrison and Mr. Sheppard and several other Protestant Missionaries have been very meddlesome in the Congo, have made themselves generally obnoxious and seem to have been more anxious to criticize the Administration than to preach the Gospel and to fulfill their Mission of peace and mercy in Africa. The "Tribune Congolaise" cites four affidavits sworn to before Mr. Hagestrom, Commander of the Public Order, in the Congo, accusing by name four missionaries, three men and one woman, of having incited natives to rebellion and having caused one man to be killed, another to be seriously injured and one village to be destroyed by fire.

Mr. Torday further charges several missionaries with illegal trading in rubber. A State Law, known by all who enter the Congo, requires that for every pound of rubber, a merchant purchases, he is obliged to plant a very large number of rubber vines, so that the rubber industry may not entirely disappear. If missionaries want to trade in rubber, they should bear the burden that other traders have to bear and not attempt to get unfair and illegal conditions. The penalty imposed by the Law is the confiscation of ship and cargo. The enforcement of the Law naturally embitters the trespassing missionary who looks for every opportunity to retaliate and to find fault with the Administration.

As for the case of Rev. Mr. Stanard, it must have been conducted fairly, since the English consul, who was present at the trial, declared himself satisfied with the proceedings. I conclude with a quotation of Lieut. Colonel James Harrison, also embodied in the Memorial to the Congress of the United States of America. Colonel Harrison is a Protestant Englishman who has traveled extensively in the Congo: "I notice the latest appeal to the English public is on behalf of a small clique of Baptist and Protestant Missionaries, who, having set themselves in direct opposition to the Belgian authorities, are now complaining of being boycotted. When will missionaries learn wisdom, and cease to cause endless friction by interfering between natives and their rulers (I wish to exonerate the University and Roman Catholic missions from the above). With trouble in China, Uganda, and other places, it is surprising that nearly every official and officer speaks so scathingly of missionaries as a body." (Letter to the London Times Oct. 1st, 1904.)

REV. A. A. NOTEBAERT, Rochester, N. Y.

Pilgrimage

To St. Anne de Beaupre

\$9.00 Round Trip

Steamer North King leaves Charlotte 8:30 P.M., Monday July 19th, takes the trip around the Thousand Islands and arrives at Kingston 4:30 P.M. July 20th. Trains from there to St. Anne de Beaupre arrive Wednesday A. M. July 21st. Stopover allowed at Quebec and Montreal on return trip. Tickets good from July 19th to 29th can be procured of Amsden's, Powers Block and Lewis, opposite Central Depot. For further particulars address, Miss Mary Cotter, 235 Sawyer Street, City.

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