

The Catholic Journal

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Why Is It So?

Is it that public opinion is changing mightily or is it that there is rank discrimination exercised by the Federal officials that whereas twenty years ago papers and periodicals were barred from the mails because they published the results of lottery drawings or the results of drawings in raffles, while to-day papers that reek with obscenity and filth are permitted free transmission? Of course, we refer specifically to the vile sheets that slander the Catholic Church, the Catholic priesthood, the Catholic sisterhoods and individual Catholics. None of our protests seem to avail and those sheets flaunt their filth in our faces and glory in our inability to obtain relief. This is not understandable. But there are other papers and periodicals whose insidious immorality scarcely cloaked under the mask of literary excellence, cannot but be perilous to the nation's morals are passing through the mails every day. So flagrant has this abuse become that one of the great national magazines, possibly as a measure of business prudence, advertises that it will hereafter neither purchased nor publish fiction of a doubtful moral trend.

It does seem as though the Federal authorities might take action in the interest of clean morals and decency.

We Do Read It

Bishop John S. Vaughan, writing in the London Catholic University in the affirmative on the proposition "May Catholics Read the Bible?" quotes St. Basil as follows:—

"There should be assiduous and constant reading and meditating on the Holy Scriptures, in order to bring out and to impress upon the mind the majesty of the hidden truths therein contained."
"To read the Holy Scriptures," says St. Augustine, "is to obtain no slight knowledge of divine beatitude. In the Scriptures, as in a mirror, man can see himself, and what he is, and whether he is going. Regular reading of the Scriptures elucidates all things, it instills a fear of hell and lifts up the heart of the devout reader to heavenly joys. He who desires to be ever in the company of God ought to pray and read without ceasing, for when we pray we speak to God, and when we read [the Bible] God speaks to us."
St. Anthony of the Desert was wont to say that "Gospel is a letter from God Himself sent to us from heaven," and St. Charles Borromeo had such a respect for it that he was accustomed to read it bareheaded and on his knees, while some of the saints, such as St. Cecilia, for instance, used to carry a copy of the Gospel in their bosoms and never allow anything but death to part it from them.

Pope Pius VII., in a rescript to the Bishops of England, April 18, 1820, bids them "encourage their subjects to read the Holy Scriptures, because nothing can be

more useful, nothing more consoling, nothing more animating or encouraging. They serve," continues the Sovereign Pontiff, "to confirm the faith, to raise up hope and to inflame the charity of the true Christian."

The Exact Facts

In the course of a thoughtful article, the "Ave Maria" thus points out the salient difference between a Catholic and a non-Catholic College or university:—
"While we are glad to notice that the policy of appointing Catholic chaplains whose specific duty it is to attend to the religious training of Catholic students in non-Catholic universities, whether State institutions or sectarian ones, is being very generally adopted, we may be permitted to express the hope that the significance of such action on the part of ecclesiastical authority will not be misinterpreted by the Catholic laity. It would be distinctly unfortunate should Catholic parents draw therefrom the inference that such appointment of Catholic chaplains puts the non-Catholic on all fours with a Catholic university. The inference would be the reverse of correct. The ideal condition for Catholic students is to breathe habitually the religion-permeated atmosphere of a Catholic school; the appointment of priests to look after the religious interests of the Catholic students in non-Catholic schools is merely a plan to minimize as far as practicable the dangers inseparable from attendance at such schools. It is still a serious matter for a Catholic father or guardian who can possibly forego such action to allow his son or ward to encounter the genuine evils confronting the students of all too many of American non-Catholic universities.

The End of the Limit

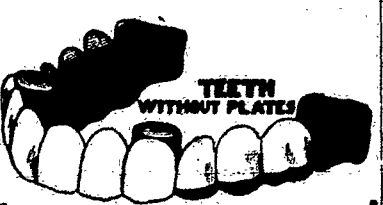
One of the latest sheets to attract the Catholic Church bears the title of "Melting Pot". In a recent issue it prints a lot of the stock forgeries and counterfeit presentations from Catholic papers and authors. But the "crowning fake" of all is this utterance attributed to the late Cardinal Manning.
"I do not consider we are doing our duty as American citizens in permitting such a system of public schools to exist as we have to-day. It is undoubtedly true that the above sentiment is shared by not a few latter-day reformers who are not of the Catholic faith at all. However, Cardinal Manning, ardent democrat though he was both before and after his conversion from the Protestant episcopate to the Catholic Church not only was not an American citizen but never set foot on American soil. He lived and died an English citizen.
Practically every statement published in these anti-Catholic sheets is as inaccurate and as far from the truth as this statement attributed to Cardinal Manning.

A Catholic exchange speaks of "Judge Ben Lindsey's plan" to have Catholic dependent children placed homes and says he has induced the Knights of Columbus to appoint a committee to push the plan. Perhaps, such a plan has not been tried out in the West, but in New York state such action is made compulsory by statute and Children's Aid societies have Catholic adoption agents on their staff.

Governor Glynn is also to formulate a plan to attract men "back to the farm."

The Catholic layman has a chance these days to disseminate information regarding his faith, also to set a good example to his non-Catholic brethren.

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FORTY-FOURTH ANNUAL STATEMENT THE EAST SIDE SAVINGS BANK OF ROCHESTER

January 1, 1914
Resources

Bonds and Mortgages	\$ 9,679,820 00
United States Bonds (Investment Value)	218,878 02
District of Columbia Bonds (Investment Value)	95,585 90
Massachusetts State Bonds (Investment Value)	157,211 56
Wyoming State Bonds (Investment Value)	6,085 01
Alabama State Bonds (Investment Value)	106,397 35
City of Boston, Mass., Bonds (Investment Value)	144,191 25
City of New York Bonds (Investment Value)	256,709 98
City of Rochester, N. Y., Bonds (Investment Value)	925,484 38
City of Rochester, N. Y., Bonds (Investment Value)	535,000 00
City of Albany, N. Y., Bonds (Investment Value)	194,981 24
City of Buffalo, N. Y., Bonds (Investment Value)	547,045 78
City of Syracuse, N. Y., Bonds (Investment Value)	191,475 06
City of Troy, N. Y., Bonds (Investment Value)	182,010 82
Town and Village in New York State Bonds (Investment Value)	31,561 80
N. Y. C. & H. R. R. Bonds (Investment Value)	228,102 11
Banking House and Lot and Annex	350,000 00
Cash on hand and in Banks or Trust Companies	1,092,584 84
Interest Due and Accrued	187,327 23
Other Assets	4,194 58
Total	\$15,088,857.34

Liabilities

Due Depositors	\$14,282,531 49
Interest Accrued on Deposits	45,500 00
Reserved for Taxes	5,797 68
Other Liabilities	811 70
Surplus (Investment Value)	754,216 47
Total	\$15,088,857.34

Number of Open Accounts, 45,335

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