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The Power and Unity of the Catholic Church.

Protestant Minister Points To Strength of Church As Force For Peace.

The Weakness and Disunity of Protestantism.

"The Constructive Quarterly" is a publication devoted to the expression of "constructive Christianity" by the representatives of the various Christian denominations. The distinguished personnel of its editors and contributors and the interesting nature of many of its articles give it a position and prestige more than ordinarily attaches to a magazine. In its latest issue a particularly noteworthy contribution is included, from the pen of Rev. Newman Smyth, D. D., a Protestant clergyman, on "Christianity After the War," in which the power and unity of the Catholic Church and the weakness and disunity of Protestantism in the face of the present crisis are pointed out and strongly commented upon.

"The real test of Christianity," declares Dr. Smith in opening his article, "is to come after the war, and 'the critically hopeful question of the present hour for the Church is—After the war shall there be a new epoch of international Christianity?' His answer is in the affirmative: 'The final security of the world's peace shall be international Christianity, Greater Church Unity is a necessary condition for that.' But the Protestant churches, he laments, have given evidence from the beginning of a most irritating disunity. The Catholic Church alone has stood solid and united in the face of all the cries of the world's history.

"There is one Church," we read, "that stands always ready. For centuries there has never been a day when it has not had power, for better or for worse, to speak its own mind with authority; and it has led its own following. At any time of need it has not to wait. In the morning its voice may go forth to the ends of the earth. At midnight it may speak; and as the sun rises the whole world round, the people shall listen. Before the powers of the world it can appeal for millions of people and in every tongue. It retains no temporal sovereignty; it cannot command the war to stop; yet its appeal has gone forth for the love of Christ's sake in behalf of the sufferers and the prisoners. The Church of Rome has a voice, and it can make it heard from even amid the storm of war. The Protestant churches cannot. The voice of the Roman Church is as one voice, the voice of many waters; there is none to declare the mind of the Protestant churches, though all would hear it spoken. Its voice is as the murmurs of running brooks from distant sources." (Vol. III, No. 2, June 1915, p. 374.)

"That," he continues, "is the outstanding fact which confronts the Protestant churches—their independence of one another has left them powerless to act, even when they ought to act together in their power as a whole. They do not, they cannot, stand up as one solid force to confront an impious wrong; they cannot rise at an hour's summons to meet an emergency; nor can they minister as one body for Christ's sake to the urgent suffering of any land. They are not united or even practically federated sufficiently in any city to do the greatest possible good which they have the means, the mind and the heart, to do."

This confession is all the more striking because of the fact that Dr. Smyth still fears "spiritual absolutism" and lauds "free Church democracy" as exemplified in Protestantism; not understanding that doctrine can never be democratic in its creation or dispensation, because it is from God and necessarily theocratic, and that the real "Church demo-

cracy" actually exists in Catholicism in that it has reached all the peoples and has never become a representative of any faction of the people or allowed royalty or State to control its laws and regulations, as have many of the Protestant denominations.

He hopes in a vague way that Protestantism, at least in America, will be able to get together in a positive and productive way, but in expressing this hope, he proves its futility in showing how far apart the sects are today. He points to the Protestant Episcopal and the Congregationalist churches as examples, because in history and in many ways in doctrine these churches have a common ground. But they are far apart in actual practice and in their estimation of each other. They do send their money to the sufferers under the "religiously neutral sign of the Red Cross," but "charity," he emphasizes, "is not all of Christianity; their religious faith and hope they do not give together to the world." "With all their mutual helpfulness and benevolence, these two Churches lack one thing needful—the one thing most Christian they can not do; according to their canons and customs they cannot consecrate, each for the other, the same cup of communion; they do not, and cannot, in one joint act of ordination, commission a missionary to carry the bread of life to China, or send a clergyman in the name of their common discipleship to minister to the wounded and the dying in trench and hospital. They can do almost everything else together; but this one thing which the Lord Himself prayed that the disciples be, they have not become;—they have not made their unity so visible that the world, seeing it, may believe in their Christ." (p. 377)

The Reverend Doctor is right in his indictment, he is right in pleading for Church Unity as he does, but he is wrong, exceedingly wrong, in not seeing the source, the only source, of that unity; in communion with the chair of Peter and in unswerving conformity to the doctrines of the Catholic Church. This is the only "international Christianity"—supernatural Christianity—which has existed from the beginning and which will continue to the end of time. Only in embracing it can the members of the Protestant churches hope to influence the world's history for Christ.

C. B. of C. V.

Why Have Catholic Papers?

To help the church to instruct.
To defend the church against her enemies.
To demand justice for the Church.
To inform Catholics on matters of interest to them.
To reflect editorially Catholic sentiment.
To carry the word of God to those who live where there is no resident priest.
To extoll what is good and condemn what is evil, regardless of popular opinion.
To serve as a medium of communication and a bond of union between the clergy and laity.
To furnish wholesome reading.
To help Catholic societies to reach and line up the object for which they exist.
To be the sentinel for God and country.
To advertise legitimate business.
To convey to the outside world the record of our activities.
To mirror our catholic life, etc.

Ladies' Auxiliary, A. O. H.

Auxiliary No. 1, Ancient Order of Hibernians held a large and interesting meeting on last Thursday evening, Sept. 2nd.

A committee was appointed to hold a mock marriage on the evening of Sept. 16th, at the A. O. H., Hall, 198 Main St. West. The members are all requested to be present and a good evening will be spent. Ladies of the Auxiliary may have the pleasure of bringing their husbands for the evening. Mrs. Horan won the Dark Horse at the last meeting.

Irremovable Rectors May Be Removed.

Cause Necessary for Bishop's Action, However, According to Recent Roman Ruling.

A most important decision has been rendered by the Sacred Consistorial Congregation in reference to priests holding the position of irremovable rectors in the United States.

A dispatch from Rome, published in a recent issue of the Brooklyn Tablet says:

"In replying to a question which has been laid before the cardinals composing this congregation whether the canonical process provided for and laid down in the decree 'maxima cura,' which was issued in the year 1911, is necessary in the case of 'rectors' defined by the third plenary council of Baltimore as 'irremovable'—it says: 'The answer is in the negative.'"

"Removable rectors" are still removable at the pleasure of the bishop, but the consistorial congregation advises bishops not to exercise this power unless for grave reasons.

"The difference between the irremovable and removable rectors is this: While both may be removed by the bishop, the 'irremovable' may be removed only for cause, while the 'removable' rectors may be removed at the pleasure of the bishop."

Foreign Mission News

Special correspondence by The Propagation of the Faith Society 348 Lexington Ave., New York City.

Fr. Ferrand, P. F. M., of Fusan, Corea, states that "his work among the Coreans grows daily more and more interesting. In spite of the difficulties of the times, conversions are increasing and the band of baptized Christians grows daily more fervent."

Brazil's great wealth is the result of a single grain of coffee, planted by a missionary monk in the XVI century.

From Pekin comes the news of the conversion of a Chinese prince, Paul Ngai, of the imperial family, to the Catholic faith. Father Planchet, procurator of the Catholic mission in Pekin, informs that the young prince was baptized with a solemn ceremony in the Catholic cathedral.

In Russia are 13,000,000 Catholics. Of this number 8,000,000 are in Russian Poland. Of the seven sees, five are in Russia proper.

Father Zappa, Prefect Apostolic of West Nigeria, says that his priests are in a state of extreme penury, but with a devotion that affords him much consolation, they have preferred to suffer the greatest privations rather than desert their posts. This self-denial is not lost on the newly baptized Christians, who have learned to appreciate the qualities that go to make the Catholic missionary. The natives observe the fortitude of their teachers with admiration, and as a result in large numbers enter the fold which possesses such faithful shepherds.

Truly God works in a mysterious way His wonders to perform!

Another Shorthand Class.

An unusually large shorthand class registered at the R. B. I. Tuesday, the opening day. If you don't get in, you can enter next Monday in another new class that starts that day. Prepare now for the oncoming business revival. Rochester Business Institute, Y. M. C. A. building. Adv.

September Weddings.

Call and see our styles of wedding invitations. The prices are very reasonable. Catholic Journal Co.

Transfers of Priests Announced by Bishop

Rt. Rev. Thomas F. Hickey, Bishop of the Diocese of Rochester, has announced the following promotions and transfers of the following named priests of the diocese, effective September 15:

Rev. George McCall, now assistant at St. Mary's, Rochester, promoted to the pastorate of St. Michael's Church, Livonia and of St. Mary's, Honeye Flats.

Rev. Patrick Smyth transferred to the pastorate of St. Joseph's church, Livonia Station and of St. William's church, Conesus.

Rev. Walter McCarthy, transferred to the pastorate of St. Patrick's Church, Moravia and St. Ann's Church, Owaseo.

Rev. Thomas Loehren promoted to the pastorate of St. Patrick's Church, Cato and St. Thomas' Church, Red Creek.

Rev. Michael Krieg transferred to Our Lady of the Lake Church, Ontario, and St. Rose Church, Sodus.

Rev. Raymond Quigley recommended to Board of Managers as Catholic Chaplain of Craig Colony, Soneya, N. Y.

Rev. John Gefell transferred as assistant to Rev. John P. Schellhorn, Our Lady of Perpetual Help Church, Rochester.

Rev. A. Edelman transferred as assistant to St. Michael's Church, Rochester.

Rev. W. Rafferty transferred as assistant to St. Mary's Church, Corning.

Rev. Joseph Dissett transferred as assistant to St. Patrick's Church, Seneca Falls.

Rev. Daniel Quigley transferred as assistant to St. Mary's Church, Auburn.

Rev. E. Bayer assistant at St. Francis Xavier Church, Rochester.

Rev. Victor Hurley assistant to Holy Cross Family Church, Auburn.

Rev. J. Gullotti appointed assistant to St. Mary's Church, Rochester.

Rev. C. A. Silke will take up the work at the church of the Good Shepherd, Henrietta.

Bishop Hickey Attends.

Rt. Rev. Thomas F. Hickey, bishop of the Rochester diocese, left at 9 o'clock Thursday morning for Albany to participate in the services of the enthronement of Rt. Rev. Thomas F. Cusack as the new bishop of Albany. This is the first time Bishop Hickey has been absent from Rochester since his return from the funeral services of the late Archbishop Quigley.

Weekly Church Calendar

Sixteenth Sunday after Pentecost.
Gospel, St. Luke xiv, 1-11.
S. 12. Feast of the Holy Name of Mary.
M. 13. St. Eulogius, P. C.
T. 14. Exaltation of the Holy Cross.
W. 15. Seven Dolours of the B. V. M.
Th. 16. SS. Cornelius & Cyprian, M. M.
F. 17. Stigmata of St. Francis, Fast.
S. 18. St. Joseph of Cupertino, C. Fast.

Spanish Classes Popular.

There is a lively demand for information about our Spanish classes that are to open September 20th in the R. B. I. Evening School. Classes in Spanish for both beginners and for advanced students! Why not send for circular giving full information about these and other Evening School classes in the Rochester Business Institute, Y. M. C. A. building.—Adv.

Subscribe for the Catholic Journal. \$1 per year.

"The Liberty Bell of the West."

It is difficult to separate the missionaries from the early history of our country. Every now and then an incident comes up which brings to our minds the part these hardy pioneers played in the colonization of North America.

The Catholic Citizen prints a story about the Liberty Bell of the West, the bell that 137 years ago tolled out the news of American supremacy in the vast frontier territory of the Mississippi Valley—which now lies almost forgotten by the outside world—in the Church of the Immaculate Conception, New Kaskaskia, Ill.

It says: "Next to the Liberty Bell in Philadelphia the 'Kaakie Bell,' as it is known, is the most historic bell in the country. It is older than the Liberty Bell, now on its way to San Francisco; older by ten years!

"It was in 1741 that word was carried to France that the Jesuits had penetrated far to the West in the new America and on the banks of a mighty river had established a church.

"To show his pleasure, the King, Louis XV., ordered a great bronze bell to be cast and shipped over the seas to the hardy priests. On it was inscribed that it was for the little church in Illinois and a gift from the King."

"The bell arrived at the little church in Kaskaskia—Kaskaskia, the Jesuits called it—in 1742.

Two years almost to an hour, after the Liberty Bell in Philadelphia has proclaimed the freedom of the thirteen colonies, that great bell of Old Kaskaskia rang out with the glad tidings that a determined band of Kentucky backwoodsmen had captured Fort Gage, at the foot of the bluffs a few miles to the east and had forced the English to haul down their flag."

Saint Rita of Cascia.

Rita of Cascia was born at Rocca Forte, in the diocese of Spoleto. Her parents were advanced in years and were distinguished for a charity which had won for them the title of "Peace Makers of God."

As a child, Rita was known for her piety. She greatly desired to become a nun, but in obedience to the wishes of her parents, she married a man who afterward evidenced a cruel and ill-tempered nature. For eighteen years she was a model wife and mother. Then her husband was murdered. Her twin sons sought to revenge his death. Rita besought them not to commit crime. They would not listen to her, so she prayed God that they might be prevented and in answer, they were both taken by death, reconciled first to God.

The bereaved widow then hoped to fulfill the dream of her childhood and applied to the Augustinian convent of Cascia for admission. Because she was a widow she was refused. But at length, after repeated entreaties, she gained admission and later became a professed nun. Even during her lifetime she was noted for the efficacy of her prayers. On account of the many miracles reported to have been wrought at her intercessions, Spain has given St. Rita the title of "La Santa de los imposibles" (The Saint of the Impossible).

Annual Donation Day at St. Ann's a Success.

The committee in charge of the L. C. B. A. Donation Day which was held at St. Ann's Home on Wednesday wishes to thank all those who took an interest in this day either by donation or by their presence.

The day was a very successful one. Far greater than the committee had expected. Dinner was served and a musical program was rendered under the direction of Louise E. Kiefer.

Mrs. Wm. E. Staub, the chair-lady of this day again thanks all those who have helped her in the great work.

News From Ireland

An inquest was held in the county infirmary by F. Maxwell, solicitor, deputy coroner, on David W. Steward, a merchant, who was injured in a motor collision recently, and died in the county infirmary after having his right leg amputated.

Acres of hay in Killeshandra district are rotting because of the rain. The low-lying districts are completely flooded.

The Cavan County Council scholarships of £50 each have been awarded to Alice and Michael Maguire of Gubavenny, Blacklion.

We regret to announce the death of Sister Patrick, which took place at the Convent of Mercy, Skibbereen. She was one of the oldest and most respected and devoted members of the community who deeply mourn her loss.

Messrs. P. Crowley, R. O., H. J. Cullinan and J. Healy, Lisnasigle, were among those from Skibbereen who traveled to Dublin to attend the funeral of O'Donovan Rossa.

The following students from St. Columba's College in Derry were successful in matriculating for National University: Francis E. Collins, Charles Dawson, Michael Heany, Lawrence Higgins, Chas. Kelly, John J. McCollan, Wm. T. McHugh, Patrick O'Laughlin, P. J. Ryan and James F. Baker.

At a recent meeting of the Loughrea Board of Guardians notice was given by P. Riordan, J. P., of his intention to move at the meeting on the 21st inst. that three months' notice be served upon M. L. Colohan, solicitor, Ballinasloe, terminating his employment as solicitor to the board.

Three youths named Keane, Murphy and Sullivan, were prosecuted at Lisnawilly Petty Sessions, the first named for illegally using a gaff in the River Fens, and the others with aiding and abetting.

Keane and Murphy were each fined £4 and costs, and the case against Sullivan dismissed. John Condon, solicitor, prosecuted for the Fishery Conservation.

Died—At the residence of her brother, Shindella, Monasteraven, Mary Holligan, aged 90 years. At Killwarden, Kil, County Kildare, Michael Conway, aged 86 years.

We regret to announce the death of Patrick Dugan which occurred at his residence, Kilmacow. The deceased was in his sixtieth year and was a most popular farmer and miller.

The commissioners of national education have increased the salary of W. J. Carey, principal teacher of Kilmenny Boys' National school, County Limerick, owing to the efficient work in his school. Miss D. Hardy has been appointed agent for Limerick and district by Messrs. Spillars and Baker, Ltd., Cardiff, in succession to J. S. Hardy, who leaves the city on promotion in the service of the firm.

The child of a farmer named Gallagher of Breeffy, a few miles from Ballina, lost his life under distressing circumstances. It appears that both parents were at the bog saving turf and having no one at home to mind the children took them, two in number, the little boy who was but two years of age and an infant, to the bog with them. They left them near where they were and in some way while the parents' backs were turned the little boy toppled into a bog hole. Scarcely more than a minute elapsed until the father missed him and then found him stretched in the hole quite dead with his face over the water which was only six inches deep.

We do Job Printing.