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Friday, October 22, 1915.

John D. Knows!

No one will accuse John D. Rockefeller of possessing any overweening love for the Catholic religion, the Catholic Church or Catholics in general.

No one will dispute John D. Rockefeller's expert knowledge as to how to make a given dollar produce the most in dividend or how to make a given dollar go further than could be done by another man.

Well, John D. has been writing for a popular magazine a series of articles on "Benevolent Foundations and Efficient Philanthropy", in the course of which he makes these pertinent observations:—

"Just here it occurs to me to testify to the fact that the Roman Catholic Church, as I have observed in my experience, has advanced a long way in this direction. I have been surprised to learn how far a given sum of money has gone in the hands of priests and nuns, and how really effective is their use of it. I fully appreciate the splendid service done by other workers in the field, but I have seen the organization of the Roman Church secure better results with a given sum of money than other church organizations are accustomed to secure from the same expenditure. I speak of this merely to point the value of the principle of organization, in which I believe so heartily. It is unnecessary to dwell upon the centuries of experience which the Church of Rome has gone through to perfect a great power of organization."

Rochester has often furnished confirmatory proof of Mr. Rockefeller's conclusions. Witness, a few years ago a great fraternal order built and equipped a club house. Not long after Catholic laymen and women set out to do similar service for a Catholic philanthropy. The non-Catholic affair cost about dollar for dollar realized for expenses and disbursement. The Catholic managers turned over to the philanthropy about $55,000 and the cost of collection and operation had been about $1,200!

Catholics in philanthropy do not have to set aside one-half of what others do for upkeep, salaries and the like. Perhaps, we do not pay our administrators what they should receive, judged by the emoluments of those outside the Church, but then they dedicated their lives and service to Almighty God and He will take care of their temporal welfare.

There's the reason and the difference!

Queer? The Remedy.

It is queer, is it not, that the Federal laws are so strict that mail order houses, mining promoters and other commercial enterprises must tell only truth else those back of them will be indicted and prosecuted in the Federal courts and fraud orders issued against their mail—which amounts to forcible suspension of their business enterprises—while such vile sheets as the "Menace" can lie and publish obscenity and all manner of nastiness, yet they go scot free, while their publication is not only admitted to the United States mails but accorded the lowest rates possible.

Former Attorney-General Hogan, of Ohio, gives good advice along the line of possible remedies for prevailing conditions when he says:—

"We should be vigilant not vigilant for office, but vigilant for the protection of the rights of every American citizen. I wonder how the other people would like to have the lash on their back from childhood up. I wonder how the other fellow would like to have it said. "I will not vote for him because he is a Methodist or because he is a Baptist?" I thank God that it never occurred to me to ask what another man's religion was when I was going to cast my ballot on the day of election. That is not the Catholic idea of American citizenship. It is not the Catholic idea of religion; it is not the Catholic idea of Christianity; but the Catholic Church glorifies in the fact that as the times go by governments tend toward the recognition of the *right of every man to worship* God according to the dictates of his own conscience.

"We do not come to you as solicitors to have justice measured out to us, but we do come to say to you: If you want your churches to be looked upon and in line with the Constitution of our country and State, as in touch with the spirit of the times and as ready and willing to accord to the other the right that you demand for yourself, if it is incumbent upon you to regulate your bigots and to see that no longer in the name of patriotism and liberty men's reputations must be stolen."

Be Careful.

It is becoming plain that there are men in Rochester, aside from the admitted and self-advertised bigots, who are willing to play upon the religious prejudices and animosities of their fellow citizens, in an effort to secure political advantage for themselves and those whose success means to them the value of the principle of organization, in which I believe emolument or preferment for the aforesaid promoters of religious hate.

While we may differ with and severely criticise those of the open or admitted bigots, we must confess because of ignorance either acquired or inherited, there is no excuse for those who would deliberately set out to play upon the prejudices and passions of their ignorant fellow citizens, merely for partisan advantage or for mercenary motives. Nothing but utter contempt can be felt for such as these.

We Catholics of Rochester are placed in a peculiarly delicate position this fall in Rochester. We do not want to assist in elevation to office of men who are pledged to ostracise Catholics, politically, socially and financially. On the other hand, we do not desire to assist in the elevation of men to high place whose liking for us really amounts to just this—our votes are acceptable; beyond that, we are of as little account as the bigots would have us be.

The Catholic Journal offers this advice:—Catholics would do well to investigate, either individually or through a committee of trustworthy and unbiased men not candidates for office, the personal and political record of each candidate for office this fall. If this record betokens that a given candidate has always possessed a reputation for fairmindedness breadth of judgment and upright living, he should be considered worthy of your suffrage, no matter how bitterly he is assailed by partisans only intent upon personal advantage. On the other hand, if a given candidate's past record shows bigotry, narrowness and incapacity—then he should be opposed, even if every member of a partisan political committee vouched for him.

What we wish to emphasize is:—We should not permit prejudice or passion to lead us to do injustice to any man.

Modern Babel.

No, the following quotation is not from a Catholic publication. It is from an article in the "Independent," a decidedly non-Catholic periodical of New York City:—

"It was a Frenchman who once made his jibe against the United States as the country which had a hundred religions and only one sauce. He underestimated the number with us of both sauces and religions, if by religions he meant, as we suppose, denominations. The list of religious bodies, with their statistics compiled for this year by Dr. Henry K. Carroll, associate secretary of the Federal Council of Churches, embraces 169 religious bodies, large and small, but of these perhaps six to eight do not call themselves Christians or would not generally be thought of as such. Not less than 160 claim the Christian name, and of these 150 denominations are Protestant. To be sure, many of these have only the shadow of a name and are not worth the counting, such as the Yorker River Brethren, with only 423 members, and the Old Two Seed in the Spirit Predestinarian Baptists, famous for their name, with 781 members and neither of them heard of since the religious census of 1906."

The total membership of all these Protestant churches as given is about 24,000,000.

Good Methodists?

In a Methodist conference held in Spokane, Washington, resolutions were passed denouncing the "Roman Catholic Church as a political-ecclesiastial organization", with "false dogmas" and "a menace to the well-being of our Republic" which should be combatted vigorously by Methodist bishops, press and laity.

Commenting thereon, the St. Paul Bulletin, organ of Archbishop Ireland, of St. Paul, goes on to say:

This memorial is, no doubt, intended as a preparation for the Quadrennial Methodist Conference which meets in Saratoga next May. The delegates to that conference will do a favor to the Methodist church if they muzzle the loquacious Bishop Burt, who knows so much about things that are not so and thus prevent a repetition of the disastrous consequences that befell the last conference held in Minneapolis. Its aftermath was a sufficient commentary on the character of its deliberations.

While the entire Methodist body in this country must not be condemned for the attacks made on the Catholic Church by some of the delegates to these conferences, it will have to bear the odium of this anti-Catholic campaign until it succeeds in ridding itself of these blatant exponents of an un-American bigotry, who conjure up visions of "The Perils of Popery" in order to keep themselves in the limelight and delude their followers into the belief that they are the champions of political freedom when, as a matter of fact, they are the fossilized representatives of a know-nothingism unworthy of a place in a museum of antiquities.

We cannot conceive that President Wilson will recognize such a low-bred, cruel, big-ted, brute as Carranza as the responsible head of Mexico. If he does, well, the only charitable construction to put upon it is that the President has reached a period when judgment is a trifle immature.

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Rt. Rev. James J. Keane, Bishop of Cheyenne, Wyoming—

"From my large experience as a Bishop of the Catholic Church in Wyoming, where we have had woman suffrage for forty-two years, I am convinced that women vote as honestly, conscientiously and intelligently as do the men—to say the least. As to the Catholic women of my diocese, I do not find that the right of suffrage has drawn them either out of their homes or out of the church. I think there need be no fear of that result."

Vote YES on the Suffrage Amendment

November 2, 1915

Rochester Political Equality Club, Inc

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