

THE CATHOLIC JOURNAL

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Friday, May 13, 1921.

Well Put!

In opening his address in the Niagara Falls mass meeting to urge Irish Freedom, Rev. M. J. Rosa summed up the case by saying:

Mr. Chairman, reverend fathers, ladies and gentlemen, it is now over fifty years since a man anxious to become the foremost figure in American history entered into debate with another man by the name of Douglas. The debate was on the then very prominent slavery question. Lincoln espoused the cause of freedom. Judge Douglas opposed him. At the close of his argument, Judge Douglas made this statement: "Does Mr. Lincoln consider the negro his equal?" Staunch old Lincoln drew himself—he was rather long as to height—drew himself up and said: "This question is unfair. Does Judge Douglas ask me if I believe the negro to be my equal socially. I do not. Does he ask me do I believe the negro to be my equal morally? I do not know; but in the right to eat the bread his own hand earned, he is the equal of Judge Douglas and my equal."

In the question of Irish freedom and the freedom of Ireland, do you ask me is she our equal financially? No. Is she our equal morally? Perhaps she is better. But in the right to life, liberty and the pursuit of happiness, she is not only the equal of you and of me, but she is the equal of either England or the United States.

Our Direct Primaries

Governor Miller has signed the Whitley bill to restore state conventions to nominate candidates for state and judicial offices. Delegates, however, are to be elected in direct primaries to sit in these conventions. Candidates for city, county and legislative offices will continue to be nominated in direct primaries.

Undoubtedly, direct primaries have not proved the success their advocates had hoped they would. It cannot be disputed that many splendid men refused to seek public office when they were compelled to wage two expensive campaigns—one in the primary, the other to be elected. It is contended that this has lowered the average caliber of our public men. Perhaps this is true.

Granting the accuracy of these contentions, why did not the Legislature go the whole road? Why not eliminate the direct primaries entirely? If it is good to nominate state officers and judges in convention—why not senators, assemblymen, mayors, county clerks and aldermen?

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Quite Right!

Everybody who thinks straight can subscribe to these sentiments expressed by the "Western Catholic":—We heartily agree with the Illinois Lutheran pastor who urges that "one of the greatest evils of our times is the growing demand for religious legislation." The insistent demand of many religious organizations is becoming intolerable and more particularly so from the fact that civil authorities too frequently yield to it. Our government has been built upon the two foundation stones of civil and religious liberty, and the destruction of either would mean that the American republic will totter to its fall.

The history of nations shows that civil and religious liberty go hand in hand. Destroy the one and it will lead to the destruction of the other. There is no greater tyrant than a religious majority organized for the purpose of controlling the political institutions of a country. There should be no alliance between religion and politics, such an unholy union being a danger to the cause of civil and religious liberty. When a church feels it necessary to call upon the State for aid it confesses its own weakness. It has lost its spiritual hold upon its people and there is no good reason for its continued existence.

Every Christian believes in a definite code of morals. The promulgation and defense of the moral code does not rest with civil authority. The State has no right to enforce a moral law, unless that law is necessarily associated with the public wellbeing. It is time that our people awaken to the danger of such encroachments upon the individual conscience. We do not want a religious despotism any more than we want a civil despotism.

Just For The Record

We read the other day a tirade by a Protestant clergyman against the churches who employ wine in their religious services. Of course, the reverend gentleman did not say so, any more than the reverend gentleman who openly said he had no charge to make of knowledge or upon affidavit but only on hearsay, but he called upon all present at a banquet to a high state officer to deny that they were drunk, but he intended to convey the impression that the Catholic Church was the one offender. To be sure, the blue noses who deny the Real Presence and profess to consider the Sacraments but pagan mummery, if they could, would deny to the Priesthood the wines necessary for consecration, but the Episcopalians, the Lutherans and the Orthodox Jews all use wine and the Volstead act regulations permit each adherent of the Jewish faith to withdraw from bond up to ten gallons of wine for use in their ceremonials. And it is to their credit that when the prohibition agents seized the rabbi's wine in Rochester his adherents put up a such a battle that the authorities in Washington returned it.

But the point we wish to make is that the reverend gentleman who meant to score the Catholics unwittingly stepped hard on the corns of many non-Catholics.

The baseball season is really here.

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Prices Down!

There appears to be two well considered and positive drives in progress all over the United States: first, to reduce wages of the workers; second, to establish "open shops" and abolish work agreements with international or state labor unions.

At first blush, one feels impelled to concede that if prices of commodities, rents and finished products are lowering the wages should recede as well.

But have prices been reduced? In some cases, yes to the producer but not always to the ultimate consumer. Rents are not lower on the contrary, they are generally higher. Foodstuffs, except meats, have come down in prices a trifle.

Strikes and lockouts are the order of the day. Do they pay? Of course not. Could they have been avoided? Presumably, they could.

Why were they not? That's something for our aspiring statesmen to ponder.

Weekly Calendar Of Feast Days

(By N. C. W. C. News Service.)

Sunday, May 15.—St. Peter, martyr, was put to death during the Decian persecution at Lampasac, a city of Asia Minor. He was bound to a wheel and his bones broken but when the procurator saw how little this suffering availed, he ordered the Saint to be beheaded.

Monday, May 16.—St. John Nepomucen, was chaplain to the court of the Emperor Wenceslas. Among those who sought his advice was the Empress who suffered because of her husband's unfounded jealousy. The Emperor tried to extort her confessions from the Saint threatening death if she later refused. The Saint was silent, and because of his refusal to speak, was tortured several times and finally thrown into the river and drowned.

Tuesday, May 17.—St. Paschal Baylon, was devoted to the service of God from his earliest childhood. At the age of twenty-four he entered the Franciscan Order, but because of his humility, elected to remain a simple lay-brother. He was distinguished for his ardent love and devotion to the Blessed Sacrament.

Wednesday, May 18.—St. Venantius, martyr, was born at Camerino in Italy and at the age of fifteen was seized as a Christian and carried before a judge. He was several times miraculously rescued from death and the miracles resulted in the conversion of many of his persecutors, including the judge who had condemned him. He and his converts were beheaded by order of the Governor in the year 250.

Thursday, May 19.—St. Peter Celestine, at the age of twenty left his home in Apulia to live in a mountain solitude where the rule of life which he gave to his disciples formed the foundation of the Celestine Order. He was forced to leave this retreat by his election to the Papal Throne. After a reign of four months he called his cardinals together and resigned his trust and retired to spend the rest of his life in a cell.

Friday, May 20.—St. Bernardine of Siena, was a Franciscan friar of noble birth who spent his youth in works of mercy. A defective utterance interfered with his success as a preacher through the intercession of Our Lady, the impediment was removed. By his eloquence, he obtained many conversions and reformed a large part of Italy. He died Ascension Eve, 1444.

Saturday, May 21.—St. Hospitalis, recluse, shut himself up in the ruins of an old tower near Villafranca in Provence, girded himself with a heavy chain and lived on bread and dates only. For his virtues, he was awarded with the gifts of prophecy.

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