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Friday, September 5, 1924

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Bigot Answered

The "Northwestern Miller" is a well-known trade paper, edited by William C. Edgar, a staunch Protestant. In his mail the other day came a request to subscribe for a virulent anti-Catholic publication. The letter was filled with attacks upon Catholics and Catholicity.

This so angered the editor that in the next issue of the "Miller" appeared this scathing editorial:— "The editor of The Northwestern Miller happens to be a Protestant and, so far as known, none of its stockholders happen to be Catholics. It may, therefore, claim exemption from the influence by which the editor of The Protestant alleges that they would have religious toleration, at least in Maryland—a toleration which they did not enjoy in England or any of the other provinces of England.

In 1649 a law was passed which guaranteed the religious liberty as given in the governor's oath. The following is the law of 1649 to which Mr. Davis referred in his speech of acceptance.

"Tolerance"

John W. Davis, Democratic candidate for president, in his speech of acceptance is quoted as saying:—"Let it be said to the immortal glory of those who founded the province of Maryland that religious freedom on this side of the water began with the toleration act which they adopted in 1649. It broadened with the years until it was written into the Constitution in language too plain to be mistaken that in this happy land of ours every man with lessening or threat of lessening his civic, social or political rights, worship in his own way and fashion the one God and Father of us all."

Rev. Henry Spaulding, of the Jesuits, commends Mr. Davis for his fairness but contends that religious toleration in Maryland began not in 1649 but in 1634 when the colony was founded and proves his case by quoting the oath taken by the first governor of the province, as follows:—"And I do further swear that I will not by myself or any other person, directly or indirectly, trouble, molest, or discountenance any person whatsoever, professing to believe in Jesus Christ, and in particular no Roman Catholic, for or in respect of religion, nor his or her free exercise thereof within the said province, nor will I make any difference of persons in conferring offices, rewards, or favors, for or in respect to their said religion, but merely as I shall find them, faithful and well deserving of his said Lordship and to the best of my understanding endow with moral virtues and abilities whatsoever shall . . . molest or disturb any person . . . professing to believe in Jesus Christ, merely for or in respect of his or her religion or the free exercise thereof upon notice or complaint thereof made to me in this, I will apply my power and authority to relieve any person so molested or troubled, whereby he may have right done him."

When it was stated in the oath and, so far as known, none of its stockholders happen to be Catholics. It may, therefore, claim exemption from the influence by which the editor of The Protestant alleges that they would have religious toleration, at least in Maryland—a toleration which they did not enjoy in England or any of the other provinces of England. In 1649 a law was passed which guaranteed the religious liberty as given in the governor's oath. The following is the law of 1649 to which Mr. Davis referred in his speech of acceptance.

"100 Per Cent"

About as sensible a definition and exposition of "100 per cent Americanism" as we have read is contained in the following editorial from the "Union and Times":—"We have heard much lately of warped and abnormal in their prejudices, imaginary schemes of political conquest being threatened by the Catholics of the country, plans to 'carry elections, control our politics and annex this country in vassalage to the Papal empire,' as settled to label it one hundred per cent. American. What is one hundred per cent. but perfection? And what American citizen today can say that he is one hundred per cent. perfect in the matter of observing all our laws? With over fifty thousand laws added to our statute books in the last generation it would take a citizen from daylight to darkness to learn what he is supposed to do and not to do. We may all say that we have aimed at the mark of perfection so far as citizenship goes, but only the fool will say that he has reached it.

The San Francisco "Monitor" says:—"It would be almost impossible to estimate the blessings the Holy Name Society brings to its members. The good it does for them individually and collectively, and through them to the community at large can be known in its fullness to God alone. Concerned as it is altogether with the spiritual welfare of men, it gives an example to the world of one organization at least with which men will identify themselves from the purest and sincerest motives.

Right to the point is this observation from the Catholic Sentinel of Portland, Oregon.—This also should be credited up to the Catholic paper. In the locality in which it is published, the secular papers are more considerate of Catholic views and more disposed to print Catholic news. The paper in which the Catholic paper makes the Catholic community respected.

The nomination of Mrs. Ferguson for governor and of Harry Moody for attorney general of Texas would seem to indicate that the hooded klan is losing its once potent influence in the state of Texas. Let us hope so.

Clear-Headed

This high compliment is paid to Bishop Turner, of Buffalo, who preached the sermon at the recent Supreme Convention of the Knights of Columbus in New York City, by the Baltimore "Review":—"Those who know Bishop Turner know him as a clear-headed, clear-thinking, peace-loving American of whom the nation has a right to be proud. Bishop Turner is not of a belligerent turn of mind; neither is he 'a-peace-at-any-price' individual, who is willing to have his rights as an American citizen attacked without wanting to know why they are attacked.

St. Paul was a devout, noble, Christian character, but nobody could walk over him. As a Roman citizen, he demanded the rights of a Roman citizen and asked no favors. He was the type of apostle whom Bishop Turner and all other real men admire.

The Buffalo prelate made a good point in his sermon when he protested against the hysterical, alleged Americanization processes, which start out to make over the foreign citizen on the assumption that every one born outside the borders of the United States is a numbskull and a criminal, and all within the borders of this land super-intelligent and super-honest.

It may be interesting for those who think that the crimes in foreign-born citizens to read the editorial in Harper's Monthly of the current issue. They will be quite painfully surprised to learn that native-born Americans constitute the great majority of our crime-makers.

Progress

Reading again the masterly eulogy upon Robert Emmet delivered by Senator Jonathan P. Dolliver in 1892 calls attention to certain historical facts which should be borne in mind, despite the studied effort in some quarters to have them relegated to oblivion. Let us quote:—"The insurrection of 1803 affixed the final seal of blood upon the declared purpose of the people to attain the rights of self-government. The struggle of that popular aspiration against the implacable barriers of English prejudice has made Ireland the arena of a controversy that has enlisted the good will of mankind.

"The Nineteenth Century knows that there are not laws enough in all the statute books of men effectually, to put to confusion the eternal law of right. It knows that the record of the government of Ireland is against the real spirit of English liberty.

"No possible local warrant can create the right to expose the whole people to the hardships of perpetual poverty. Neither parliaments nor the will of Kings can give validity to the claims by which a few enjoy the power to turn the industrious peasantry out of doors. The rights of man are higher than the rights of property—at least of stolen property.

"It is certain that the increasing purpose which runs through the ages has brought kings and parliaments under a new light. Governments can no longer be safely administered for the accommodation of royal families.

"In all her misfortunes; even in her frenzy of insurrection, Ireland has attracted the unflinching friendship of the United States. "We offer no excuse for our attachment for a people who began their contest national grievances by hanging up in the banquet hall at Donegal Arms the portrait of Franklin with the motto: "Where liberty is, there is my country" and ended the feast with this toast to the New Republic beyond the sea: "Lasting freedom and prosperity to the United States of America."

"Ireland's people came with the emigrants of other nations, who settled the wilderness of America. On every field of every American war her blood has been shed for the national defense. She has given advocates to the American bar who have filled our highest courts with the treasures of professional learning. She has sent among us the ministers of her faith to spread the truth of the Gospel and exemplify the lofty precepts of our holy religion. She has kept watch through her tears, while from the plundered novels of her unnatural poverty millions of her people have set out to find in a land of strangers the fair and equal chance that is denied them in the country in which they were born.

"We ask to be counted among the lovers of Ireland, and though neither of your country nor of your faith, I bow with you in reverent commemoration of the ideal patriot of Ireland's heroic age."

Rochester's Industrial Exposition of 1924 passed out in a blaze of glory.

The Catholic Journal extends sincere congratulations to Rev. Dr. Meehan and Father O'Hern upon their elevation to the rank of Domestic Prelate to his Holiness. Both have earned their honors by unflinching loyalty to Holy Mother Church.

If only the klan would make public its membership so we could know for the dedication of the new Foreign Mission Theological Seminary of the "100 per cent. Americans in Rochester" and do them fitting honor.

Says the St. Louis "Church Progress":—"Better do your own political thinking. The country is full of political propaganda and false political prophets.

Best wishes for the success of the new Nazareth College for Women.

The most careful motorist often comes to grief by the stupidity and recklessness of the speed maniac.

Pretty soon the base-ball will give place to football and basketball.

The Klan is hard put to find a Presidential candidate to its liking.

WEEKLY CALENDAR OF FEAST DAYS

Sunday, September 7.—St. Cloud, confessor, was the son of Chlodimir, King of Orleans. After Chlodimir's death, Cloud's uncle divided the kingdom among themselves and they stabbed two of their nephews. By a special providence, Cloud was saved. He renounced the world and devoted himself to the religious life. He established a monastery near Paris where many pious men gathered. He died about the year 560.

Monday, September 8.—The Nativity of the Blessed Virgin. The birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the world. Mary was brought forth in the world not like other children, infected with the contagion of sin, but pure and holy, beautiful and glorious and adorned with all the most precious graces which became her as the chosen Mother of God.

Monday, September 9.—St. Omer, Bishop, was born toward the close of the Sixth Century in the territory of Constance of a wealthy and noble family. After the death of his mother he persuaded his father to follow him into the monastery of Luxeu. All their wealth was distributed to the poor. Later, he was called from his solitude to take over the See of Terouenne. Through his management this diocese soon became one of the most flourishing in France. The Saint died in 670.

Wednesday, September 10.—St. Nicholas of Tolentino, born in answer to the prayers of a holy mother and promised before his birth to the service of God, never lost his baptismal innocence. His austerities were conspicuous even in the austere order, the Hermits of St. Augustine, to which he belonged. He died in 1310.

Thursday, September 11.—St. Paphnutius, Bishop, was an Egyptian who was made Bishop of Upper Thebes after he had served for several years in the desert under the direction of St. Anthony. His advice was greatly sought after at the Council of Nice where the Emperor Constantine the Great often called him into private conference. He also participated in the Council of Tyre and took an active part in the fight against the Arian heresy.

Friday, September 12.—St. Guy of Anderlecht left his humble home in Brussels to seek greater poverty and closer union with God. About the year 1033 foreseeing that his end was near, he returned to Anderlecht in his own country. When he died a light shone round his head and a voice was heard proclaiming his eternal reward.

Saturday, September 13.—St. Eulogius, Patriarch of Alexandria, was a Syrian by birth and while quite young embraced the monastic life in that country. He remained steadfast in the Faith during the confusion of the Eutychian heresy. He was a close friend of St. Gregory the Great and several letters written by the latter to St. Eulogius are still extant. The Saint died in 608.

New Holy Cross Seminary at C. U. To Be Dedicated

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

Washington, D. C., Aug. 29.—September 23 has been chosen as the date for the dedication of the new Foreign Mission Theological Seminary of the Holy Cross, at the Catholic University of America here. It was announced this week by Father M. A. Mathis, C.S.C., who will be superior of the new institution.

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Noted Benedictine Dies In England London, August 22.—By the recent death of Abbot Frederick T. Bergh, O. S. B., Abbot-Visitor of St. Augustine's Abbey, Ramsgate, the Catholic Church in England loses a notable leader. Born in Brixham, Devonshire, in 1840, he was converted to the church with his mother, when a boy. He entered the Spleaco Congregation of the Benedictines and at the Gregorian University obtained the highest distinctions, mathematical and scientific as well as theological. Father Secchi, S. J., the famous Vatican astronomer, employed his help in the most difficult calculations, which he performed with extraordinary speed.

Having been ordained priest in 1869, he taught in 1869, he taught in Rome till 1877, when he came to St. Augustine's as Prior, becoming later its first Abbot. Here he opened new missions throughout the neighborhood and greatly increased the efficiency of the Abbey and the boys' college attached to it. Compelled by ill-health to retire in 1906, he went to the Convent of the Daughters of the Cross at Carshalton as chaplain.

A man of encyclopaedic learning in every branch of sacred science, he was continually in request for the censoring of books and the solution of difficult problems, and never denied or delayed his help. Whatever the difficulty proposed, a lengthy memorandum would reach the enquirer without fail by return of the post telling him what he wanted to know, or, if that was impossible, explaining all the bearings of the question. Abbot Bergh was the friend of all sorts and conditions of Catholics, due to the work of the little band of missionaries. It is to augment these workers in so rich a mission field that the seminary was built. The new building is ample in size and occupies one of the most admirable sites in the Catholic University area.

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