

## GATHOLIC VIEW EXPLAINED

Father Bradley Discusses the French Religious Crisis for the Journal Readers.

(To the Editor of the "Plattsburgh Journal")  
Sir:—

The present politico-religious crisis in France is exciting a considerable amount of attention in our own little community as well as throughout the world at large. An attempt to explain the position of the Church in the controversy by one, who, in virtue of his office, occupies a prominent position among local Catholics, may not be out of place nor unwelcome to your readers, whether Catholic or non-Catholic.

It must be premised that in French affairs the words Catholic and Christian are synonymous, as almost all that there is of Christianity in France is, and always has been, Catholic. This is a fact which will be well known to the better read or travelled among your readers. It will also be well known to them that the most violent, as well as the most plausible, attacks on Christianity have been made in the French language, emanating from Voltaire, Rabelais, Diderot, Renan and their like. A hundred years' course of such literature has had its inevitable effect and de-Christianized the minds and undermined the morals of at least a very large number and apparently of the majority of the French people. I may remark, in passing, that we may reasonably look for precisely the same effects from the same or similar causes among ourselves.

The contest is, therefore, a contest between Christianity, between religion on the one hand, and Agnosticism, Infidelity, on the other. The issue has hitherto been somewhat obscured—whether purposely or by force of circumstances growing out of the history of the past fifteen hundred years—but looked at in the gross, I think it will now be evident to any unprejudiced mind that this is what it reduces itself to. The true Catholic—be he French or American, or whatever his nationality—believes with all his heart and soul that Jesus Christ is God—"Very God of very God." The true Catholic believes that Christ established his visible Church on earth when He Himself left the earth, and that though he necessarily committed its destinies to the hands of frail and erring men, that nevertheless He—the God—man—continues to preserve it as a body by His watchful Providence in the way of truth and life to be our guide through this life to eternal salvation. If it is a divine guide, it must be unerring. If it is to be an efficient guide it must be able to make its voice heard in no uncertain tones, and must be entirely unshackled by mere earthly powers. Hence the incontestable, because divine, Authority of the Church in things spiritual, in matters of religion, inhering as we Catholics believe in the Pope and the Bishops of the Church throughout the world. Hence the supreme and solemn duty of him who occupies the Papal chair, who holds the highest place in the Church of Christ, jealously to guard the liberty of the Church, to prevent by every means in his power the intrusion of false teachers.

From the earliest periods of Christian history such false teachers have endeavored to impose themselves upon the Church, and to wrest, by fraud and by violence, its authority to the support of their own machinations. When S. S. Peter and John the Apostles were bidden by Annas and Caiaphas to "speak no more in this name to any man," they fearlessly replied, "If it be just in the sight of God to hear you rather than God, judge ye." (Acts iv, 19.) And when the constituted authorities proceeded to extremities and cast them into prison, Peter and the Apostles still calmly but firmly answered: "We ought to obey God rather than men." (Acts v-29.) And from the days of the Apostles onward the powers of earth from time to time have endeavored to step within the Sanctuary and to set up human instead of divine authority, and have always met resistance. To cite a notable instance which the language we use naturally calls to mind: How easy and how much more pleasant it would have been for the Pope of his day to sing a song of "placebo" to Henry VIII King of England—one of the three most powerful rulers in the world at that time—to accede to his demands regarding the annulment of his marriage and thus save the great English nation to the unity of the Church. But no! After exhausting all lawful means to bring the king to a better mind and temporizing, if you will, to the utmost limit, he is compelled finally to say, "We ought to obey God rather than men," and thus indirectly give occasion to the ensuing separation of England as a nation from the Church and to the present woeful divisions of Christianity throughout the vast extent of the English speaking world.

Very many of our fellow citizens of German origin—both Catholic and non-Catholic—will remember better than I could possibly describe it, the resistance (in their case immediately

successful) to the unwarranted interference of Bismark's government in the affairs of the Catholic Church. Very many of our German Catholics in this country themselves passed through the days of the "Kulturkampf," and will remember how their churches were closed by the strong arm of violence in the guise of law, how they were compelled to worship in whatever hastily improvised refuges they could find, how they assisted at divine service in fear and trembling as to what was going to happen next, how their priests were driven from home and country and their Bishops cast into prison because they said to the civil authorities, "If it be just in the sight of God to hear you rather than God, judge ye."

France herself, in the person of Napoleon, in comparatively modern times, held in durance not merely Bishops and Priests, but the then head of the Universal Church himself, Plus VII, in the endeavor to bend him to his will, powerless in this instance, so all-powerful in every other.

And today the world looks on at the sublime and inspiring spectacle of the hundred venerable Bishops of the French Church—from the nonagenarian Cardinal, Archbishop Richard of Paris, downwards, leaving their magnificent Cathedrals, monuments of Catholic faith and generosity through hundreds of by-gone years, walking calmly out of their palatial residences, provided by the well earned love and devotion of Catholics, to face in the old age the uncertainties of fortune; of thousands of priests driven from their churches and from their homes, from the numberless colleges and schools, wherein for hundreds of years they have handed down and augmented from generation to generation the treasures of wisdom, of science, and of literature; of thousands of nuns leaving the hospitals and the orphanages, and the homes of refuge for the aged and unfortunate, where they have been enabled, by the public-spirited foresight of Catholics to devote their lives to the care of the poor and the afflicted—all bowing to the violence of might, because they must say, meekly but unhesitatingly: "We ought to obey God rather than men."

If anyone thinks I am talking at random or indulging in rhetoric, let him lift up his eyes and look around him and when he sees what the Catholic Church does in our own country, where Catholics are but one-sixth of the population, argue thence of what magnificence and how numerous are likely to be the works I have mentioned in a nation of forty million people, which was devotedly and exclusively Catholic for well nigh fifteen hundred years.

But all these material and worldly advantages—though justly belonging to them—have always been and always will be sacrificed by the Church and her ministers rather than compromise her liberty of action and of speech in the name of her divine founder. And here, we may note in passing, the wisdom of the Church in requiring the celibacy of her ministers and chief servants—that in case of supreme emergency they may have no earthly entanglements, but be perfectly free-footed and free-handed to move and to do in the service of the truth. The Catholic priest, if occasion arises for sacrifice and endurance for the sake of Christian truth, has not to fear for others on his account, and if he is not received in one city may "flee into another," and always perform the duties of his office with freedom and equanimity.

The attitude of the French Catholics in obedience to the Pope is made to appear as obedience to a foreign law against the law of their country. As well argue that the Ten Commandments are a foreign law when the law of the land happens to be in evident contradiction with them and that the Almighty Lawgiver—the author of nature and of the natural law—becomes a foreigner in any country, where conscienceless men succeed in making such enactments. The true Catholic—and I think I may say every man that calls himself a Christian, and every man that is upright and courageous, even though without religious principle of any kind, if such there be—will obey the law in so far, and only in so far, as that law is in conformity with his sincere conscience tells him is right and just, and the more subservient he is to the dictates of his right conscience, the more readily and exactly will he obey the civil law in all that is good, and the better citizen he will be. The principle, "My country, right or wrong," is palpably absurd and immoral, and could only have been uttered by an intelligent or honest man in a moment of oratorical exaltation.

Even in merely civil matters, where no question of morality or conscience is manifestly involved, the principle of blind and unquestioning obedience to human authority merely because it is in power, is to say the least, a dangerous and a mischievous one. If Washington and the heroes of revolutionary days had lain down, as no doubt many others did, in the shadow of such a principle, where would American freedom now be?

St. Paul, it is true, says: "Let every soul be subject to higher powers" but one who would quote the text to

justify the principal of non-resistance to the unjust exercise of power, would be guilty of disingenuousness (as is so often the case where scripture is quoted,) for the Apostle immediately adds—"for there is no power (evidently properly exercised power and not tyranny) but from God; and those that are, are ordained of God: \* \* \* for princes are not a terror to the good work, but to the evil" (Rom. XIII-1)

The existence of the Church in the State indeed, but as an independent organization, is the chiefest hope for the masses of any nation for the preservation of those safeguards of law, which guarantee not those airy and flimsy things which Fourth of July orators rave about, but the safety and liberty of the individual citizen. For the maintenance of public order it is essential, whatever the form of government, that a certain measure of physical power be committed to the hands of the supreme authority, and there is an ever-present danger that designing and self-seeking men—and how very, very few men are there, who are not or who do not become self-seeking, given the opportunity of personal aggrandizement—may contrive to possess themselves of this power for the working of their own wills. "Eternal vigilance is the price of liberty." And this eternal vigilance the Catholic Church maintains, ever preserving intact and defending with all her might those principles upon which the fabric of our Christian civilization is founded, expounding and defining them, protesting when they are infringed, sometimes, and perhaps more often with success, sometimes defeated for a time, when the masses are successfully hoodwinked by unscrupulous and ambitious men, but always—in fair fortune and in foul, amid good repute and evil repute—holding aloft the banner of eternal truth.

This has been the work and the history of the Catholic church during the 1900 years of her existence. In the beginning, when the minds of men were taken with the beauty and sublimity of her teaching, with the self-sacrificing and disinterested lives of her ministers they came to entrust everything, even civil affairs—unreservedly to her care. Hence the gradually increasing influence and final supremacy of the Church and her head, which lasted so many hundreds of years among the nations of Europe, until she had tamed the fierce spirits of our barbarian ancestors, and preserving what was worth preserving from the wreck of Roman and Greek civilization, had brought them to recognize the beauty of moral power and civil order. Those who are familiar with the history of constitutional law are aware that the rudiments of American liberty owe their preservation to the fostering care and protection of the Catholic Church of England. I allude chiefly, though not solely to "Magna Charta," which the Barons were enabled to wring from the Crown through the aid of Cardinal Langton and the Church, then as always independent of Kings and of civil government.

Later on—from a variety of causes, which space does not permit me to enumerate now—the harmony between Church and State was broken. In our own country, the spiritual and civil organizations are separate—one supports the other, and neither invades the rights and privileges of the other.

In France the anti-Christian government is endeavoring to invade the spiritual province of the Church and to render it subservient, so that Church and State may be united, but—so united that the Church become the complacent handmaid of the State, or failing that, so united as the innocent lamb is united with the rapacious wolf which devours it. The State may indeed succeed in devouring the dry bones of the Church, that is, it may and probably will confiscate all Church property, enormously valuable as it is, and precious little good will come to the people of France from the confiscation. But the spirit of the Church it can never conquer. Hence we see bishops, priests and nuns going out of their Churches and schools and convents, which belong to the Catholic Church just as much as our Churches and schools and other property belongs to the Catholics of Plattsburgh, or St. Luke's Church property to the Episcopalians of Plattsburgh, or any other of the church buildings to the respective denominations, relinquishing everything rather than be untrue to principle. There may be some so-called Catholics, some priests, even some bishops, who will basely comply, as there have been in similar circumstances often before; but such men will cease to belong to the Church of Christ—they will erect a new State Church of France, but it will not be a part of the Glorious Church Catholic; the Church as we believe of Jesus Christ, and of mankind redeemed by Him.

Thanking you, sir, by anticipation for your courtesy in inserting this rather lengthy letter in your esteemed paper, I am, Faithfully Yours,  
W. F. BRADLEY,  
Catholic Priest,  
Rector of St. John's Church.

Fancy "Keen Kutter" scissors at Bauer's. Good Christmas presents.

## STRANGERS ACT SUSPICIOUS

Two Tough Looking Characters Possessed of Jewelry and Other Goods.

THEY VISIT SEVERAL BUSINESS HOUSES

Try to Sell Jewelry or Trade It Off for Almost Nothing—They May Be Wanted for Burglary.

Two strangers, of a tough character, went into Perry's restaurant this morning, and, walking up to the lunch counter, produced some rings, asking the girl if she would give them something to eat for the jewelry displayed. This the girl refused to do, whereupon they made some remarks and started towards the back of the building, ostensibly to try the kitchen. Before they had gone very far the proprietress appeared upon the scene and ordered them out.

Some time after this the two visited Ed. Donat's saloon and tried to induce some of the men there to part with their money for a ring or some article in the quantity of jewelry that they brought forth from their pockets. Their graft did not work very well in this place, and they drifted around town until they struck another saloon, where they managed to work a fellow for a bottle of corn juice in exchange for some of the jewelry.

It is reported that these same fellows were out in the residence portion of the town today disposing of silk waists and other wearing apparel for almost nothing.

One of the strangers looked as though he had been mixed up in a fight, as the whole side of his face is black and blue and swollen very much. Where the two strangers obtained all this junk is not known at present, but it is thought that they are wanted for burglary at some of the towns in this vicinity.

### District Court Notes.

State vs Lou Taylor, et al., upon further consideration of motion to dismiss appeal in this case from county court to district court, filed and passed upon, the former ruling of the court on said motion is vacated and set aside. Motion to dismiss appeal is sustained, and appeal of defendant is dismissed. To which defendant excepts and is given forty days to prepare, and serve bill of exceptions. Supereedeas bond fixed at \$500 conditioned on the production of children should the action of this court be affirmed.

Devore & Reynold Co. vs. Jos. E. Truit; sale confirmed and deed ordered to purchaser. Clerk ordered to indorse amount of proceeds of sale on notes involved and return notes to plaintiff.

Fred Gorder & Son vs. H. E. Pankonin. Cause called for trial; hearing had, submitted upon written briefs; plaintiff to serve brief by December 25, defendant to serve answer by January 1.

Anna F. Fry vs. Clara Fry, et al. Report of referee examined and approved, and it appearing that a partition of the property involved could not be made without prejudice to parties interested, the referee is ordered to sell such property. Bond of referee fixed at \$5,000.

### A Latin Saying.

"Opportunity has hair on the forehead, but is baldheaded in the back." By catching it as soon as it approaches you can hold it; if you let it to pass by, you never will be able to catch it again. With sickness it is the same. If you will block its progress at the first symptoms, you will easily control it; by not minding such symptoms, it will get a firm hold of your body. Do not miss your opportunity to check a grave sickness. As soon as you will notice that you do not feel as well as you should use Triner's American Elixir of Bitter Wine. It will quickly dispel your discomfort, loss of appetite, nervousness, irritability, pale and yellow complexion, indigestion, many cases of headache, and inactivity of the bowels. At drug stores. Elegant Wall-Calendars mailed to any address on receipt of 10c. Jos. Triner, 799 So. Ashland Ave., Chicago, Ill.

### Another Prophet Heard From.

An Otoo county farmer disagrees with those prophets who are predicting a long, cold winter. He says he judges by the gophers. They have their winter holes only about a foot below the surface of the ground. He also says that the hair on the cattle is not long and heavy, as it is when a cold winter is before them.

### In Judge Archer's Court.

An action entitled Amelia Heidemman vs. Wm. Noxen, jr., was filed in Judge Archer's court today. The plaintiff brings suit for the support of a child, which the defendant is alleged to be the father of. The defendant furnished a bond of \$1,000 for his appearance at the hearing which is set for Saturday and was released.

Special prices on pianos all this month at M. Hild's Sixth street furniture store.

### Remains Laid to Rest.

The remains of the late Frank Caruth, accompanied by the wife and children, Fred, Glen and Louise, arrived this morning from Denver. From the train the casket was taken to the undertaking rooms of Streight & Streight, from which place the funeral procession started at 10 o'clock for the last resting place in Oak Hill cemetery. At the grave the services were conducted by Rev. J. T. Baird, after which interment was made.

The pall bears chosen from the old friends and former business associates of the deceased were, Messrs. J. G. Richey, J. H. Becker, R. W. Hyers, Robert, Sherwood, sr., F. M. Richey and W. D. Jones.

## GOT HIS WIRES CROSSED

But Will Be Careful Not to Do So Again Any Time in the Near Future.

Some funny things do sometimes happen.

A business man of this city stepped to the phone a few days ago and called the number of an attorney's office. The lady clerk at the other end of the line responded, and in response to his inquiry informed him that the gentlemen wanted was not in town.

The business man therefore "hung up," but a moment later remembered that he had told his wife when leaving home that he would return presently and take a bath. He therefore took down the receiver, and when the sweet voice at central shot "Number?" into his ear, he still had the attorney's number in his mind, and thoughtlessly gave it.

He had but a few seconds to wait until a female voice came over the wire.

"Is my bath ready?" queried the business man.

"Your WHAT?" rattled back.

"Say, Emma, put a change of clothing in a warm place for me; I'll be up in a minute."

"You needn't come up here," was the retort that fairly chased the electricity of the wire.

"Good-bye, dear, I'll see you later," was the message sent back as the business man hung up the receiver, when for the first time it dawned upon him that he had not been talking to his wife at all.

It is mistakes of this kind that gets people into the divorce courts, but we have promised not to give it away.

## THE OTHER SIDE OF THE CASE

Defendants in Action of D'Ment vs. Fried Foreclose \$900 Mortgage on Drug Store.

In regard to the decision of the county court of Johnson county, in favor of the plaintiff, in the action brought by D'Ment vs. Fried, the attorney, A. L. Tidd, for the defendant, called up by phone the district court clerk of Johnson county, who informed Mr. Tidd that the case had not been passed upon yet. Of this fact Attorney Tidd and Mr. Fried informed the Journal this morning, and also stated that the drug store in question invoiced at \$5,500 last January and that Mr. Fried after that date added \$2,478 worth of drugs to the stock. The above gentlemen further claim that the store was closed because of a mortgage of \$900 against it, and not, as Mr. D'Ment stated, because the district court of Johnson county had declared the deal void.

The defendants further assert that D'Ment has had possession of the farm since the trade by which he became the proprietor of the drug store in this city, and Mr. Fried the owner of the real estate near Crab Orchard, Neb.

## LIVE POULTRY WANTED



To be delivered at the store of  
—ZUCKWEILER & LUTZ—

TUESDAY, JANUARY 1, 1907

ONE DAY ONLY FOR WHICH WE WILL PAY THE FOLLOWING PRICES IN CASH: CROWS TO BE EMPTY.

Hens and Spring Chickens, per lb	7c
Fat Hen Turkeys, per lb	10c
Fat young tom Turkeys, per lb	10c
Old tom Turkeys, per lb	9c
Ducks, full feathered, per lb	8c
Geese, full feathered, per lb	8c
Old Roosters, per lb	4c

**DON'T FORGET THE DATE!**



**C. E. Wescott's Sons**  
"Where Quality Counts."

## A NUMBER OF HOLIDAY HINTS

Don't Put off Until Tomorrow What You Should Do Today.

HELP THE CLERKS BY AVOIDING A RUSH

Buy Today and Give Way to Others, Thus Giving Country People an Opportunity to Purchase Tomorrow.

There are two things that the people of Plattsburgh and vicinity should do at this Christmas season, especially.

One of these is to do their trading at home. The other is for the town people to do their buying today and thus make way for the country people tomorrow.

Don't run off to Omaha to buy your presents. Remember that you live in Plattsburgh, and here is where you ought to do your Christmas buying. This is the duty of every person who makes a living in the town—or gets his wealth here. He should not take the money he earns here to some other town to spend it, or buy something his wife or daughter sees in one of those pretty picture books the city department stores send out every year just before Christmas. The Journal is simply discussing this matter purely from a business standpoint. Buy your goods where you know what you are getting and where you have an opportunity of exchanging if it should not prove just what you want.

If you do this you will buy your Christmas presents in Plattsburgh and get just as good quality and quantity for the money as anywhere else in the country.

Just now is the time to buy holiday articles. Get what you want while the stocks are complete and the chances for selection are good in every department. Don't wait for the rush next Monday. Help the clerks over the Christmas rush by trading today, tomorrow or Saturday, but by all means do not put it off till the last moment before the stores close the night before Christmas. Help the proprietors of the establishments to give everybody plenty of time and thereby plenty of satisfaction. Buy at home, and buy today.

### Connubial Ventures.

The matrimonial market has been exceptionally lively today—five permits to wed being issued and three of these couples united in marriage by County Judge H. D. Travis. The couples to have the knot tied by the judge were Antone Hedin and Leda Loberg; and Emil R. Carlson and Maude Loberg, all four parties from the vicinity of Louisville. Mr. Hedin is a prosperous young farmer near Louisville, and he, together with his bride, will visit with her parents, Mr. and Mrs. Swan Loberg until after the holidays. The two brides are sisters, and after they and their newly acquired husbands had spent the day in the county seat Mr. and Mrs. Carlson departed on a trip to central Iowa, while Mr. and Mrs. Hedin returned to Louisville. The other couples to receive the proper papers were Edward Ernest and Mrs. Rhoda Thornton.

Thomas H. Waltz and Cora M. Saxton, all from Elmwood, and Ray Core, and Miss Minnie Gobleman from Louisville were also granted licenses. The last couple were married by Judge Travis at his office this afternoon in the presence of many of their friends.