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Friday, April 22, 1921.

Legislature Adjourns

It looks now, with insufficient
opportunity for careful scrutiny,
that the Legislature of 1921
handled more big legislation of
importance than any other that
has assembled in Albany in the
last twenty years. Tax laws, water
power legislation, reorganization
of nearly every State De-
partment, traction and transit
law changes, all were changed
in essential particulars.

New faces will be seen after
July 1st in practically every State
Department. Industrial Commis-
sioners, Tax Commissioners, Pub-
lic Service Commissioners, Con-
servation Commissioners, State
Hospital Commissioners, Boxing
Commissioners, all are new men.
Truly, Governor N. L. Miller is not
only governor but also undisputed
leader of his political party in
New York State.

Political opponents of Governor
Miller are boasting that his Al-
bany programme of 1921 will kill
his party in the State. Time will
tell. It often happens, as in the
case of Charles E. Hughes, Wil-
liam Travers Jerome and Wood-
row Wilson that the people ad-
mire an executive who has brains
and courage. Undoubtedly, Na-
than L. Miller has both in a
marked degree.

Adultos Annos!

Twenty-five years in the priest-
hood is a remarkable record
while a quarter of a century as
pastor of one parish is a still
more remarkable record.

That is the record of Rev. Ma-
thias J. Hargather, the beloved
rector of St. Michael's Church in
Rochester.

Father Hargather has built St.
Michael's to a model parish.
Church, school, all parochial prop-
erty are splendidly situated and
finely equipped. The pastor has
had hearty co-operation of par-
ishioners.

But Father Hargather not only
is the beloved rector of St. Mich-
ael's. He is a leader in all the
civic activities of Rochester and
is honored as one of the foremost
citizens of Rochester.

The Catholic Journal extends
heartiest congratulations to Father
Hargather on his silver jubilee
as pastor of St. Michael's and
hopes he may be spared many
years to serve his flock as shep-
herd.

Senator Wiswall appears to be
a rather immature young person
advanced too early to responsible
public position.

Naturally, the retirement of
Judge Barnhart as Public Service
Commissioner is regrettable but
Governor Miller selected a fine
gentleman and a cultured lawyer
when he picked Charles Van Voor-
his as the Rochester representa-
tive on his new Public Service
Commission.

The Test

In a brief but concise article in
the April "Columbiad", James
Louis Small defends Catholic
schools as not only up to the mark
in moral training but they com-
pare well with all others in prac-
tical efficiency. In the course of
his article he makes certain com-
parisons which we reproduce just
to point out that they represent
conditions which do not exist in
Rochester:

* Secondary Catholic education,
for example, is a minus quantity
in a very great number of towns
in the United States. Our children
leave the eighth grade and for-
want of a Catholic High School
either go without further train-
ing or secure it at the public high
school, where four years of a
purely secular regime go very far
towards undoing the work that
the good Sisters or Brothers have
wrought so patiently for twice
that length of time.

Why, then, is there such a
dearth of Catholic high schools?
Because, among other reasons, of
our parochial and racial jealous-
ies. Obviously, the strategic
method in a city of thirty-five or
forty thousand, with several par-
ishes, is to build a central Catho-
lic high school with the best pos-
sible facilities. But St. Peter's
and St. Paul's and St. Joseph's
will not get together. The "Ger-
man" Catholics, and the "Irish"
Catholics, and the "Polish" Catho-
lics, and the "Italian" Catholics
will not unite on an educational
program that is as clearly com-
mon-sense as it is woefully neces-
sary. So the future of the child
is sacrificed to the be-whiskered
demands of racial strain and
narrow parochialism.

Again: If the test is to be met,
there must be parental co-opera-
tion. No school, Catholic or other-
wise, can work miracles. Only
last autumn, while I was visiting
one of our Catholic colleges for
the purpose of delivering a lec-
ture, the dean of discipline re-
marked to me: "It is growing
more and more difficult to admin-
ister affairs owing to the conces-
sions we are obliged to make.
The days when the boys devised
their own means of entertain-
ment have gone. Now they must
have autos or girls or trips down
town—something external to
themselves—to be happy." Don't
criticize the school for neglecting
to inculcate habits of thrift and
resourcefulness and piety if you
haven't made a beginning before
your boy or girl leaves home. If
you have fallen down on the job,
why expect the school to supply
the deficiency?

Why No Divorces

An unidentified exchange gives
this concise and convincing argu-
ment against divorces:—We may
not do evil that good may come
of it; and divorce is an evil, for
society. Take an example:

"A ship has arrived at a port
where a passenger wishes to land.
It is of the highest importance
for him; he wants, for instance,
to see a dying father, or to take
part in a lawsuit upon which de-
pends the welfare of his family—
imagine anything you like. But a
case of plague has broken out up-
on the boat, and the authorities
have forbidden any passengers
to go ashore for fear of conta-
gion. Would it be just, would it
be kind to give way to the en-
treaty of the one traveler at the
risk of spreading the plague in a
city of 100,000 inhabitants? Clear-
ly not. Here, then, is a case in
which justice and charity demand
the sacrifice of the individual in-
terest for the general good. This
principle dominates all society. If
we are called upon to decide be-
tween two courses, the first clear-
ly beneficial to the whole com-
munity and painful to some in-
dividual—the second agreeable
to him but hurtful to the whole,
both justice and charity demand
that we shall adopt the first
course."

**Weekly Calendar
of Feast Days**

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

Sunday, April 24.—St. Fidelis
of Sigmaringen, a noble and law-
yer, who found it difficult to be a
rich advocate and a good Chris-
tian and entered the Capuchin
Order. He preached against the
Calvinists in Switzerland and af-
ter a sermon at Sevis was attack-
ed by a body of Protestants, head-
ed by a minister and slain.

Monday, April 25.—St. Mark
the Evangelist, who was convert-
ed by St. Peter and became sec-
retary and interpreter of the
Prince of the Apostles. He found-
ed the Church in Alexandria. His
graphic gospel is based on St.
Peter's testimony. Mark, after
governing his see for many years
was seized by heathens and tortur-
ed to death.

Tuesday, April 26.—Saints
Cletus and Marcellinus, Popes
and Martyrs. Cletus was third
Bishop of Rome, reigning from
76 to 89. Marcellinus succeeded to
the papacy in 296, the time of
Diocletian. He reigned eight
years and is termed a martyr
though his blood was not shed in
the cause of religion.

Wednesday, April 27.—St. Zita,
Virgin, a citizen of Lucca. On one
occasion having spent a long time
in church, she neglected to make
some bread. Arriving home she
found it already baked, an angel
having performed her duty. She
fed the poor and by gentleness
overcame the jealousy of fellow-
servants. She died in 1272, a
bright star appearing over her
attic to show she had gained
eternal rest.

Thursday, April 28.—St. Paul
of the Cross, whose eighty-one
years were modeled on the Pas-
sion of Jesus. He enlisted in a
Crusade against the Turks, but,
warned by heaven abandoned
this work to found the Passionist
Monastery on Monte Argentario.
On Fridays his heart beat with
a supernatural palpitation that
scorched his shirt. He died while
the Passion was being read to him.

Friday, April 29.—St. Peter of
Verona, Martyr, the son of heret-
ical parents was received into
religion at the age of fifteen by St.
Dominic at Bologna. He had
special devotion to Our Lady. He
was often cruelly caluminated and
slandered and finally suffered
martyrdom near Milan.

Saturday, April 30.—St. Cath-
erine of Siena, guide and guard-
ian of the Church in the four-
teenth century. At fifteen she
entered the Third Order of St.
Dominic. Later she traveled
through Italy reducing rebellious
cities to submission to the Holy
See. She brought Gregory XI
back from Avignon to Rome and
proved an able counsellor of Ur-
ban VI. She endured many hard-
ships to avert harm to the
Church. Catherine died at the age
of 33, in 1380.

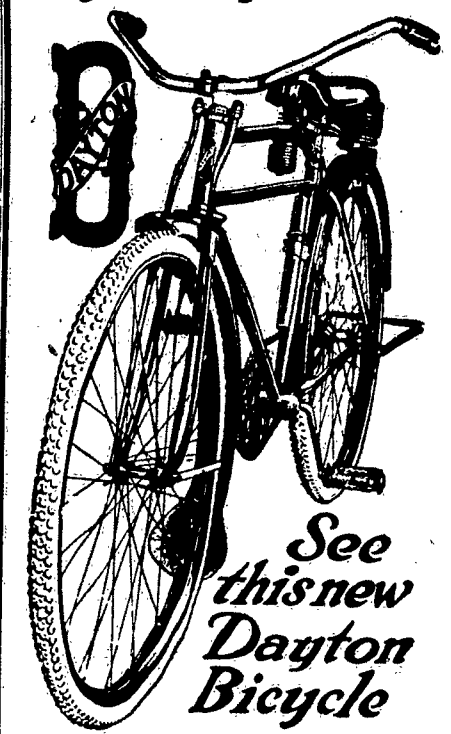
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