

THE CATHOLIC JOURNAL

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Friday, Dec. 2, 1921.

Father Zahm

Praise like the following, while it does not add to, or detract from the true value, from the conservative Post Express shows that the Church's position in science, art and literature, aside from its purely spiritual side, is recognized by the leaders of the secular world:—

In the death of Rev. Dr. John A. Zahm, C. S. C., in Munich, Bavaria, on Friday last, the Catholic church loses one of its greatest scientists. By many he was considered the greatest scientist of the church during his active years, St. George Mivart being his only rival for that honor. His work dealt largely with the reconciliation of religion and science and the refutation of some of the charges made by pseudo science against religion. He was also an authority on South America and its history. He accompanied Colonel Roosevelt on his trip to that continent.

Dr. Zahm was born at New Lexington, Ohio, June 14, 1851, and was graduated from Notre Dame in 1871, in which year he joined the order of the Holy Cross, which conducts that university. He was for many years the head of the department of science of the university and curator of its museum. He was also president of the board of trustees, and held various high offices in the order. He was the recipient of many degrees from other schools, and in 1895 was given the degree of doctor of philosophy by Pope Leo XIII.

An Association of Nations may not be a League of Nations but it may prove just as effective.

The difference between Versailles and Washington conference appears just this: Charles E. Hughes has taken Woodrow Wilson's place and Lloyd George and Clemenceau are absent.

In your opinion: Has the New York State censorship Commission improved the moral tone of the moving pictures in New York State?

One serious question:—Should street car fares and telephone charges be based on the cost of reproduction of all the corporations' property in the State and the gross revenue taken in throughout the entire state rather than on the receipts and expenditures in a given locality. In other words, is it just to ask the city users to pay more than the users in small communities, where expenses are higher and receipts lower, may enjoy a low rate?

Every Catholic in the Diocese of Rochester should make the Novena to St. Josephs requested by the Holy Father and our Rt. Rev. Bishop.

Rochester Council Knights of Columbus, wants to increase its membership to 10,000. There is no reason why it should not achieve the desired goal.

St. Francis

Although the following item, sent out by the Propagation of the Faith Society, 343 Lexington avenue, New York City, has been printed before, we reproduce it herewith in hope that some kindly disposed reader may find it in his heart to supply Father Gogarty with what he needs (the typewriter in question is manufactured in Groton, N. Y.)

Father Gogarty is a valuable though infrequent contributor to mission literature. He says that he could do more literary work if he had a typewriting machine, and asks if some kind friend of the missions will not give him one—a Corona preferably. This machine costs about \$50; any person wishing to be a benefactor to Father Gogarty may communicate with this office.

Father Gogarty is located in the Vicariate of Zanzibar, East Africa, and in a recent article describing his district he touches on an interesting and not well known fact concerning the great patron of the mission.

Some time ago on a journey in East Africa I came to a town, Malindi, on the coast, three degrees south of the equator. It had been evangelized by St. Francis Xavier. He remained there some time, for a letter is extant, giving details of Malindi, in which Francis stated that he suffered from fever, and that the doctors failed to cure him, though they had bled him seven times. This rough remedy is, curious to say, still used by the Swahili inhabitants. They make incisions in the flesh of the patients, and suck up the blood through a hollow stick. "Francis came in 1542. When the fleet put out again to sea, it bore the great Apostle away to Goa. Africa's loss was to be India's gain."

Saving Wage

A secular contemporary makes these sensible comments upon a subject that is discussed in all circles today:—The secretary of labor very properly declares that workers are entitled to a saving wage instead of a mere living wage; by which he means, of course, that their earnings should allow them to lay up something for emergencies and for old age. There is no room for two intelligent opinions as to this. Earnings should permit savings. Most of the wages paid in America do, but whether the earner saves, and how much he saves, depends upon himself. Of three men with equal earning capacity one will amass a competence, one will rise to affluence and the other will live through life from hand to mouth.

We hear much also about the desirability of a higher plane of living, and no wise person questions this. But here again we run up against the infinite diversities of human beings each with his own idea of what higher living is. We find also that from the upper to the undercrust of the social fabric almost all the envies, rivalries and heartburnings grow out of desires to live higher—that is more expensively—than their neighbors or someone else. Too often the plane of living is measured by the superfluities rather than by the comforts it supplies.

And at the end of all our cogitations on the matter we run up against the stone wall facts that things are what they are, that the only latitude allowed us is in adjusting ourselves to fit conditions and that nature enforces her laws with pitiless rigor. One of these laws is that no man working for himself or for another can earn more than he produces, and that all attempts to extort more than his services are worth, or more than others will give the same service for, fail in the end.

Marshal Foch is not ashamed of his Faith.

Problem

That they have economical and ecclesiastical questions to puzzle them in England is evidenced by the following comment in the London "Tablet" on the resolutions passed by the Catholic Federation of England and Wales on the organization of what is called a Catholic-Socialist-Labor association:—

"To proclaim that a Catholic may not be a Socialist is an attempt to decide a question upon which it is for ecclesiastical authority to speak, and on which the Church has issued no decision; whilst to say that the Labor Party is a Socialist party is a verdict on a point which is certainly highly debatable. The resolution, therefore; settles nothing, but it is none the less mischievous in that it is an undue embarrassment to Catholic trade unionists, whom it may bring into needless collision; not only with their describing his district he touches on an interesting and not well known fact concerning the great patron of the mission.

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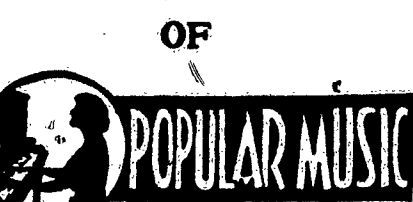
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