

THE CATHOLIC JOURNAL

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Friday, June 16, 1922.

An Edict

Archbishop Messmer, of Milwaukee does not approve of the prevailing fashions in women, especially the "hiking suit." In a recent letter to all the priests in the Milwaukee Diocese, Archbishop Messmer says:—

"I know of nothing that will more effectively and radically blunt the very instinct of maidenly modesty and reserve and supplant it by a disgusting shamelessness, as this scandalous fashion growing among young American girls. There is no reason for such a fashion. Girls can go walking or hiking and taking their exercise as much as they please, and with all the comfort desirable in their own decent female attire without dressing like boys. The modern girls dress is short enough for any hike. Girls in so-called hiking suits must not be allowed to enter a Catholic church, whether there be any service or not.

"The blame for this outrageous fashion, we know, rests principally on the parents of these hiking girls. Many of these girls are possibly not even aware of the wrong they are doing, the scandal they are giving, and the great dangers of chastity and purity to which they are exposing themselves. Priests are, therefore, bound to call the attention of Catholic parents to their grave responsibility of properly guiding and controlling their girls and daughters in the choice of their dresses and attire.

"Books and sermons on female modesty and female dress will easily furnish priests with appropriate texts from Holy Scriptures and the Fathers and ascetic writers of the Church." Archbishop Messmer drew attention to certain scriptural references applicable to the evil which he condemned.

The Reason?

Some few weeks ago we commented upon the peculiar incident of holding a meeting of the Rochester Masonic heads and then springing before the body in question by a good loyal hard-working Moose; and State Secretary.

"Perhaps, the following news item in last week's news, may furnish a clue as to why the facilities of several well-known educators were forthcoming and also as to digging up a few more jobs for the regular members of the dominant political organization:—About 2,000 Masons, attending the 17th annual convention of the National League of Masonic Clubs at Atlantic City, voted their approval of the Sterling-Towner bill which contemplates the creation of a department of education and the appropriation of at least \$100,000,000 a year for the support of public schools in the various states. In addition to an endorsement of the Sterling-Towner measure, the Masons urged the members of the fraternity in congress to hurry to the

Stealing

It is peculiar that a man or woman who would not think of stealing from a person, of cracking a safe or committing a highway robbery will pilfer fruit from a neighbor; of breaking down trees and shrubs; or damaging fences; or throwing down fences or their neighbors farm in order to hunt that territory free from intrusion.

This is stealing and malicious mischief just as surely as if the amount involved was thousands of dollars a local contemporary well says:—

A complaint of some farmers, especially those whose lands lie along well traveled roads, is that the most pernicious raiders of their crops are not the birds and insects, but human beings. Where an orchard skirts the highway scores of persons traveling by seem to think it good sport to climb over the fence and take one sample or a dozen of the fruit. The peculiar fact is that these persons do not for a moment, in most cases, consider that they are common thieves. They seem to be under the impression that they have a perfect right to go into an orchard, berry patch or garden and help themselves.

They have no such right. Frequently they feel much aggrieved when a farmer drives them out, or threatens to invoke the law. Yet he is right. The person who steals a farmer's products would be astonished if the same farmer entered his or her house or store and helped himself. Undoubtedly a policeman would be called. The law protects the farmer, but unfortunately a policeman is not always handy. Section 1425 of the Penal Law prescribes as follows: "A person who wilfully severs from the freehold of another, or of the people of the state, any product thereof, or thing attached thereto, shall be guilty of a misdemeanor."

By this section farmers are protected. It is proper to report violations to a state trooper or justice of the peace where depositions of this nature occur. But the average farmer has neither the time nor the desire to go to law. He asks that he be treated with the same honesty that he accords his neighbor or city cousin. Ordinarily the farmer works hard, and being human he dislikes to see thoughtless or willful persons stealing what he has produced by hard labor. Sometimes when crops are poor or prices low he has to figure carefully to break even or make a profit, so he cannot afford to have his produce stolen. If persons who are tempted to leap over the fence and grab a handful or two of fruit or vegetables will place themselves in the farmer's position there will be less pilfering.

Our Place

It has become almost an obsession, especially with the scientists, real or pseudo, to ridicule religion or to try to prove that Nature rules all things and that God does not enter into or have a place in the problem.

An editorial in "Colliers" sums the question very compactly and pointedly:—It does us good once in a while to stop and realize that the best of man's achievements scarcely rivals the most simple feats of Nature. Scientists have worked tirelessly for decades trying to learn the secret of "cold light" as produced by the humble little firefly. Now a Princeton professor announces that he has been able to produce such a light, a very weak one.

When we hear all about us: "Isn't it wonderful what man has done?" we are inclined to become proud and boastful. Yet we haven't quite caught up with the firefly!

After the "lightning bug" problem, there are many others that man must solve before he elevates himself beyond the sphere of mortals.

Monsignor P.J. Cannon's death removes from life one of the aggressive and virile exponents of the muscular Christianity. He was likewise a teacher, and a philosopher.

The fifth biennial convention of the International Federation of Catholic Alumnae will be held in the Seelbach Hotel, Louisville, October 26th to November 2nd.

Atlanta, Georgia, is distinctly a Tom Watsonite. Its city fathers would oust the eighteen Catholic teachers employed in the public schools.

Minature cyclones constitute a new and by no means pleasant experience.

Weekly Calendar Of Feast Days

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

Sunday, June 18.—Sts. Marcus and Marcellianus, martyrs, who were twin brothers of an illustrious family in Rome and who were slain during the persecution under the Emperor Diocletian. Their heathen parents, their wives and several of the public officials who had taken part in the persecutions were converted through the example of the saints.

Monday, June 19.—St. Juliana Falconieri, who was born in 1270 and who early manifested a devotion to the religious life, receiving the habit of the Servants of Mary from the hands of St. Philip Benizi. She was bidden to draw up a rule for the many novices who were attracted by her virtue and thus became the foundress of the "Mantellate." She died in 1340 after a lingering and painful illness.

Tuesday, June 20.—St. Silverius, Pope and Martyr. He was the son of Pope Hermisdas, who had been married before he entered the priesthood. Silverius was chosen Pope on the death of St. Agapetas. Through the influence of the Empress Theodora, who supported the sect of the Acephali, he was banished to Patara in Lycia. The emperor ordered him restored to Rome but his enemies contrived to have him landed on a desert island, where he died in 538.

Wednesday, June 21.—St. Aloysius Gonzaga, who at the age of nine made a vow of perpetual virginity and by special grace was ever exempted from temptations against purity. He received his first communion from the hands of St. Charles Borromeo. He joined the Society of Jesus, and, when a malignant fever broke out in the city of Rome, where he was still pursuing his theological studies, he offered himself for dangerous service in that city. He contracted the fever and was brought to the point of death, only to recover, and later, to fall victim to a second attack.

Thursday, June 22.—St. Paulinus of Nola, the son of a distinguished family, who, when the Vandals made a descent upon Campania, spent all he had in relieving the distress of his people and redeeming them from slavery. He afterwards gave himself in exchange for the son of a poor widow who had been carried off as a slave by the Vandal King. When the King learned of this, through Divine interposition, he ordered the saint and all the people of his town to be released from bondage. The Saint died in 431.

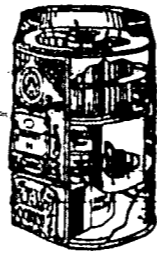
Friday, June 23.—St. Etheldreda, Abbess, who came from a saintly family, her mother and three sisters being counted among the elect. She was compelled to become the wife of Tonbercht, a tributory to the King of the Merovingians and lived with him for three years as a virgin. After his death she was forced into a second marriage with Egfrid, King of Northumbria. She later retired from the court of her husband and founded a monastery at Ely. She died in 679.

Saturday, June 24.—St. John the Baptist, who was honored by being selected as the forerunner of Christ. He retired into the wilderness and baptized those who thronged about him to hear him preach. With the baptism of John, Our Lord began his penance for the sins of the people. St. John was later cast into prison by Herod, whose sins the saint had rebuked and later he was beheaded at the request of a dancing girl of the court.



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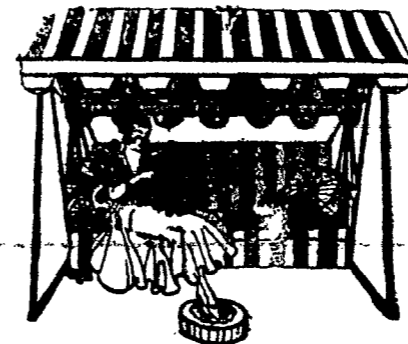
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