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Not Just Remedy.

A Catholic contemporary very pertinently and very pointedly asks a few questions of its Catholic readers?

It wants to know how many have a prayer book, a catechism, a Christian Doctrine manual, a Catholic encyclopaedia, a Catholic Bible at hand for ready reference?

If a non-Catholic asks questions about Catholic history, doctrine or practice, are you prepared to answer intelligently and comprehensively, also asks our contemporary who hopes its questions will lead the reader to "read up."

Perhaps he will—if he is a subscriber or reader of our contemporary—but not if he neither subscribes to nor reads a Catholic paper or magazine.

But the great problem confronting the Catholic publishers and editors is how to secure subscribers,—a reading public—this means advertisers who believe in the Catholic papers pulling power, and have to be shown—and capital sufficient to keep the paper going and pay the bills.

If the Catholic publisher had the money, at command, he could secure the services of or develop a Catholic Brisbane whose writings would command the attention and respect of the Catholic reading public, even that portion that is growing up to forget their faith almost except on Sunday and teaching their children not to obtrude their religion too much in everyday life—certainly not so much as to be offensive to or grate on the nerves of non-Catholics.

There is ability enough represented in the combined editorial forces of the Catholic press of the United States to exert a tremendous influence if only the Catholics of the country would support their own press. The National Catholic Welfare Council has aided us a great deal. It will do more in the days to come.

But the Catholic capitalists should invest more of their money in the Catholic press, help to build up a real Catholic press.

Smiles.

In order to fully appreciate the following from a non-Catholic contemporary these definitions of Methodist Episcopal terminology should be remembered:

Bishops preside over Dioceses. Presiding elders preside over districts in Dioceses.

Circus riders are traveling preachers. Local preachers have no fixed station.

Exhorters are "licensed to talk" but not ordained and correspond to cheer leaders in community gatherings.

Now read and enjoy the Color of Brothers appeal:—A fervent colored Methodist brother down in South Carolina had held a little flock together for many years, and no preacher was sent to minister to their spiritual wants by conference that judged them unworthy too small to be recognized. As the time for conference

came on one year, this old leader wrote to the bishop: "Dear Bishop: We've kept our spiritual light burnin' down heah foh de past twenty yeas, and hab had foh de past twenty yeas, and hab had no preachin' all dese times. Now, Mr. Bishop we think you orto send us dis nex' yea a bishop to preach foh us. But, ef ye can't spare us nary bishop, you must send a slidin' elder. Now, ef no slidin' elder can come, we'll be glad to get a circus rider; but, Mr. Bishop, ef ye hain't no bishop nor slidin' elder nor circus rider to spare, just send us a locus preacher. Now, bishop, ef ye can't find none of dese here foh us, foh de Lawd's sake, send us an exhauster."

Tolerant.

One fact of more than ordinary "national spiritual significance," if the phrase may be permitted, that stands out boldly in the narrative attendant upon President Harding's illness, death and obsequies, is the universal grief of the entire Nation without regard to racial or creedal lines.

And it is fitting that this should be so. Let us reprint here the following portion of a news editorial sent out from Washington on August 3d by the National Catholic News Service:—

Many times in his public utterances President Harding took occasion to express his disapproval of the efforts of various individuals and groups who attempt to promote religious and racial bigotry in the United States. He wholeheartedly detested such attempts to divide American citizens into conflicting factions and openly expressed his feelings whenever the opportunity offered.

One of his most notable statements of this character was that made in March, 1922, when he declared: "In the experience of a year in the Presidency, there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish."

On that occasion the President went on to say: "There is no relation here between Church and State. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the republic."

Again in his speech at the unveiling of the Alexander Hamilton statue here last May, President Harding declared:

"We have our factions challenging both civil and religious liberty and unless both are made everlastingly secure, there can be no real human liberty."

When the Ancient Arabic Order, Nobles of the Mystic Shrine met in Washington for their annual convention last June, the President, a member of the organization, took occasion in his address to the convention to warn against the use of any fraternal organization for purposes of conspiracy against other groups of citizens. While he mentioned no names it was generally understood that he referred to the Ku Klux Klan when he said:

"Secret fraternity is one thing, secret conspiracy is quite another."

"In every worthy order," he continued, "the principles of civil and religious liberty, justice and equality are taught in lecture and obligation. A respect for the rights of others, the very essence of fraternity, is stressed everywhere, until the rule of justice is the guarantee of righteous fraternal relationship."

And then referring to the misuse of fraternal organizations to spread bigotry and hatred, he said:

"This isn't fraternity, this is conspiracy. This is not brotherhood, it is the discord of disloyalty and a danger to the Republic."

Good Sense.

It is refreshing to read such a sane editorial in Henry Ford's "Dearborn Independent", a publication popularly classed as a pacifist organ of feminist tinge as the following:—

General John J. Pershing spoke recently at Bear Mountain, New York, to the National Council of the Boy Scouts of America. His address was in opposition to the introduction of military training into the Boy Scout movement. He discouraged the attempt of those who would fill the young minds with the false glamour of war.

Such a speech coming from the head of our military establishment might be surprising. But General Pershing said: "You are teaching boys to be good citizens, and any man who is a good citizen will make a good soldier in time of peril."

Our chief soldier's life has been devoted to the defense of our country. His mind is ever working upon the best methods of protecting the flag. He could be excused if the intensity of his concentration on the subject of national defense had made him over-zealous for preparedness.

But General Pershing seems to have retained through all his military career the sane, calm belief that ours is a democracy, not a militarism. His expert view that good citizens will make good soldiers, if peril threatens, is one which will be hard to combat.

Governor Smith will get just as far by being a good Governor as in gunning for delegates.

Just Tell Them.

There is one job that the Holy Name Society, the Catholic Truth Society, the Knights of Columbus and, in fact, every Catholic organization should make its own.

Whenever a secular paper or magazine publishes a serial or set feature that is in any way vulgar, obscene or offensive in any way to decency or morals, an organized protest should follow, a resolution or communication from the organization will not accomplish the desired result although it will help.

The real effective protest is by having all the individual members of the organization protest vigorously and serve notice that if the offense is repeated stoppage of subscription or advertising will follow.

Diminution of circulation, dwindling of advertising revenue and depleted treasury never has failed to bring such shortsighted publishers to terms. They are in the publishing business to make money, not to lose it.

That's the way to do the job.

Mexican disturber Villa left five alleged "widows" to fight over his estate.

Will Charles E. Hughes retire from the Presidential race or the Cabinet?

President Coolidge is a New Englander in the matter of plain food and quiet living.

They say a man named Stearns is to be the Colonel House of the Coolidge administration. Well, we all know what happened to Colonel House under Woodrow Wilson.

Joseph P. Tumulty has been heard from after long silence—this time as a special writer for a news service in Washington.

Herbert Hoover may resign from the Cabinet to enter the Presidential race. But will the public think this quite fair to President Coolidge. He did not seek the Presidency. It was forced upon him by act of Providence. He felt in duty bound to fill out President Harding's term and in so doing had a right to expect loyalty and co-operation on the part of those chosen advisers of his dead chief.

WEEKLY CHURCH CALENDAR

(By N. C. W. C. News Service) Sunday, August 19.—St. Louis, Bishop, was a nephew of St. Louis, King of France and St. Elizabeth of Hungary. Notwithstanding the opposition of his family he finally succeeded in gaining admission to the Friars Minor. Later he was appointed Archbishop of Toulouse. He was noted for his austerities, humility, and mortification.

Monday, August 20.—St. Bernard was born in the castle of Fontaine in Burgundy. Giving up his brilliant prospects in the world he joined the monks of Citeaux and his example was followed by his brothers and his father. Later his sister also embraced the religious life. Although he endeavored to remain unknown, the fame of his sanctity and learning spread abroad and sought his advice. He was commissioned by Pope Eugenius III to preach a Crusade. His writings have earned for him the titles of the last of the Fathers and a Doctor of Holy Church.

Tuesday, August 21.—St. Jane Frances De Chantal, at the age of sixteen as a motherless child was placed under the care of a worldly-minded governess. She offered herself to the Mother of God and secured Mary's protection for life. She married the Baron de Chantal and her home was a model of domestic happiness until the death of her husband, a sister, and two children. She decided to leave the world and became the foundress of the Visitation order, in which work she was assisted by St. Francis de Sales.

Wednesday, August 22.—St. Symphorian, martyr, was arrested and taken before the magistrate when he refused to pay the ordinary mark of worship during a great procession of the heathen goddess Ceres at Autun about the year 180. When asked his name and condition, he replied: "My name is Symphorian; I am a Christian." When he refused to obey the laws compelling heathen worship he was cruelly tortured and put to death.

Thursday, August 23.—St. Philip Benizi was born in Florence on the feast of the Assumption, 1233. He entered the Servite Order which was founded on the day of his birth. His virtues won him the respect and admiration of all and it was only by flight that he escaped elevation to the Papal Throne. He died in 1285.

Friday, August 24.—St. Bartholomew, Apostle, was one of the twelve who were called to the apostolate by the Saviour. He carried the Gospel through the most barbarous countries of the East, penetrating into the remotest India. He was martyred in Great Armenia. Accounts of his death vary; some historians saying he was flayed alive and others insisting that he was crucified.

Saturday, August 25.—St. Louis, King. He led two Crusades against the infidels and was noted for his great zeal for the Faith. His life was always guided by the admonition of his mother who told him in his early youth that she would rather see him die than commit a mortal sin. He died in Tunis in 1270 while leading his army on his second Crusade.

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Religious Apathy Traced By Prelate To Stress Of Times

Archbishop Hanna Declares Complexity of Modern Life Destroys Interest In Church Affairs

(By N. C. W. C. News Service) Los Angeles, August 6.—The complexity of modern life and the multiplicity of human interests make it difficult to obtain acceptance of the philosophy on which the Church is founded, according to the Most Rev. Edward J. Hanna Archbishop of San Francisco, who, in a recent interview discussed international relations and the place of religion in the world today.

"It is probable that the difficulty today is no greater than ever it was," said the Archbishop, who was here for several days visiting the Right Rev. John J. Cantwell Bishop of Los Angeles and San Diego, at his home in Santa Monica. "While there are many new developments that militate against us, there are also others that assist us in our work."

"There can be no change in the fundamental principles of the Church, and hence no radical change in our teachings. Minor modifications may be necessary from time to time to meet the changing conditions, for the church seeks to develop as mankind rises to a higher plane and new methods have to be adopted in many instances to meet new situations."

"I am in accordance with the views recently expressed by Mr. Gilbert K. Chesterton in which he pointed out some of the reasons why mankind is less inclined to be interested in the affairs of religion than in former times. The main reason for his apathy as Mr. Chesterton sees it, is 'fatigue of intellect'. It requires too much mental effort, he believes, for many persons to devote themselves wholeheartedly to church activities. And I am inclined to agree with him. The numerous distracting influences abroad today play a part in fostering this lethargic state of mind so far as religion is concerned."

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