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May She Rest in Peace!

The hearts of the Catholic people of the city and Diocese of Rochester go out to our Rt. Rev. Bishop in the death of his beloved mother. Though she had lived a long and useful life death is never a welcome visitor even in the home where grief is tempered with submission to God's holy will.

And when the mother is spared even when her children have reached mature years parting is even harder than when the resistance of youth throws off the burdens easier.

Our Rt. Rev. Bishop's grief is tempered with the knowledge that all is well with his mother. Her life was that of a gentle, Christian wife and mother; filled with good works and the comfort and consolation of Holy Mother Church and made doubly happy by the kindly ministrations of loving children.

The readers of the Catholic Journal join with the rest of Mrs. Hickory's friends in breathing a prayer that her soul rest in peace.

Right

Walter E. Kennedy strikes a keynote in these sentences in a recent article on "Law and Social Reform":

Let us briefly turn to particular instances wherein we may detect the dangerous tendency of Government to expand beyond the proper spheres of political and social activity.

America has heretofore been committed to a policy of liberality in the supervision of private schools, colleges and universities. This atmosphere of educational freedom has resulted in healthy competition and growth.

But today we are witnessing the agitation for a centralized Department of Education which will envelop the country with a standardized and unified control of the schools. The assumed magic of Government is the final stroke in the propaganda of the proponents of a nationalized school system.

It is at least a modified form of the Oregon school law; it rests upon the same fallacy: that the State has the sole right to educate the child; that the parents and private institutions must give over to the Government the exclusive management of the schools.

But uniformity of educational facilities does not necessarily spell superiority. Officialdom is too often a cover for waste, inefficiency, and, as to say, graft, if we are to believe the astonishing exposures in other departments of the Government.

This first step, if once taken, is merely the entering wedge. If the benefits of nationalization in the graded schools are so pronounced, what sound reason is there for withholding this same policy of government supervision from our colleges? Once admit the validity of this excursion by the Government in the direction of monopolized education and the democracy of American education becomes a myth and a name.

We're Interested

Readers and makers of newspapers and magazines and printing materials are vitally interested in the following from Rochester "Com-

mercial" of land as large as Germany, France, Japan and Italy combined is sufficient in size to cover the entire United States at any time especially when the welfare of every individual is at stake. The New York State Department of Forestry at Syracuse has a bulletin received at

Just a Word

To the pilgrims to Europe this year especially those who are going not because of Holy Year, but because there may be advantageous rates because of it, this advice by Brother Leo in "Columbia" may be of service:

An incalculably large number of Americans are going to Europe this Holy Year. And they have been planning things and asking questions. How many trunks can be conveniently handled in Italy? And is a dinner jacket de rigueur on the steamer? And is it true that the ladies don't wear violent dresses in Paris? And is it good form to display an alpine hat in the Alps?

From the point of view of a European pilgrim such problems may not possess tremendous importance, but assuredly there is no harm in seeking to solve them. All the same, there is grave danger that they may consume brain energy worthy of a better cause. It may be well enough to invade the lands of our ancestors with a flock of trunks and to dress so admirably on shipboard that sea-sick ladies will be constantly mistaking us for deck stewards and waiters; but what about the baggage of the mind?

So far as my limited observation goes, Americans are well enough clothed when they cross the ocean, but too often their intellectual equipment is scant to the point of attenuation.

A sage proverb says that if one would bring home the wealth of the Indies one must fare forth with the wealth of the Indies, and it is well to remember that the Forum Romanum and the Arc de Triomphe and the Lion of Lucerne will mean precious little to the visitor who hasn't taken the precaution of learning something about them in advance.

Last summer an American Dante student was having a very good time in Florence. He stood one mellow morning in the Piazza del Santa Trinita and, because he had to talk to somebody, expatiated to an American acquaintance on the historic and literary memories evoked by the spot.

His auditor found much that he said utterly unintelligible; but at mention of the famous political factions who used to fight each other there in Dante's day, the Blacks and the Whites, his face lighted up with a smile of comprehension. "Say," he put in, "I don't want to interrupt you, but maybe you don't know there's a place just two blocks down here where you can get Black and White for sixty lire a bottle."

Two ladies from New York State were in the office of the American Express Company in Genoa making some alterations in their itinerary with the assistance of the suave and tactful information clerk. "Perhaps," suggested the clerk, "you would like to visit at least one of the hill towns—say Perugia." "But," one of the tourist objected, "we've done Perugia already." "Oh, but I'm sure we haven't," the other protested. "Yes we have, dear," insisted the first lady in a tone that carried finally. "Don't you remember? Perugia is the place where we saw the two dogs fighting in the street!"

Well, as Thomas a Kempis has aptly remarked, all knowledge is good in itself and worthy to be esteemed, but it is at least questionable if those are wise travelers who know of Florence chiefly as a place where you can get good whiskey cheap and recall militant Perugia as the scene of a dog fight.

The haberdasher and the dressmaker are useful, perhaps indispensable, to the prospective European traveler. But so are the bookseller and the librarian. It were better to land upon the hospitable shores of Italy equipped only with a toothbrush and a change of socks but with some information concerning men and places, than to go, as unfortunately so many pilgrims do, overloaded with trunks and suitcases and cladstone bags but intellectually as unfurnished as the man who when visiting a famous monument in Ravenna mistook Theodorico the Great for a chieftain of the Scottish Highlands.

This is about the size of the area classified as forest land in the United States which is comprised of more than 470,000,000 acres, or about one-fourth of our land area. The land without any trees on it would be worth \$1,000,000,000. The timber supported by this area is worth at least \$10,000,000,000 as it stands "on the stump."

By the side of this giant influence in our affairs stands another economic figure of equal importance represented by the lumber and paper makers. These industries have an investment in their plants and properties of \$5,000,000,000 and include more than 75,000 establishments located in every state. They employ 1,350,000 wage-earners who receive about \$1,400,000,000 annually.

Combined, these two economic factors which have to do with trees constitute one of the largest and most

Klan Measures Pending In Indiana Meet With Defeat

Political Observers See Wane of Klan Power In State—Senator Daily Leads Fight On Religious Garb Measure

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

Indianapolis, March 9.—All of the pro-Klan measures proposed during the 1925 session of the Indiana Legislature, which ended today, failed of enactment into laws. Most of them were defeated by overwhelming majorities in one or the other of the two houses. The defeat of the Klan measures has been the greatest surprise in half a century. Legislators who had maintained silence on the Klan issue and had accepted the support of that organization in the campaign, turned on the Klan in the Legislature and defeated its pet measures. The debacle of the Klan legislative program means the death of the Klan as a political power in Indiana. In the opinion of veteran political observers here, the campaign of education carried on by the Catholic Bureau of Information through the mails and in the press is credited here with having had much influence in determining the result.

Religious Garb Bill Defeated In the closing days of the session the fight centered around the so-called "religious garb" bill which would have prohibited teachers in the public schools from wearing any distinctive religious habit. This bill had been passed by the House and Klan forces made desperate efforts to push it through the Senate although that body, earlier in the session, had overwhelmingly defeated a similar measure sponsored by Senator Sims (Vigo County, Republican). The House bill was rejected by the Senate by a vote of 19 to 17. Fourteen Republicans and three Democrats voted for it and seven Republicans and eight Democrats voted against it. Opposition to the bill in the Senate was led by Senators Daily, Nedjil, Harlan, Moorhead, and English, all Republicans. Senator Cravens, Democratic floor leader, had also opposed the similar Sims bill when it was rejected several weeks ago. In the House, Representative Keeney of New Albany, a non-Catholic, opposed the bill.

Senator Daily's Telling Speech One of the principal speeches in opposition to the "religious garb" bill was made by Senator Thomas Daily of Indianapolis. Senator Daily realized what would happen if William Penn were to come back to life and apply for a position as a teacher in the public schools if the "religious garb" bill passed. He said:

"Why I suppose if this bill should pass, if William Penn could drop out of the sky today and come to Indianapolis and seek a position to teach in the public schools, he would be rejected. If he asked 'Why?' he would be told 'the 1925 session of the Legislature barred you because you are a Quaker. I suppose you would require a public school teacher to wear the garb of Voltaire or of Bob Ingersoll.'"

"Pointing out that the bill was aimed at a man who had been employed as a teacher in Southern Indiana, he declared:

"If this Assembly puts this blot on the fair name of Indiana, all your tears won't remove it. I want the people to know in years to come that I was a member of the Assembly that did not believe in religious intolerance. I'll never put a blot on Indiana or upon myself by voting for this bill."

Senator Daily said he would oppose as strongly any bill to prohibit members of the Klan from wearing their sheets or their head-gear.

Another bill which the legislative death during the closing days of the session was the proposal of Representative Murden which would have compelled the use of identical textbooks, prescribed by the State Board of Education, in all schools, both public and private.

Swedish Parliament Passes Bill Allowing Civil Funeral Rites

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

Stockholm, March 10.—Both chambers of the Swedish Riksdag have passed a bill fostered by the Social Democrat Government, permitting civil funeral rites, a thing hitherto forbidden in Sweden. Civil marriages have long been legal in Sweden.

State church authorities now have the right to conduct burial ceremonies, and before the bill can become law it must have the sanction of the state church.

essential forces in our business and social life. The tree problem reaches far. It touches practically all human activities. Forest products are consumed in obtaining nearly every raw material and virtually every process of manufacture, movement of commerce and trade. The forest is the most universally used and the most universally neglected natural resource.

These figures give some idea of the magnitude of the land area, the money investment, the numbers of persons who would be directly affected by a timber shortage. But, as imposing as they are dwarfed beside the people and the business and educational interests indirectly but vitally concerned with timber consumption that would feel the effects of a wood famine in the United States.

Mechanistic Science Civilization's Peril Asserts Dr. J. H. Ryan

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

Washington, March 14.—The tremendous growth of physical and chemical science threatens the destruction of Western civilization, the Rev. Dr. James H. Ryan told students of the Catholic University here at the annual observance of St. Thomas Aquinas Day. Archbishop Curley, Chancellor of the university, was present, and Senator David I. Walsh was a guest of honor. Dr. Ryan spoke at a solemn high Mass celebrated by the Rt. Rev. Msgr. George A. Dougherty, vice-rector of the university.

"Give us fifty more years of development in physical and chemical science, such as that which characterized the last fifty years, add to this another World War, and Western civilization would be utterly destroyed by the awful forces it brings from our laboratories," he declared.

The growth of science is the most significant development in the last century in its influence on men's thinking and men's lives, he said. Mechanistic in its outlook and materialistic in its outcome and influence, it has "interpreted all things, including man, in terms of mathematics, and has succeeded in reading out of philosophy every category which even remotely involves freedom, purpose, end, or value."

This universe so organized has in it no place for freedom," he continued, "and a philosophy so conceived can scarcely be bothered with problems of man's nature, his responsible welfare, his individuality, his freedom, or his future existence. Mechanism thus comes before us as a unitary view of the world, an all-embracing science, and an all-embracing philosophy. For it, psychology, ethics, sociology, and theology are aspects of biology, which latter upon analysis turns out to be but a phase of mathematics. The universe, therefore, is a closed system, to the understanding and control of which nothing but a deeper knowledge of mechanistic science itself will avail."

While there is universal pride in the achievements of science, said Dr. Ryan, men are beginning to fear this tremendous force which is being placed in the hands of everyone, "wise man as well as fool." Thinkers are wondering how it can be made to serve the greater human needs. Already, he pointed out, this "false ethics of materialistic science" is reaping a part of the whirlwind in the knowledge that it has created a world of cold, cruel egotism, ruled almost universally by the pleasure motive.

The present-day philosophy, said Dr. Ryan, is it evident, incompatible with the teachings of Christ, which must be taken into account in any effort to form an adequate conception of life.

"Mechanistic science will never succeed in bringing about a world in which we can live safely, for it is a short-sighted, false view both of nature and of men. By destroying the moral law, it has at the same time destroyed all hopes of either nations or individuals acting except for their own selfish purposes."

Once before, he reminded, in an age dominated by materialism there arose a man, St. Thomas, who succeeded in correlating the doctrine of Christianity with the philosophical ferment of the day. The task is faced again today, he said, but there must be brought to bear many minds to accomplish the same end, since modern problems are so complex and varied that it is inconceivable a single mind may cope with them.

"I venture to think that if St. Thomas were alive today," he added, "he would conceive the primary function of a great Catholic University to be precisely the doing for our modern world what he himself did so well; namely, to work out a logical and satisfying construction of the whole range of knowledge in its manifold relations to philosophy, theology, and to human life."

In this huge task, he concluded, the graduates of a Catholic University have most important duties, and he admonished the students to "demonstrate to an unbelieving world that the Church of the Ages carries on as the guardian of science, of philosophy of faith, of morality."

Protestant Minister Praising St. Francis, Makes a Comparison

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

Cleveland, March 9.—In a sermon delivered in a downtown theater to an audience of several thousand persons Rev. S. Parkes Cadman, of Brooklyn, N. Y., preaching under auspices of the Federated Protestant churches of Cleveland paid the following tribute to St. Francis of Assisi:

"In the history of the Christian church, within the last 500 years at least, there has been no character so beautiful as St. Francis of Assisi. He was John Wesley's model.

"When St. Francis left a town he only the rough robe and the staff took with which he entered. Compare him with the man who comes today to a city for a few weeks and takes away \$50,000 leaving the pastors to care for the converts he has left behind."

Dr. Cadman was the first of a number of prominent Protestant ministers speaking here each for a week during Lent under auspices of the local federation of churches.

Flogged for Remarks On The Ku Klux Klan

Jasper, Ala., March 13.—George Tallant, hotel clerk here who has publicly criticized the Ku Klux Klan, was seized by a group of masked men Monday night and tied to a tree and flogged with a rawhide whip.

Three local men: Earl Upton, H. C. Sanderson, and O. V. McCoy, have been arrested and are charged with assault in connection with the flogging.

Pastorals Of Belgian And Irish Hierarchy Deplore Materialism

Remarkable Business Revival In Continental Country Contrasted With Steadily Increasing Decline Of Religious And Moral Ideals—Irish Bishop Also Mark "Mad Rush For Pleasure"

By Rev. J. Van der Heyden.

(Louvain Correspondent, N. C. W. C. News Service)

Louvain, March 10.—Belgian Bishops, always preface the Lenten regulations with a pastoral letter, which usually reflects the special needs of the time in their respective dioceses. This year the letter is by exception a collective one. Its theme, "Peace and Fraternity"—affords a timely exposition of a twofold desire: swelling within the hearts of all true patriots and sincere Christians.

It took two Sundays to read the document, which covers forty-two octavo pages. The reading of the first part, on the Sunday preceding Lent, awakened so great an interest that the Catholic papers, which had printed extracts only, were overwhelmed with requests for the full text. They hastened to issue it in pamphlet form. One daily, that had run off 75,000 copies, announced a second edition two days later.

Revival Of Industry The introduction of the Pastoral is a review of the work of restoration accomplished since the War. It says: "In November 1918, Nieupoort, Dikmude, Ypres, Louvain, Dinant and scores of other towns and villages were nothing more than shapeless heaps of stones and rubbish. Now after six years of peace, they are rebuilt, every single one of them. More than a hundred churches of Flanders and of the Walloon land are utterly wrecked; all but an old one are being worshiped in again.

"The population of our manufacturing centers was mostly housed in miserable shacks, whence light and air were practically excluded. Today rows of workmen's houses arise on every side and numerous owners of their homes.

"The work-hours in mill and factory averaged from ten to twelve hours. They have been shortened and proportioned to personal and family needs.

"Five years ago 210,000 operatives—fully one third of those assisted by the out-of-work funds—were jobless. At present there are none worth mentioning.

"The mean industrial production of the last two years is surprisingly large. Iron works, coal mines, and in general all the industries essential to Belgium present figures superior to those of 1913. Moreover, it is a well known fact that not only has our industry everywhere revived, but it has perfected its plants.

"In the port of Antwerp the total ship tonnage rose from 14,000,000 tons in 1913 to more than 17,000,000 in 1923; and in 1924 it went over the 19,000,000 mark. Antwerp is at present the most prosperous port of the continent.

"The war had strewn the fertile lands of Flanders, with shells and debris to such an extent, that we asked ourselves when they would again be cultivated. Even now they are more teeming and fertile than they ever were before the catastrophe.

More Comfort Than Before War. "It is difficult to adduce figures on the economic conditions of our home; but we'd it be wide of the mark to say that two-thirds of the Belgians enjoy more comfort and food than they did before the cataclysm of 1914?"

"It is a fact that many complain whose material situation has been improved. Why? Because they are unprovisioned? No, of course not, but because their desires have increased. They have made luxury enter the category of their needs. That is a road upon which it will be impossible ever to catch up with them. To increase one's possessions it is not enough to earn more, one must also learn to spend less.

"Let us have done with the foolish legend that Belgium is going to rack and ruin, it is not economical, it is clearly upon the way of prosperity, and there is no occasion for the gift of prophecy to halt the future with confidence.

"May the same be said of our moral and religious situation? "We should not dare to affirm it. The signs of retrogression in that twofold domain are on the contrary sadly significant."

After a review of the moral evil engendered by Manchesterian Liberalism, by Socialism, and by its logical sequence, Communism with which the land is threatened, the Bishops go on to say: "It is urgent, for honest consciences, to recover from their apathy; for the civilized world, to oppose the power of truth and of life to that of destruction and of death."

"There is but power of truth; it is the Gospel. And of life there is but one only author—God.

"Look about you, Brethren, and answer: "Where do you perceive the dawn of peace? Where do you see any hope of salvation?"

"Let us leave out of the count the countries of Africa and Asia, to which we flatter ourselves we are teaching civilization."

"Let us leave aside the great nations of the Far East—Japan and China—they turn their eyes towards Europe and send their elite hither to be educated."

"The United States of America are materially prosperous, but they constitute a federation of interests rather than a moral unity; they have no common spiritual souls.

"In Europe, where do you discern a vital principle of unity? At the same time of the hollow dreams of Voltaire and of the Encyclopedists, under the influence of the anti-Christian deism of the French Revolution, people lived for a long time in the illusion that science—we mean positive science and its experimental methods—would advantageously take the place of religion and of the Gospels. Who that has been a witness of the gigantic drama wherein all the combined sources of science and of thought were placed at the service of a mad ambition to dominate, of which the first act was an iniquitous and sacrilegious onslaught upon the independence of our country, would still dare to speak today of the moralizing role of science? There is no need of great wisdom forsooth, to predict the bankruptcy, not of science, but of the pretensions of the moral hegemony of science. Science observes what must be done. The first speaks in the indicative mood, the second in the imperative. One may tread in the wake of the other; but it is not possible to identify them.

"It would be no trouble to crowd the more juxtaposition of systems of morality without religion, invented a museum hall of antiquities with philosophers eager to fill, in the heart of man, in the home, in society, the void caused by the disappearance of beliefs, which they proudly imagined to be able to do without.

"The creeds are still left to us. Well, the Orthodox creeds were never compelling; they are so now less than ever; Petrograd, Athens, Constantinople, are without radiation.

The Lambeth Conference "The religions which have issued from Protestantism are up and doing. It is true; but they suffer terribly from their want of unity in belief, in discipline, in hierarchy.

"Think of the pressing appeal of the 252 dispersed archbishops and bishops gathered in Lambeth Palace London, from July 5 to August 7, 1920, for the purpose of including all the religious denominations of the East and of the West to make the concessions necessary to build up again an apparent unity. The Church of Rome alone was absent, and the committee of conference felt constrained to declare that the Divine design of Catholic unity could not be realized so long as it did not include the great Latin Church of the Occident, with whom the Episcopal church of England had been so closely united in the past and with whom, even today, it is connected through many bonds of Faith and Tradition."

"Since then we have been in Mechlin, on three different occasions, deeply moved witnesses of the ardent piety, the humility, the charity, with which men of the highest standing in the Anglican Church keep their eyes trustfully turned towards Rome and wistfully pray for the return of their brethren in the Faith to Catholic unity.

"Clearly, therefore, Rome, the Church of Rome, the One, Holy, Catholic, Apostolic and Roman Church, founded by Christ and firmly set upon the immovable rock of the successor of Peter, is the sole foundation upon which the Christian order can be rebuilt. Christ alone can give to the world peace and unity in fraternal charity or, according to the word of St. Paul, 'in the charity of the brotherhood.'"

Toward the close, the Letter says: "As we have recalled above, a group of Anglicans, ardently attached to Christ, eager to renew the traditions which, from the epoch of Gregory the Great to the sad times of the Reformation, their fathers had faithfully preserved, came to tell us of their hopes to see Catholic unity re-established once more. Please God, they will come to us a fourth time, next May, animated, as we are ourselves, with a common desire of union and fraternity."

Death Heroically Faced by Missioner

Paris, March 10.—The Congregation of the Holy Ghost Fathers to which Father Dufay, who perished in December on board the S.S. "Cigale" between Mauritius and the Reunion, belonged, has received some touching descriptions of the heroic end of this missionary.

A letter from the captain tells how, toward half past eleven o'clock at night, a formidable explosion occurred in the hold of the ship, which carried 1500 cans of gasoline. It was impossible to control the fire. Coal and machinery soon became a brazier.

Seeing that all attempts to fight the fire were useless, the captain gave orders to put the two life boats to sea and prepared a raft for the crew.

Some of the passengers entered one of the life boats, among them were three nuns with the second officer. They reached Reunion safely. Father Dufay had taken his place, with great difficulty, in the second boat, but observing that there were still some women on board, and in obedience to an admirable scruple of conscience, he got out and went back on the bridge to help build the raft. Unfortunately, the courageous missionary, who suffered from heart trouble, was obliged to stop work.

(continued on page 8.)