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Winning His Way

It is becoming apparent that, whether one agrees with him politically, President Calvin Coolidge is winning his way into the hearts of the American people.

The President is a plain man of simple, yet not penurious habits. He is not advertising fulsomely that he is a "man of the people" just for publicity and political effect. But he believes in economy, not extravagance; in thrift, not parsimony.

And the President believes in direct action, not circumlocution. He likes to lay cards on the table. He is not a brass band leader but he accomplishes more than the man of wind and froth.

Another thing: The President believes public officials, like mechanics, should give a day's work for a day's wage. In this, he may offend the old-fashioned politician but the latter-day politician sees that public success can only be earned by public service.

Calvin Coolidge bids fair to be one of the great Presidents of the United States.

"Over the Top"

In every sense of the word, Rochester's Community Chest drive went over the top. The goal was more than attained in aggregate amount subscribed. The number of givers exceeded those of other years. The spirit of the solicitors and those who gave never was so good as this year.

This means much for Rochester. The Community Chest enables the social agencies to serve more and better because money is forthcoming when it is needed and borrowing on the future is a thing of the past.

Then, too, it proves beyond the shadow of a doubt that Rochester would not go back to the day of individual drives and haphazard giving. The Community Chest represents once a year a concerted drive—"all for one and one for all."

Do Your Duty

No matter to what party one belongs, he can agree heartily with Past Grand Knight John V. Maloney, of Watertown, in a recent address at the silver jubilee of the institution of the Fourth Degree of the Knights of Columbus in Watertown when he said:

"The Boston Tea Party, the signing of the Declaration of Independence, the war with Great Britain were all brought about because the American people had ideals that they wanted to live up to and they knew themselves to be in the right. Take any of the wars that we have had, even to the World War, and you will see that it was an ideal that made America come forward to fight for what she believed was right. It was idealists who put this country on the map. It was idealists that gave her wealth, living conditions and right to worship as we please.

"The people of this country may have come to fear lest they are losing the ideals that the men who founded America meant us to have. We might forget the lessons that were taught by our forefathers that liberty and the right of suffrage go hand in hand. The centralization of government is a dangerous change. We are slowly and surely drifting toward it. The original federation of states did not mean to have such a thing. Each state was to have care of its own internal affairs.

"There is a danger more outstanding than any of us believe. It is true

Reform the Stage!

Father Austin, C.P., a dozen years ago known as Richard Stoneleigh, during Lent gave a mission in St. Malachy's Church, New York for the special benefit of the theatrical profession. In the course of one of his sermons, Father Austin declared that the evils of the theatrical profession are exaggerated in the public mind and that the standard of morality among actors and actresses would compare favorably with that in any other profession if the other professions were subjected to the same searching publicity visited on the stage.

Father Austin then made a plea for a higher moral tone on the stage when he told his congregation:—"Great discredit is brought on your calling by the lack of character displayed by some of the actors and actresses and by the type of plays which frequently disgrace the American stage. We have the suggestive bedroom farce, where filth is professed for fun and the eternal triangle play where infidelity is practically advertised and advocated.

"We had better pass over in silence the licentious, suggestive dances, the plentiful lack of restraint where sex charm is boldly paraded, the risqué double-meaning jokes which make the vulgar laugh and the judicious gripe. Certain plays are produced under the specious pretext of warning the innocent of dangers that surround them; but they serve only to pollute the mind with unholy thoughts and imaginations, and teach the vicious new ways of sin. And we are told: 'It is what the public wants.' This is but an alibi of the devil and his cohorts to lure weak souls to sin. Men do not go to sewers for refreshment; the clean plays and songs, the graceful innocent dances survive through all ages and prove that the general public taste is not so depraved as the money-grabbers would have us believe."

Reason Why

Sometimes ignorant and unthinking non-Catholics and Catholics, too, for that matter—object to handsome Church edifices and ask if plainer cheaper structures would not suffice—and this, too, when the congregations are not at all poverty-stricken. Bishop Duffy, of Grand Island, Nebraska, answers these critics in his pastoral letter in raising funds for the erection of a Cathedral. In his pastoral Bishop Duffy says:—

"The chief index to a people's greatness is their architecture. Men will always be judged by the monumental structures they erect as an expression of their faith and good works. To erect a tawdry structure as a dwelling-place for Almighty God is to argue an unworthy view of God. A Catholic church is the noblest structure possible for human beings to erect, demanding the best materials, the best workmanship, the best art. Only our best can convey a vivid expression of our sincere want of God, and the need of such vivid expression is imperiously greater when the medium of utterance is the chief church of the diocese, as our cathedral will be. To erect a structure that will not stand out as expressive of our faith in our great Creator, to erect a church that will not bear comparison with structures erected for a purely commercial purpose, to erect a structure that will be surpassed by structures devoted to the mere acquisition of wealth or pleasure, is to argue that such things have a higher place in our minds and hearts than the love of God. Surely, not through our fault will God's house be outdone in splendor and appropriateness by edifices frankly devoted to the world, the flesh and the devil."

That one third of the members of Congress are elected by less than 30 per cent of the men who are eligible to vote in the districts they represent. During the campaign of the late President Harding less than 40 per cent of the voters cast their ballots. In the Coolidge campaign it might have been a little higher but I doubt it. The people of the United States have lost the conception that liberty depends upon the right of suffrage.

"If you believe in the ideals of Columbus and the men who wrote our constitution you will go to the polls and vote. I do not mean to vote for a man of any sect, race or creed or any political party, but go with a spirit to vote for the man who stands four square for life, liberty and the pursuit of happiness. A man who is of the people, by the people and for the people.

"You can only judge what will happen tomorrow by going over history. Powerful people have been wiped out. Rome and Greece are in ruins. Let us all do our duty so that America will preserve the ideals that its founder and forefathers have instilled in the people."

Not Accepted

We have waited several weeks but have not seen or heard that the following challenge of the "Union and Times" has been accepted:—

"Our Children's Home," a Methodist publication printed in the interests of the Methodist home for children, Williamsville, N. Y., supplies the information that all heretics and infidels will be damned. In a recent issue of its magazine the executive secretary, the Rev. Samuel W. Robinson, Ph. D., D. D., states in an article captioned "Tolerance and Consistency":

There are other Communions which still instruct the growing child in the fine art of spiritual favoritism, sowing in the subconsciousness of those children the seeds of religious differences and hatreds. That just this method of procedure is followed by the Roman Catholic Church is well known to the merest tyro in contemporaneous christianity. The thirtieth lesson in "A catechism of Christian Doctrine" is devoted almost entirely to the inculcation of the teaching that all heretics and infidels—that is "all baptized persons not Catholics," and "all persons not baptized" sin against faith and therefore cannot expect to be saved."

The Reverend Robinson either inadvertently erred in making the latter statement or he is guilty of a deliberate prevarication. The Catholic Church does not teach that heretics and infidels cannot expect to save their souls. The Methodist preacher must have read "A Catechism of Christian Doctrine" upside down when he discovered that "all heretics and infidels sin against faith and therefore cannot expect to be saved." If the Rev. Robinson will present the Catechism in which he found this statement we will give the Methodist Home for Children a check for \$1,000. This is a bona fide offer and the reverend gentleman should be quick to act in behalf of Methodist charity. On the other hand if Mr. Robinson fails to prove his statement we expect him to donate \$1,000 toward the Catholic Charity Campaign. Now, Mr. Robinson, we are waiting to hear from you.

Clean Up!

Undoubtedly, there is need for such criticism of American custom and habit as is found in the following editorial in the Rochester "Herald":—

For more than one person who has been thrilled by the glamor of the Orient, as described in hectic novels and in travel literature, romance has vanished speedily on close acquaintance with the actuality. Dirt and vermin, filth and disease, carelessness indifference and abominable odors discount for the newcomer in the East whatever color and mystery and spice of danger may contribute to Oriental romance.

Yet the American traveler who cares to look about him on returning from the Orient may find plenty to criticize not far from his own doorstep. Just as the Oriental throws sewage and garbage into the street and drinks from wells into which the neighborhood drains discharge their contents, so the American city and industrial plants allow their refuse to flow into streams that would be crystal clear were it not for pollution. Worse still, the cities of such localities as the Ohio and Mississippi Valleys draw their water supplies from streams polluted by the carelessly indifferent communities high up. Filtration plants and expensive purification works accomplish marvels in the way of cleansing water, but the greater part of their work is made necessary by conditions that should never have been allowed in the first place.

There is no more justification for America's filthy habits with regard to creeks and rivers than there is for the Oriental's piglike behavior. Since the World War, largely through American influence and example, hundreds of Oriental towns have been cleared up and have been supplied with sewers and water-works. Particularly in Palestine, American Jews have insisted on cleanly habits in villages and cities, with the result that the death rate has fallen perceptibly.

Application of a similar program of cleanliness to the United States might accomplish wonders. Rochester already has done a most commendable work in removing its sewage from the river. In the suburban territory, construction of disposal works and septic tanks has gone far to guard against pollution of water courses, springs and wells. But in the United States as a whole, stream poisoning is still common, to an extent that constitutes a national disgrace, to say nothing of the economic loss due to destruction of fish life. Why not clean up?

Because a man is a good lawyer should not disqualify him as a judge.

Weekly Calendar Of Feast Days

Sunday, May 31.—St. Metrodolia virgin, is said to have been a daughter of St. Peter, who was married before he was called to become one of the Apostles. She lived at Rome and was buried on the way to Ardea where in ancient times a cemetery and church bore her name.

Monday, June 1.—St. Justin, martyr, born in the third year of the second century sought the true source of wisdom among the many diverse schools of philosophy. The Scriptures and the constancy of the Christian martyrs led Justin from the darkness of human reason to the light of faith. At Rome he sealed his testimony with his blood surrounded by his disciples.

Tuesday, June 2.—St. Pthimus, Bishop, governed the See of Lyons during the persecution that broke out in that city in 177 during which many were martyred.

Wednesday, June 3.—St. Clotilda, Queen, was the wife of Clovis, King of the Franks. By her virtue and wisdom she converted her husband to the Faith and with him the entire nation. She died in 545.

Thursday, June 4.—St. Francis Caracciolo, born of a princely family after being miraculously cured of leprosy, left his home to study for the priesthood. He founded an Order of Clerks Regular who maintained one of their number always in perpetual adoration before the Blessed Sacrament. He died in 1608.

Friday, June 5.—St. Boniface, Bishop and Martyr, was born in Devonshire in 680. Receiving authority from the Pope he preached the Faith in Bavaria, Thuringia, Hesse, Friesland, and Saxony. While waiting to administer confirmation to some newly baptized Christians, he and his attendants were attacked by a troop of pagans. The Saint forbade his attendants to offer resistance and he and fifty-one others were slain.

Saturday, June 6.—St. Norbert, Bishop, after leading a life of dissipation at the Court of the Emperor Henry VI that was a scandal to his calling, repented and established the Canons Regular of Premonstratensians who were to unite the active work of the country clergy with the obligations of the monastic life. In 1136 he was named Bishop of Magdeburg.

Pope Makes Possible New Scientific Works, One By a Protestant

By Rev. Dr. Wilhelm Baron von Capitaine

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

Cologne, May 11.—It has been revealed, with the publication of two new German scientific works of the first rank, that it was only through the unflinching devotion of the Holy Father to science and his practical aid that the issuing of these works was made possible.

The revelation is the more remarkable in that one of the volumes was compiled by a Protestant professor and is published by a Protestant house.

German scientific reviews, Protestant as well as Catholic, are joining in praising the action of the Pontiff and his devotion to letters. Dr. Hilling, Professor of Canon Law at the University of Freiburg, in Baden, writes:

"Pius XI, after Gregory XVI, the first learned Pope, and has not denied his former scientific career, but confirmed it by supporting scientific work."

The first of the two works is the "Concilium Tridentinum," the ninth volume of which has just been issued. The editor writes in the preface: "How shall I be able to express my thanks to the Holy Father? Truly, if this volume has some merit and friends of truth praise it, it is possible for us to publish this work."

The second work is the fifth volume of the Acta of the oldest Ecumenical Councils. Professor Schwartz, of Munich, writes in the introduction: "The noble liberality of Pope Pius XI brought very much help, which softened the greatest darkness like a saving light. By his repeated aid and support, in spite of the public need which seems to continue, the continuation and publication of this work has been made possible."

Rochester's pilgrims to the Holy Year jubilee have returned and report a wonderful trip.

The City Manager advocates, certainly are telling their side of the story to the people.

There is an animated discussion on as to which is the great American game—baseball, tennis or golf. The boys say baseball. The young men and women say tennis while the old fellows vote for golf. And so all are satisfied.

Looks like the Klan was dying of inanition in most parts of the country.

They say Canada will be a popular summer resort this year. Wonder why?

Bishop Hickey's staunch support had much to do with the splendid success of the Community Chest drive.

Secretary of Labor Davis appears to be a broad gauge man. It is to be hoped he will stay in President Coolidge's Cabinet not be drafted as Governor of Pennsylvania.



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Make Disarmament Condition For Voiding Debts, Says Dr. Ryan

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

Philadelphia, May 22.—Universal disarmament as a specific condition to the cancellation of all war debts, including German reparations, was advanced in an address here by the Rev. Dr. John A. Ryan, acting as a delegate from the Catholic University of America to the twenty-ninth annual meeting of the American Academy of Political and Social Sciences.

Dr. Ryan made his declaration after various addresses had been delivered on the general topic "American Policy and International Security." Besides the members of the Academy, there were present invited delegates from 100 associations, colleges and other institutions.

Speakers asserted that it would take an indefinite period for war debts to be repaid. Marcus W. Alexander, president of the National Industrial Conference Board, estimated that even if the interest were paid by America's European debtors, the benefit derived by this country would amount only to a reduction of 10 per cent in federal taxes. It was in commenting on this estimate that Dr. Ryan came out for debt cancellation, but with disarmament as a condition.

Sees Great Advantage
"The United States could dictate this program if it were disposed to take the initiative," he said. "The sacrifice incurred by the United States through such an arrangement would be inconsiderable—comparatively speaking, infinitesimal. In the concrete, it would mean that a small proportion of the American people, namely those who pay high income taxes, would have to continue to make such payments for a longer time than would be the case if problematical sums came from our foreign debtors. Inasmuch as these problematical sums are unlikely to materialize in the near future, the

sacrifice in question is of no immediate, practical consequence.

"On the other hand, the benefits resulting from this great act of international generosity would be overwhelming and far-reaching. Freed from the burden and worry of international debts and reparations, all the nations of Europe could go to work and produce an abundance of goods for home consumption and for export. The resulting demand for American products would be far more beneficial to the American people than whatever payments could be expected on the score of European debt obligations.

"The effect of this action upon the political relations among the states would be immeasurable. It would be an unparalleled stimulus to international good will, and example of international charity such as the world has never seen; it would fire the world's imagination; and it would hasten by many years world disarmament and world organization for stable peace.

Other Catholics At Session
"No competent moralist," continued Dr. Ryan, "who examines the situation in all its bearings, can escape the conclusion that there rests upon the United States a specific moral obligation to bring about the immediate cancellation of all international debts, reparations and indemnities arising out of the war. And in this situation, as always, international charity would prove the best policy."

Other Catholics who took part in the sessions of the twenty-ninth annual meeting were: John J. O'Connor, manager of the Finance Department of the United States Chamber of Commerce, Washington; George W. Norris, Governor of the Federal Reserve Bank, Philadelphia; Timothy A. Smlidly, Minister of the Irish Free State, Washington; and Dr. Charles G. Fenwick, Professor of Political Science at Bryn Mawr College, Bryn Mawr, Pennsylvania.

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