

The Catholic Journal

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Boy Guidance

It becomes apparent that one of the greatest achievements of the Knights of Columbus will be their work recently inaugurated of "boy guidance."

In his comment on this phase in his report to the recent Supreme Convention of the K. of C. in Duluth, Minn., Supreme Knight Flaherty wisely and pertinently says:

"It took our civilization some time to discover the essential wisdom of educating the boy wisely, of training him for manhood, and future fatherhood and citizenship. A generation ago men were saying sagely: 'The boy is father to the man.' And the shrewd men of that generation, the conscientious parents, took care that the boy should be wisely trained. But that was before the frenzied days of modern industry. This was in the placid days when the boy was seldom away from the influence of the church, the school, or the home. But this age was faced with a different problem.

In other days the boy's need for the leadership and companionship of a man of high character and principles was filled in the home. Fathers and sons worked together in close companionship. Later, the school developed, and the old-time schoolmaster supplied to a great extent the type of leadership necessary. But with the simplification of our processes of living there has come to the boy of today a great increase in leisure time. Only about one-ninth of his time is spent in school; five-ninths of his time is relatively unorganized and undirected; spent not merely without proper adult companionship, but with practically no guidance whatsoever.

The grave problem, then, was how best to utilize the boy's leisure time for his own welfare. It was obvious that the boy was escaping our efforts, because, simply, when he was most free from all obligations, when he was most sensitive to influences, good or bad, the influences of his companions and older ideas, when, in other words, he was racing about with this gang and that, here and there and everywhere, in his leisure time, he was outside wise leadership. We had thought to provide leadership in the home, in the church, and in the school, but we had not thought to provide leadership for the boy in the numerous, long, impressionable hours when he was free from restraint.

The need of such leadership was, however, eventually realized. And that is why, today, a new profession has developed—the profession of leadership for leisure-time activities. It is a profession, by the way, as important as that of teaching, medicine, or religious instruction. The idea of organized activity for the boy's leisure is only a little over twenty-five years old, and the idea of training leaders for this work is still more recent. It is only in this time that thoughtful men and women have realized the necessity of definite measures in the utilization of the boy's leisure time. And today we find the whole world seeking to supply to the boy's life what is wanting.

For some years, we, as Knights of Columbus, had seen the importance of this especially careful and scientific guidance of the education of the boy in his spare time. We had known that often it is in a boy's leisure time that he is ruined, that the noble influences of a good home and devoted parents is frequently obliterated by a boy's pursuits and companions when he is free from wise leadership. We were aware of the growing importance of this feature of the boy's life in these hectic modern days. We as fathers and Knights of Columbus offer convincing proof after five years of the necessity of guiding the boy in his leisure hours if we are to have a noble, honorable, and successful man for parenthood, and we do so in its stead they report to abuse to cover up their own deficiency.

for the welfare of boyhood in America.

We decided then, in the interest of the welfare of our boys, to make boy guidance an authentic profession. On different occasions the committee brought together educationalists of national repute and worked out a detailed curriculum for a thorough course in boy guidance. After investigation the curriculum was accepted by the officials of Notre Dame University and established as a department, in the same standing as the departments of Law, Medicine and Engineering. A fund for the Chair in boy guidance and twenty-five fellowships was set aside. Twenty-two students are pursuing this course in graduate work. We thus have the nucleus for the successful continuance of our work on a large scale. We are to have trained men who know their business. We are thus to guard against the failure that has too often fallen to those who went into this serious work with good intentions and little else. We have, accordingly, men in training who will be able to guide those volunteers who have taken up this work and will take it up from time to time.

We have made a wise beginning. And much depends on the wisdom of this beginning. We want volunteers, men who have the interests of the boy at heart, men who see the importance of this great work and are eager to help in it, but men who have not the desire or the opportunity to devote the years necessary to become professionally equipped for it. But we will have no man as a leader unless he has some training. In order to obtain this trained leadership, we have, in co-operation with other organizations, arranged in various cities and camps courses in boy leadership for these volunteers. The course in the cities demands thirty hours; the course in the camps, two weeks. This summer three camps are in session under our auspices at South Bend, Indiana, Austin, Texas, and at the Catholic Summer School, Cliff Haven, New York.

When Shown

Writing on "Evolution" in the July issue of "America," Rev. Wilfrid Parsons, S. J., says:

"When we are shown life emerging from inert matter, sensation growing out of plant life, intellectual life evolving out of sensation, when these three chasms are bridged, Evolution will be a proved fact. The quarrel that Catholics—and not Catholics alone—but all lovers of truth—have with much popular writing on Evolution, is not that it is science, but that it is bad science. It presents as fact what is only speculation.

"And as for the conclusions that are drawn from the theory of Evolution, as men draw conclusions from facts, words cannot describe the confusion that exists. If any non-believers fondly hope that Evolution will prove the non-existence of a transcendent and creating God they are doomed to a disappointment. If ever Evolution becomes a proved fact, it will be probably the most shining proof yet found for the existence of a supreme intelligent Being. Catholics at least have no kind of fear of the most untrammelled progress of science that remains Science and does not wander off its predestined path into the field of philosophy and theology. What they have to fear is the unfaithful science that violates its own laws and presents theories as truths, probabilities as proved facts, guesses as certainties."

Consider!

The attention of Mrs. Montgomery and Clinton N. Howard is respectfully called to the following excerpts from an editorial in the Union and Times:

"The accusation is made that the Catholic Church is against the enforcement of the Volstead Law. That is a lie. The Church may not favor prohibition, although she has never mentioned it, and still expect her subjects to obey every law on our statute books including the Volstead Law. But it is unreasonable to expect the Church to oblige her priests to enforce a particular civil statute to satisfy a particular group. To ask the Church to perform that task is to concede the failure of civil authority to bind the subject to obedience. The Church is no more interested in the enforcement of a prohibitory measure than she is in the collection of the Income Tax. Why request her to refrain from infringing her views in civil matters and then request her to mix in a matter that involves the ordinary duties of a police officer and a magistrate?

Such papers as "The Father Mathew Man," and the "American Issue," are doing more harm to the dry cause than any other factor at the present moment. In place of respecting the principles of logic they deliberately insult the many disagreeing with their views and methods to win respect for a particular law. If prohibition is right in principle, despite the efforts of the "wets" it will succeed in making the nation dry. If prohibition is right in principle, then its advocates should offer convincing proof after five years of the law's existence that the dry movement has been a blessing to the nation. The "American Issue" man for parenthood, and we do so in its stead they report to abuse to cover up their own deficiency.

Dr. Kettell Goes

Many Rochesterians, and this includes non-Catholics as well as Catholics will regret Rev. Dr. Kettell's withdrawal from the Diocese of Rochester to enter the Jesuit novitiate.

Dr. Kettell has been an upstanding, uncompromising defender of the Holy Mother Church and our Holy Faith but, withal, he has couched his attacks in such courteous yet convincing style that his opponents respect and admire him as a fair fighter and a wonderfully informed one.

As a platform orator, Dr. Kettell ranked high while as an American citizen every one knew just where he stood. The American Legion boys ranked him as a rare comrade as well as a spiritual adviser.

St. Bernard's Seminary Faculty will miss Dr. Kettell also. But his friends realize that he believes he is entering upon a career of wider usefulness when he becomes a member of the Society of Jesus so they wish him well in his new field.

Emil J. Esser

In the passing of Emil J. Esser a good man is mourned. He was a solid, substantial business man of the old school and his word was his bond.

Mr. Esser was a practical Catholic, one of the charter members of Rochester Council, Knights of Columbus, and a hard worker in all Church affairs. He was a loyal friend and staunch in his desire to promote the welfare of a friend.

To his widow, his daughters and son, who is Rev. E. Joseph Esser of the Rochester Diocese, the Catholic Journal extends sincere sympathy in their loss of husband and father.

Queer

It is a peculiar political year in New York city. One of the periodical outbreaks inside Tammany Hall is on with Governor Smith and Leader Olvany striving to prevent the re-nomination of Mayor John F. Hylan.

Crimination and recrimination is the order of the day and many a nasty thing is going which will be regretted by their authors after the smoke of primary battle clears next Tuesday week.

One of the peculiarities of American politics is that an official may be pure as the driven snow on Monday, as black as the proverbial kettle and if he wins, again resume his status of the finest gentleman in all the land.

Incidentally, Governor Smith's political future may be involved if Mayor Hylan wins then the Governor's prestige is weakened, if his political sun is not eclipsed.

American politics furnishes many queer spectacles and this is one of them.

The Rev. John Doyle, a priest of Sheffield, England, has calculated that according to present values, St. Vincent de Paul had entrusted to him for charity and relief work not less than \$375,000,000. The saint himself, Father Doyle says, never owned personal property worth as much as five dollars.

The Ambrosian Liturgy which is still retained in the Church of Milan is very ancient and differs from the Roman Mass in many striking points. In the works of Walafrid Strabo, an author of the Ninth century, it is recorded that St. Ambrose regulated the Mass and Office of his church at Milan, but some parts of this rite are older than St. Ambrose. On the other hand the Ambrosian Missal contains many additions which date from St. Gregory the Great. According to the Ambrosian rite there is no Mass for the Fridays of Lent, and the offering of bread and wine by the people for the sacrifice is still retained in solemn Masses. The Ambrosian rite was confirmed by Pope Alexander VI in 1497.

"Bollandists" is the name given to the Jesuit editors of the great "Acta Sanctorum," or Acts of the Saints, the compilation of which was initiated in the early years of the Seventeenth Century and still continues. The work was originated by the Flemish Jesuit Rosweld who, however, died before the task actually started. The name comes from Father John Bolland, S. J., a native of the Netherlands who took up the work after Father Rosweld died. The project was interrupted during the French Revolution, but was resumed in 1837 with the support of the Belgian Government.

Sir Frank Dyson, Royal Astronomer of Great Britain, speaking on the occasion of the 250th anniversary of the British Royal Observatory, declared that the oldest existing observatory in Europe is that at the Vatican.

In the dome of St. Peter's in Rome, 450 feet above the ground level, there are living quarters for some of the workmen who are permanently employed to keep the great edifice in repair.

"Babe Ruth", apparently is unable to stand prosperity. Better have been poor but decent.

Pot calling kettle black is a familiar amusement of the politicians of 1925.

In the early days of the Church there were certain holy women who bore the title of deaconesses. They were ordained by the laying on of hands and sometimes even received the stole and chalice. But they were servants of the church, not ministers of the altar. They were employed in assisting at the baptism of women, at that time by immersion. After the deacon had announced the baptized person on the forehead, the other functions in women's baptism were performed by the deaconesses. Deaconesses also gave private instructions to women, visited them in sickness and in prison, kept order at the women's door and in the women's part of the church, assisted the bride at marriages, and performed other duties. The office had become extinct in the West in the Tenth century but traces of it still linger in some of the Eastern Rites.

One of the fertile sources of discord between civil rulers and ecclesiastical authorities is the so-called right of Exequatur, the privilege claimed by temporal rulers to examine Papal bulls and constitutions and to judge as to their expediency before permitting them to become effective in their territories. The Holy See has never admitted as a matter of right the contention of the State that it is privileged to impede the execution of Papal Rescripts; but de facto and to prevent greater evils, it often has acquiesced in the exercise of the so-called right.

In the treasury of the Cathedral at Treves is preserved the celebrated relic known as the Holy Coat, which, tradition asserts, is identical with the seamless coat worn by the Saviour during His Passion. It is said that the relic was presented to the Cathedral by the Empress Helena, who acquired it in the Holy Land.

Under the proposed city manager Charter all public officers, as well as policemen and firemen, are prohibited from taking any part in politics or even contributing to the campaign fund.

Willard A. Marakie has retired as head of the Moose Order. In his capacity of Moosehead Governor he has helped to assure the 400 Catholic students their training in the religious belief of their fathers.

Fraternal orders have no business in politics and politics, as such has no business in fraternal orders.

Bishop Hickey will regret the loss of Dr. Kettell. At the same time he feels the Jesuits have gained a promising novice.

Be sure that your boys and girls are in time at school.

The Rochester "Herald's" new fall dress is very becoming.

Here's hoping the Rochester Industrial Exposition of 1925 achieves all the successes of its predecessors and then some!

Park Commissioner Riley's position these days is not an enviable one.

Punishing policemen for loyalty to friends is picaresque politics.

Fall is coming and it will be a splendid time to add the Catholic Journal to your reading catalogue.

Weekly Calendar Of Feast Days

(By N. C. W. C. News Service). Sunday, September 6.—St. Eleuthertus Abbot, was distinguished for a wonderful simplicity and spirit of compunction. He was chosen abbot of St. Mark's near Spoleto and was favored with the gift of miracles. Later he resigned his abbacy and died about the year 585 in St. Andrew's Monastery in Rome. Monday, September 7.—St. Cloud, confessor, was the son of King Chlodomer of Orleans. After Chlodomer died Cloud's two uncles divided the kingdom between them and stabbed two of their nephews. Cloud saved providentially. He renounced the world and devoted his life to the service of God. About two leagues from Paris he assembled many pious men in a monastery he established. He died about 560.

Tuesday, September 8.—The Nativity of the Blessed Virgin. The birth of the Blessed Virgin Mary announced joy and the near approach of salvation to a lost world. Mary was brought forth, not like other children of Adam, infected with the loathsome contagion of sin, but pure and holy and with all the most precious graces which became her as the chosen Mother of God. Wednesday, September 9.—St. Omer, Bishop, was a native of the territory of Constance born toward the close of the sixth century of noble and wealthy parents. He entered the monastery of Luxen where he persuaded his father to follow him after the death of the Saint's mother. Omer was called from his solitude to take charge of the government of the Church in Terouenne. Through his efforts there the diocese soon became one of the most flourishing in France. He died in 570.

Thursday, September 10.—St. Nicholas of Tolentino was born in answer to the prayers of a holy mother and, before his birth, was

promised to the service of God. He never lost his baptismal innocence. Even in the austere order of which he was a member, the Hermits of St. Augustine, his austerities were conspicuous. He died in 1310.

Friday, September 11.—St. Paphnutius, Bishop, was an Egyptian who was made Bishop of Upper Thebias after he had spent several years in the desert under the direction of St. Anthony. He took a prominent part in the Council of Nice, where he was was often called into private conference with Constantine the Great. He also participated in the Council of Tyre, where he fought strenuously against the Arian heresy.

Saturday, September 12.—St. Guy of Anderlecht, seeking greater poverty and closer union with God, left his humble home in Brussels. About the year 1033, foreseeing that his end was near, he returned to Anderlecht in his native country, and there died. As he died a light shone round his head and a voice was heard proclaiming his eternal reward.

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The Graymoor Shrine of St. Anthony-Perpetual Novena To The Wonder-Worker of Padua

"St. Anthony's Corner" in the Church of St. Francis, Mount of the Atonement, Graymoor, N. Y., is undoubtedly the best known Shrine of St. Anthony of Padua in America.

A fresh Novena to the Saint begins every Tuesday, and so these weekly Novenas constitute an endless chain, to which has been given the name of ST. ANTHONY'S PERPETUAL NOVENA. Thousands of clients from every part of the United States and Canada have testified to the efficacy of this Novena.

SOME SAMPLES Mrs. A. A. Pennsylvania: "Through your Novena to St. Anthony a woman secured good rooms when she did not know where to turn." Mrs. J. T. G. Louisville Ky.: "Some time ago I wrote to pray for my intention, namely that my daughter would receive an increase in salary. Please find enclosed thank offering for the petition was granted." M. M., Roxbury, Mass.: "Over a month ago I obtained the complete cure of my hand without an operation through the intercession of St. Anthony, and I now enclose the promised offering." M. H. W., Baltimore: "I am enclosing my check for St. Anthony's Bread for two petitions that have been answered through your Novena, an increase in salary, and a cure without an operation." A. L. Bristol, Conn.: "Am enclosing an offering for St. Anthony's Bread for favors received. The petitions prayer for seemed almost impossible, but through your Novena they have been granted." E. S. San Francisco, Calif.: "Please find two dollars in thanksgiving to dear St. Anthony for being able to attend Mass so often on week days since making a Novena for better health. St. Anthony is my favorite Saint, and he never fails me." Mrs. H. Philadelphia: "Enclosed you will find a small donation in honor of St. Anthony which I promised him if my son would obtain a position. He did so on the day I made the promise, and this offering is out of his first pay." SEND YOUR PETITIONS TO: ST. ANTHONY'S GRAYMOOR SHRINE Friars of the Atonement Box 316, Peekskill, N. Y.

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