

The Catholic Journal

Published Every Friday At
No. 118 North Water Street
By The Catholic Journal Publishing
Company, Rochester, N. Y.

If paper is not received promptly notify the office.
Report without delay change of address giving both old and new.
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Friday, February 12, 1926.

TELEPHONE MAIN 1567

Entered as second class mail matter.

Aquinas

Bishop Hickey's appeal for funds to maintain Aquinas Institute should not fall on deaf ears.
There are many Catholics who could afford to subscribe annually \$100 the amount estimated to maintain one pupil. There are others who could afford half or a quarter as much. There are comparatively few who can not afford \$500 a year.
Whether you have children in attendance or not you should feel bound in conscience to give as liberally as you can afford toward the cause of Catholic Education.
Especially should the Bishop's appeal be heeded by every graduate of our Catholic School. They know, or should know the Equality, if not superiority of our Catholic schools in comparison to any other. And in addition, they have preserved their faith.
Let us resolve to maintain Aquinas without borrowing funds therefore.

Queer Errors

In all probability the back of an Educated Catholic reporter—for only an Educated Catholic reporter can write intelligently upon or chronicle accurately Catholic ceremonial—was responsible for the following criticism in our Buffalo "contemporary":
"In the last few years the public press has been extremely careful in publishing the accounts of Catholic functions so far as accuracy is concerned. It was not uncommon in days gone by for the press to refer to the Reverend Turner or the Reverend Colton when speaking of Bishop Turner or Bishop Colton. Last week, however, with all the effort to publish Catholic ceremonial and personages correctly, one Buffalo paper in relating the account of Cardinal Mercier's death and burial, spoke of the renowned prelate—"lying in state with his mitre in his hand." Which only goes to prove that it would be well for the daily papers to have men or women on their staffs whose business it should be to see that these accounts are accurate.
Undoubtedly, the same lack was responsible for the announcement in a Rochester daily that tries at all times to be accurate that "a recital mass will be chanted at 7 o'clock this evening for Rev. James H. Winter while the mass of requiem will be sung to-morrow morning."

Shall We Vote?

Undoubtedly the Rochester "Times-Union" is right when it says:—
How long is Rochester to keep running on "village" time?
From New York straight through to Buffalo the large cities, with the exception of Rochester, go on daylight saving time toward the end of April.
New York, Albany, Schenectady, Utica, Syracuse and Buffalo set the clock ahead. Why the break at Rochester?
Is it because a majority of the people here have no use for that extra hour forenoon recreation at the end of the day, gained by getting up earlier when the sun does the same?
That seems unlikely. The way in which Rochester folks flock to the lakeside during the summer shows that they appreciate opportunities for outdoor recreation.
We ought not to let an old fogy attitude, an unwillingness to change, combined with the efforts of a few who think the change would hurt their pocketbooks sway the issue.
As a matter of fact the question has never been submitted to the people of the city. The Common Council has simply stood pat on its decision against daylight saving.
A question affecting the hours of work and recreation of all the people of the city ought to be voted upon. If the people are allowed to vote,

No one then could claim a given condition prevailed or continued by minority action.

Omitted

Commenting on the water power control issue now raging at Albany between Governor Alfred E. Smith and the Legislature, the Rochester "Democrat & Chronicle" says:—
"The issue between the Governor and the Republican majority in the Legislature on the water-power-development question is an issue of policy. The Governor favors the development of the water power of the state by the state; the Republican majority in the Legislature favors the development of the water power of the State by private interests under lease from the state, for adequate rental and involving distribution under the supervision of the Public Service Commission."
It seems to be admitted that the cost of the power delivered to the consumer will be about the same whether the state develops it or whether it is developed by private interests under right state control. The issue then turns solely on the question whether it is wise for the state itself to go into the power-developing business.

The viewpoint of the Republican legislative majority in theory squares best with American tradition and with common sense; for it is a well-settled American principle, recently recalled but not propounded by President Coolidge that government should regulate business so far as necessary to protect the public interest, but that it should engage in business itself as little as possible.
There is one point upon which our contemporary appears mixed a bit. Possibly, under present conditions, the cost to the consumer would be the same under state or private control. But it is stated as a fact, that over in the Province of Ontario, Canada, under public ownership and control, the consumer, whether large or small, pays about one-fourth for electricity as we do here in Rochester where it is privately owned.

Coal

In a recent editorial the "Rochester Herald" said:—
"Most persons who have endeavored to feed a ravenous furnace through a winter in this climate know that not all coal is equally good. There are coals which burn to a fine ash and leave few or no clinkers; other coals seem to be all clinkers and slate. Still other kinds of coal appear to give little heat, no matter how furiously they are burned.
In the case that has come before a city board, in which a coal company seeks relief from penalties imposed because of failure of the company to deliver coal of a certain quality specified in the contract, the issue of coal quality is sharply defined. Reputable dealers of Rochester declare that coal quality must be maintained when specified, or the penalties provided must be accepted by the dealer. As a matter of business ethics, the opinion of the dealers seems reasonable from the point of view of taxpayers whose money is used to buy city coal. Surely the consequences of a dealer's failure to comply with requirements in the matter of quality ought not to fall on the taxpayers.
No doubt, the city officials charged with consideration of the question will have their own solution of the problem, but it is difficult to see how they can afford to be lenient with one coal dealer, unless they make equal concessions to others from whom the city buys coal. The quality standard will thereby be lowered all along the line, and city taxpayers will be paying for a high grade of coal while the city is receiving a poorer coal and approving it as of the quality required. In effect, such a remission of penalties would be equivalent to raising the price of coal after the signing of a contract for coal at a certain fixed price.
In view of the possibilities involved, it is to be hoped city officials will hold dealers in fuel to their agreements with regard to quality, both in fairness to other dealers, and as a matter of justice to the taxpayers.
Private consumers have hard work to get coal of any sort or quality, and they are compelled to accept whatever their dealers offer. Why not a specified standard of quality and cleanliness in coal for the private consumer as well as the city or state?"

The Catholic Journal regrets the death of Rev. James H. Winters of Spencerport. He was ever a champion of the Catholic press. May his soul rest in peace!
If long and loyal service for the party organization are to count, Assemblyman Simon Adler is entitled to be the new Federal Judge.
Rochester's Press Club contains many rising exponents of the art of oratory who shine under the inspirations of Don Manning.
Radio may have a tendency to reduce the attendance upon non-Catholic services, but not upon attendance at Catholic services, if for no other reason than the broadcasting of stations are usually silent Sunday mornings when the Catholic Churches are filled with worshippers, there in physical presence.

Foul Insult

Just like the sudden outburst of religious bigotry, there appears to be an outburst of cheap flings at certain men prominent in American history. A noted newspaper editor once said to the writer: "Except as they may have a deteriorating effect upon public service, the private lives of public men are none of the public's business."
Every student of history, every reader of current tradition, knows that George Washington was a man with man's predilections, but these did not prevent him attaining pre-eminence as one of the great founders of this Republic. March of years has accorded him this high place and his public service is an example and inspiration to succeeding generations.

Therefore, it is a foul insult from the lips of Rupert Hughes the apostle, so to speak, of a peculiar type of literature, to rake up and make public exaggerated instances of Washington's human traits, nothing detrimental when judged by the standards of the day in which he lived.
We heartily coincide with this characterization of the episode by the "Union and Times"—
"If there is one man in America that rightly deserves the deference of every citizen—that man is the father—we may say, the founder—of this country. He towers above other of our great statesmen and leaders as the sun outshines the million celestial bodies of the heavens. Washington, the army general; Washington, the patriot; Washington, the citizen stands as a monument of all his finest, noblest and best. Without his leadership we may doubt whether national independence would have ever been won. Without his heroic spirit of sacrifice, one may question whether his soldiers and his people could have withstood the winter's blasts, the poverty, the hunger, the insufficient years of the late seventies. Where in all history does a name shine out so prominently, so grandly as the name of him who is always FIRST in the hearts of his countrymen?
And a nincompoop, a slanderer, a character assassin, a dastardly upstart comes before the public of America with the statement that Washington's life was not clean—was not moral according to history. First of all, let it be born in mind that if Washington had not lived and suffered and fought, Rupert Hughes would be picking slate or digging trenches to pay the luxury bills of kings and potentates. Secondly, let it be remembered that the kind of history that Rupert reads is sold by the same vendors who peddle pictures that please the prurient tastes of rouses and charlatans. Its authenticity has never been disproven for the reason that it is the quintessence of bosh. Everyone with common sense understands that when a man reaches the final rung in the ladder to fame, a certain number of back-stairs gossippers whisper scandals drawn from vivid and vicious imaginations. Washington's day was not without them, but MAN that he was, he never took the time (which was perfectly proper) to run down his accusers. This is what was handed down from mouth to mouth until it reached the ears of such as Rupert Hughes—and stray hound THAT HE IS, he fed himself from the garbage pail of history.
It takes a man's blood boil with indignation when an insignificant insect purposely attempts to soil the memory of the world's great. It reminds one of the Canadian sand flies on a summer's night, dashing themselves against the street light in the vain attempt to extinguish the medium of illumination."

Rochester Fourth Degree Knights maintained their high standards in the 1926 celebration of Lincoln's Birthday.
Health officer Goler is respected by his fellows in his profession.
Newspaper men are to be the principal concessionaires at Ontario Beach.
Even the organized non-Catholic Churches differ as to the potency of the Volstead law and the Eighteenth Amendment.
How these politicians love one another!
Mayor Van Zandt appears to have some of the political methods of George W. Aldrige. He knows when and how to placate those of his opponents who can deliver the goods.
The Paulist Fathers are making use of the radio.
It is patent, even at this early date, that the Eucharistic Congress in Chicago next June will be one of the most impressive and imposing ecclesiastical gatherings ever held in America.
Give as liberally as you possibly can for the maintenance of Aquinas Institute.
Our collectors, Jerome Koesterer and John J. O'Brien are now calling on our city subscribers. Kindly be prepared for them.

Fort Benning "News" Pays High Tribute To Father T. J. Lennan
Fort Benning, Ga., Feb. 3.—The Rev. Thomas J. Lennan, Catholic chaplain here since 1921, will leave in the near future for his new post of duty in the Philippine Islands.
Father Lennan has been unusually popular among the enlisted men and officers and the esteem in which he is held is illustrated by excerpts from an article published in "The Infantry School News", camp newspaper here. Commenting of Father Lennan's transfer to foreign service, this paper said in part:—
"Down in the I. S. D. the soldiers swear by Father Lennan who coached their baseball team through successful seasons in the down-town industrial league and into the inter-unit games on the reservation. In the American Legion, they all know Father Lennan as a vigorous worker. In the 24th Infantry they know him as the man who ran schools for them. In the 29th Infantry, they know him as the foster father of type writing and educational classes. All over the garrison, they know him as the man who has put the Children's School into an efficient state, raised funds, secured competent teachers, and pushed things along. . . . When he leaves us in February to go to the Philippines and contemplate serenity on the Corregidor, remote from the 'projects' and progress at Benning, we shall regret that the Chaplains' Corps keeps such a thing as a foreign service roster; but we shall know that his heart is still with us."
The opinion expressed in "The Infantry School News" is shared by the officers in command here, so much so that the clipping from the newspaper was sent to the Chief of Chaplains to be filed with Father Lennan's record in that office.

Weekly Calendar Of Feast Days

Monday, February 15.—St. Faustinus and Jovita, Martyrs, were brothers, nobly born and zealous Christians. They preached their religion without fear in Brescia while the Bishop of that place lay concealed during the persecution. Julian, a heathen lord, apprehended them and the Emperor, who was passing through Brescia, after threats and torments had failed to shake their constancy, ordered them to be beheaded. They died about the year 121.
Tuesday, February 16.—Blessed John De Britto, Martyr, was a page to King Don Pedro II of Portugal. He joined the Society of Jesus and after studying for eleven years he left to convert the Hindus of Madura. After laboring there for years he was seized by the pagans, tortured and banished. He returned to Portugal but later went back to the Orient to resume his missionary labors. Like St. John the Baptist, he died a victim to the anger of a gulfy woman, whom a convert king, had put aside, and, like the Precursor, he was beheaded after a painful imprisonment.
Wednesday, February 17.—St. Flavian, Bishop and Martyr, was elected Patriarch of Constantinople in 447. His short episcopate of two years was a time of conflict and persecution from the first. His activities in opposition to the heresy of Eutyches drew down upon him the condemnation of the so-called "robber council" of Ephesus in 449, presided over by Dioscorus, Patriarch of Alexandria and an intimate of Eutyches. When Flavian appealed to the Holy See from the decisions of this Council he was subjected to violence and finally martyred.
Thursday, February 18.—St. Blimion, Bishop and Martyr, was the son of Cleophas, otherwise called Alpheus, brother to St. Joseph, and of Mary, sister to the Blessed Virgin. He was therefore nephew both to St. Joseph and to the Blessed Virgin, and cousin to the Savior. He became Bishop of Jerusalem and governed the Church there for about forty-three years. He was martyred in the year 107, having attained the age of one hundred and twenty.

Friday, February 19.—St. Barbas, Bishop, was born in the territory of Benevento in Italy, towards the end of the Pontificate of St. Gregory the Great. He was trained from childhood in sanctity and virtue and was ordained as soon as the canons of the Church would permit. He became Bishop of Benevento and succeeded in eliminating many abuses and superstitions there. He died in 682 shortly after taking part in the Sixth General Council of Constantinople.
Saturday, February 20.—St. Eucherius, Bishop was born at Orleans, and dedicated to God from birth. He spent six years in retirement at the Abbey of Jumiege in Normandy and then was chosen Bishop of Orleans to succeed his uncle Suavaric. When Charles Martel stripped the churches of their revenues to defray military expenses, Eucherius reproved him and was banished to Cologne and then to the territory of Liege. The Governor of that territory allowed him to retire to the monastery of Sarchinium where he died in 743.

St. Anthony's Graymoor Shrine is probably the most widely known and most liberally patronized of any Shrine erected in honor of the Wonder-Worker of Padua in America. Ever since the Statue of St. Anthony was set up in the Goshen corner of the Sanctuary, a few days before the dedication of St. Francis Church on the Atonement Mountain it has been the object of an increasing devotion on the part of his Clients.
A fresh Novena to the Saint begins every Tuesday, and as these weekly Novenas constitute an endless chain it has come to be known as St. Anthony's Perpetual Novena. There has been a notable increase of petitions come to us from all parts of the United States and Canada during the past six months, and their volume we are happy to report is ever swelling to larger proportions. That the efficacy of St. Anthony's intercession justifies the confidence reposed on him by so many thousands of Clients, the testimonials which follow serve to show. They are only a small fraction out of the hundreds of such testimonials which come to us every month.
Thanksgivings For Favors Received.
H. M. K. N. Y.: "No words of mine can express my deep and sincere gratitude to St. Anthony for favors he has granted me. One, especially, of these favors was pretty close to hopeless if not entirely so, but it was granted at almost the last minute, but in time, thank God. In gratitude I am sending an offering as promised."
Mrs. G. S. L., Calif.: "Inclosed please find money order in thanksgiving for a great favor received through the intercession of St. Anthony. My husband, who is a non-Catholic, promised this sum should he be helped through a business crisis which greatly worried him."
D. M., Penn.: "I am enclosing a check for St. Anthony's Bread which I promised should my mother regain her mind. Her mind is entirely restored and she is slowly regaining her health, thanks to St. Anthony."
Mrs. M. E. H., Balto., Md.: "Enclosed find offering in honor of St. Anthony for favors granted. I thank you for prayers for my husband in your perpetual Novena as he has not touched a drink for six months, and I hope he will stay away from it for life."
Prayers and directions for making the Novena will be sent upon request, ten cents postpaid. We also supply a short "Life of St. Anthony", twenty-five cents postpaid. Address your petitions to:

SET A GOAL

The chief reason why most people do not save money is because they have no plan for saving.
Set out to save a certain amount and make weekly deposits to attain your goal. You will be surprised to see how fast it will grow.

"SAVE FIRST AND SPEND AFTERWARDS"
This is a good motto, for it works

Rochester Savings Bank

Corner West Main and South Fitzhugh Streets

Banking hours: 9 to 3 daily except Saturdays.
Saturdays, 9 to 12 and for deposits only 5 to 9 P. M.

ST. ANTHONY'S BEST KNOWN SHRINE



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BOX 316, PEEKSKILL, N. Y.

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