

The Catholic Journal

Published Every Friday At No. 113 North Water Street By The Catholic Journal Publishing Company, Rochester, N. Y.

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

Communications solicited from all Catholics accompanied in every instance by the name of the author. Name of contributor withheld if desired.

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FRIDAY, SEPTEMBER 3, 1926.

TELEPHONE, MAIN 1567.

Entered as second class mail matter.

Gutter Literature.

For the several years past the Catholic Journal has been waging war on the "gutter literature" displayed openly on the newsstands and elsewhere. It is a distinct pleasure to be joined in this crusade by such a high-class secular journal as the Rochester "Times-Union".

Read "Gutter Literature" as discussed by Ernest W. Mandeville in an article summarized from the New Republic, appearing on another page of this issue of The Times-Union.

Mr. Mandeville reveals the formulas according to which the purveyors of this sort of printed filth grind out their product. Here is a sample, taken from the instructions of one editor to his back writers:

I want to stick to elementals—sex elementals—the things closest to the heart of the average woman or girl. Above all, I mean to hit the moral tone of the magazine. Characters may do anything they please but they must do it from some lofty, or apparently lofty, motive. I am particularly partial to the story attacking conventional morals, exposing their hypocrisy and pointing to a higher standard. I also like stories of "bad women who, judged by a higher standard, are really quite good."

Could there be a more unblushing and cynical avowal of intent, not only to depict immorality, but to justify it! Some able French writers have depicted sex problems with stark realism. But they never attempted to represent violation of the accepted moral code as an ennobling and uplifting experience. Daudet's "Sapho," indeed, is really a powerful sermon, warning young men against the pitfalls of irregular sex relations.

In their titles and cover pictures the publishers of what are now commonly called the "sex magazines" go the limit in suggestiveness. If the stories themselves do not always bear out this promise of salacious recital, they at least go as far in that direction as those responsible for the publications deem safe.

In France the life of the boulevard is strictly separated from that of the home. What goes into the home is guarded by social conventions more rigid than any legal statute.

These sellers of printed garbage here are taking advantage of the freedom of American social customs, of the lack of jealous watch and ward over young girls and women in general to seek profit for their vile publications, whose circulation has reached astounding figures.

The evil influence of such publications is approached only by the worst of the "Yellow press" or the most vicious of the metropolitan tabloids. Every parent should watch the literature which comes into the home.

Industrial Commissioner James A. Hamilton tells the New York State Federation of Labor that during the 12 years the New York State Workmen's Compensation Law has been in force 680,000 injured employees or their dependents have received \$177,000,000 in compensation awards.

Prosecuting attorneys present one side of the reasons for the increase of crime.

According to New York State Department of Labor statistics although there was a decrease of 8.5 per cent in the volume of building construction in the last two years, the fatal accidents in construction work increased 60.8 per cent!

Former Judge Morgan J. O'Brien, of the Court of Appeals, heads a strong committee of representative Catholic citizens pledged to win religious rights for Yellow-Catholics in New York.

Dr. Thomas Lipton still sells death and life tea.

"Moral Moron"

Following up the castigation administered to Bishop Adna Leonard of the Methodist Episcopal Church by the New York "World", the independent New York "Times" went further in denunciation of this un-American preacher who would deny a Catholic election to the Presidency of the United States.

And now comes the quasi-religious publication, the New York "Independent" with a still more vigorous denunciation. It says:—

Commenting on the recent address of Bishop Adna Wright Leonard of the Methodist Episcopal Church of this city the editor of "The Independent" properly chastises the local Methodist Bishop for injecting religion into national politics. It is worthy of a moment of our readers' time to scan this editorial to learn the opinion of a non-Catholic on Bishop Leonard's attitude toward Governor Smith and the church of which he happens to be a member.

"In the competition for the prize of one stuffed push club to be given to the perpetrator of the densest jackassery of 1926, we nominate Bishop Adna W. Leonard of the Methodist Episcopal Church, also president of the Anti-Saloon League. Few presidents or prelates in the long annals of crime have ever expressed in one oration so many un-Christian prejudices, so many unfounded statements, so many holier-than-thous, so many trashy, base, and ignorant boasts as this eminent divine in his recent remarks at Round Lake, New York, on Governor Smith and Senator Wadsworth.

"Speaking, apparently, in his Episcopal (Methodist) capacity, he said, 'We are the keepers of the Constitution, of the flag, and of American citizenship.' Well, well, well! This is interesting—if true. By whom are you appointed or elected? What seal of office can you show to prove your assignment to these responsibilities? Are we to base our estimate of your qualifications as a self-appointed custodian of Americanism on this speech? If so, frankly, we prefer someone less Episcopal and less presidential—almost anyone, in fact, with just a modicum of brains and a sense of decency.

"I am one hundred per cent Anglo-Saxon. America is a Protestant nation and always will remain so. We never will surrender our priceless American heritage to the hands of the foreigners who trample on our flag. I don't mean to open the gates to allow the hordes of the least desirable nations to come here to down our Government. Our immigration laws must be enforced against Latin races who would flock to this country. I believe that prison sentences must be meted out to those officials who allow people of this sort to slip through our gates in disregard of the existing laws. The Anglo-Saxons of this country will see that the Latin ideals do not obtain, but instead that the ideals of Christianity shall continue and prevail."

"Such windy fustian would be set down as the normal comment of a moral moron and dismissed for what it is worth—that is to say, exactly nothing at all—if it were not for the comparatively eminent position of the speaker. Obviously, the assumption that Anglo-Saxons are Christians and that Latins are pagans is not only un-generous and un-Christian; it is also perilously close to a lie. But that a bishop of the largest Protestant denomination in North America should make such a statement is tragic in all its implications.

"We have no state church in this country, but certain churches have assumed the duty of interfering in politics and of laying down rules of political conduct for their communicants. The Roman Catholic Church has been charged with such interference; the Methodist Episcopal Church is convicted of it. When Bishop Leonard says 'No loyal Methodist can be loyal to the Church and to Senator Wadsworth at the same time,' he is doing exactly the thing which Methodists—and their secular representatives of the Ku-Klux-Klan—charge is being done by the Pope and the Elders of Zion.

"It is more than an impertinence; it is a very direct threat of church interference in political life; it is an advertisement that the princes of this particular episcopate do not intend to confine their functions to teaching the Christian gospels and inculcating Christian morality, but that they expect and intend to threaten and cajole the political consciences of their people and to deliver a solid vote capable of determining how and by whom this country shall be governed. No Pope or prelate, Catholic or Methodist, can do that in America; no Episcopal bulldozing or papal bull runs very far in the American electorate. The issues before our people demand intelligent discussion, fair-mindedness, and political sense. They are not issues to be decided ex cathedra by any pontiff of Methodism or any officer of the Anti-Saloon League; they are not to be forced on devout people by any threat of Episcopal discipline.

"Bishop Leonard is false to the spirit of Christian teaching and practice; he should retire from his churchly offices and assume the more fitting and sympathetic functions which await him in some lofty Klonkium of the Ku-Klux-Klan."

What To Do?

There's food for a deal of reflection in the following "piece" in a popular columnist's contribution to a secular daily:—

Two men are coming downtown early Monday morning in New York. They are riding in the subway. At the first chance they jump to their feet, leap into the pushing crowd, gain the platform and jam back into another train. They have changed from the "local" to the "express." The "express" will reach the place they are going five minutes earlier. Of course they must take the "express."

They arrive. "Well," says one, more thoughtful than the other, "now that we have saved those five minutes what are we going to do with them?"

How often have you heard a man say: "Come this way. Take this car. Go through by that street. You will save at least two minutes."

After you have saved 'em, what are you planning to do with your two minutes?

A Warning.

For a few days it looked as if there might be amicable agreement between the Calles administration and the Mexican Episcopate.

But it turns out to be a press canard so the struggle may be a long drawn out one.

Recalling the approval of the Methodist conference to the Calles war against all Religion, it is suggested that they examine the present restriction against all religious institutions including the Methodist Church, before they give approval to that constitution. It is suggested in a letter written by the Rev. Dr. James H. Ryan, executive secretary of the N.C.W.C. Department of Education and published this week in The Washington Post. Dr. Ryan writes in reply to Bishop George A. Miller, Methodist prelate of Mexico City, who at a convention of Methodist bishops which has just closed here denied that religious persecution exists in Mexico.

Any one who reads and studies the organic laws in Mexico's constitution, Dr. Ryan declares, must recognize them as "the most anti-Christian laws ever promulgated by a modern civilized state."

"It is difficult at times to understand the attitude taken by the foreign missionary bishops of the Methodist Church," says Dr. Ryan. "A few years ago the European bishops publicly supported the Living Church, negotiated with the soviet government, praised and approved the political, social and religious efforts of Lenin and his followers, and possibly would have gone to greater lengths in their commendation of communism had they not been called sharply to account by an outraged church in the United States. The storm of protest which arose at that time against European Methodism aligning itself with communism put an end to these ill-advised activities apologizing for the religious persecution inaugurated by the near-communist government of President Calles. In fact, denying publicly that a religious persecution exists, and asking the Methodist Church in the United States to approve the actions of Mexican constitution. The Methodist Church in the United States could do nothing more ill-advised than follow the counsels of Bishop Miller."

"As a matter of fact, the handful of 60 or so Protestant missionaries in Mexico at the present hour, practically all of whom are foreigners, are there against the provision of the constitution. The very existence of mission schools is in violation of the constitution. And Bishop Miller himself can exercise the ministry in Mexico City only if he violates the present constitution."

Concluding his letter, Dr. Ryan asks if the Catholic Church must stand alone in "its fight against Caesarism in Mexico" or if it may expect the support of a well-informed and genuinely American public opinion. He adds: "Catholics in the United States will be deeply charged, to put it mildly, if the Methodist Church approves the wholly indefensible and un-Christian position which was outlined by Bishop Miller."

The Catholic News Service recalls that back in 1914 and 1915 the Catholic Church in Mexico passed through much the same experience as it is undergoing now.

Every Monday brings news of an amazing list of auto accidents of the preceding Sunday.

To Industrial Commissioner Hamilton: Why not hold the 1926 New York State Industrial Safety Congress in Rochester?

Mayor Martin B. O'Neil drops into the harness as deftly as if he were an old hand.

It is funny, isn't it, that as soon as a man is nominated for office, the public is informed of the clubs and fraternal organizations to which he belongs.

Rudolph Valentino and Gertrude Ederle occupied more space in the papers the last two weeks than did President Coolidge or the Prince of Wales and Prince and Princess Gustav Adolfus.

Weekly Calendar Of Feast Days

Sunday, September 5.—St. Laurence Justinian yearned from childhood to be a saint. At the age of 19 he was granted a vision of Eternal Wisdom. He fled from a brilliant marriage and one by one crushed every obstacle to his love for a life devoted to the service of God. He joined the Canons Regular of St. George and became a superior and a general. He was first patriarch of Venice. He died in 1435 at the age of 74.

Monday, September 6.—St. Eleutherius, abbot, was favored by God with the gift of miracles. St. Gregory the Great being unable, because of weakness, to fast on Easter eve, took the Saint with him to the Church of St. Andrew's that he might offer his prayers to God for his health. Eleutherius prayed with many tears and upon leaving, the church the Pope found himself strengthened to perform his fast. St. Eleutherius died about 585 in Rome.

Tuesday, September 7.—St. Cloud, confessor, is the first and most illustrious Saint among the princes of the royal family of the first race in France. He was the son of Chlodomer, King of Orleans, eldest son of St. Clotilda, and was born in 522. He was saved, by a special providence, from a massacre and devoted himself to God in a monastic life. He died in 560.

Wednesday, September 8.—The Nativity of the Blessed Virgin Mary was brought into the world without the loathsome contagion of sin which infected other children of Adam. She was pure, holy, beautiful and glorious, adorned with all the most precious graces which became her who was chosen the Mother of God.

Thursday, September 9.—St. Omer, bishop, was born toward the close of the Sixth century in the territory of Constance. His parents were noble and wealthy and gave great care to his education, but above all strove to inspire in him a love of virtue. Upon his mother's death he and his father made the religious profession together. St. Omer's humility, obedience, mildness and admirable purity distinguished him and he was called to govern the Church in Terouenne. He accomplished great things and though he became blind in his old age, his pastoral concern for his flock was undiminished. He died while on a pastoral visit to Wavrre in 670.

Friday, September 10.—St. Nicholas of Tolentino, born in answer to the prayers of a holy mother, was vowed from birth to the service of God. He never lost his baptismal innocence. Even in the order of the Hermits of St. Augustine his austerities were conspicuous. He conceived an ardent charity for the Holy Souls and often after his Mass it was revealed to him that the souls for whom he had offered the Holy Sacrifice had been admitted to the presence of God.

Saturday, September 11.—St. Paphnutius, bishop, was an Egyptian. After having spent several years in the desert under the direction of St. Antony, was made a bishop of the confessors, who, under the tyrant Maximin Dala, lost their right eyes and afterward were sent back to work in the mines. He was one of the most zealous defenders of the Faith when the Arian heresy was broached in Egypt. We have no particular account of the death of St. Paphnutius, but his name stands in the Roman Martyrology on September 11th.

Chicago's Oldest Priest Is Fatally Hurt By Trolley

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

Chicago, Aug. 27.—The Rev. E. W. Gavin, pioneer priest of the Chicago archdiocese who in his years of service at Waukegan, Ill., saw the backwoods regions develop into rich counties with thriving cities, died here today following a street car accident.

Almost blind and with his hearing impaired, the aged priest walked directly into the path of a North Shore car, despite warnings of pedestrians and the clanging of the motorman's bell. He was taken to a hospital where three surgeons worked vainly to save his life.

Father Gavin was pastor of Immaculate Conception church in Waukegan. Only March 12 he had given up his pastorate. He was given the title of pastor emeritus of the church he had served for more than half a century. At his resignation he was the oldest active priest in the Chicago archdiocese and had held a pastorate longer than any other priest in the archdiocese.

Born in Chicago, in 1842, Father Gavin was educated in Rome. Immediately upon his return he was sent to what is now the city of Waukegan, and had labored there since. He experienced all the hardships of the pioneer priest, riding on horseback through snow and rain to care for his scattered parishioners. He turned his back to all talk of tearing down the little wooden structure that was the home of the Immaculate Conception parish. It was there in 1873 when he arrived.

Dividends
Money deposited on or before Friday, September third, will draw dividends from September first.
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