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Election.

It is a matter of congratulation that the election campaign of 1926 is over.

It is a matter of regret that the campaign of 1926, so far as New York, state, at least, is concerned was one of the dirtiest campaigns of recent years. Misrepresentation, insinuation, innuendo, personalities, all were hurled back and forth by the principals and their lieutenants. If there were real principles and issues at stake they were submerged in the angry personal animosities and recriminations that were bandied back and forth. Even the religious issue was dragged into the contest.

Now that the people have spoken, let us have peace. The people have signified, by their ballots, their choice of the men they consider best qualified to govern them at Albany and represent them in the legislative halls in Washington and Albany. Time will tell whether their choice was wise or otherwise.

But it is to be hoped, for the self respect of all citizens, that we shall not see another such campaign of mudslinging as that of 1926.

Regrettable.

It is to be regretted that an ex-governor, ex-justice of the United States Supreme Court, ex-Secretary of State of the United States, should have stepped, temporarily, from the high pedestal in which he had been placed in the minds of the people and descended to the level of a cart-tail campaigner.

Judge Hughes kept on the plane of dignity when he defended and extolled the National Administration of which he had been a part and when he told of the good qualities of the candidates of his party. If he stopped there no fault could have been found. But when he attempted to belittle the personal qualities of the opposing candidates and, in effect, told the voters they should prefer aristocracy to the masses and that it was their proud privilege to be permitted to accept the services of a man "who never had to work" but who just yearned to sit in high public place; and when he indirectly held up to scorn the men "who either had to work or starve" he insulted the intelligence of the great mass of the people. And it cannot be denied that the average American, be he college bred or self educated is as able to judge the quality of candidates for public office and to weigh the arguments presented by the campaign speakers as the college-bred youth and adults. The American voter, no matter what his station, is pretty well informed. Possibly, he may feel compelled to vote this or that way, or against this or that party because his employers' business might be benefited or injured. But when he is told that retention of a tried public officer at Washington is right and proper but that retention of a tried and proven officer at Albany is abominable, he feels his intelligence is flouted and he resents it.

But, of course, it is possible that Judge Hughes is in training for the presidential sweepstakes of 1928 and wants to show the national political leaders that he has qualified as a straight party man.

We shall not have so many illuminating disquisitions on the beneficial effects of a high protective tariff.

"Sidewalks of New York" is still a favorite ditty with Al. Smith.

Rochester is again witnessing the spectacle of parishes making the jubilee processions in a body.

Do not forget that November is the month of "All Souls" and pray for the repose of the souls of your departed loved ones. If you have none of your own, pray for the Poor Souls in Purgatory. They need your help and they will never fail you when you need help.

Eight Hour Day.

In view of the controverted claim in behalf of an eight hour work day, the following editorial comment in the Rochester Times Union on the effect of a compulsory eight hour work day in British Columbia is of more than passing interest:—

The province of British Columbia recently went at the eight-hour day hammer and tongs by passing an official work act stipulating these hours of labor as constituting the maximum work day. The usual dire results were predicated by those who opposed the legislation. None of these was realized, reports the official Board of Adjustment under the act. Instead, the eight-hour day has reduced the cost of production in various industries.

The Canadians faced an industrial situation that does not obtain in the United States. Over there Oriental labor is fairly procurable. Japanese, Chinese, and Hindus composed a considerable proportion of hand labor. The new act has reduced the number of Orientals employed to 11 per cent. of the total employees. This kind of labor was cheap under a long day, but dear under the short day.

The work act turned attention from the easy system of boosting production by cheap labor and long hours, to a scientific study of organization. By employing a superior class of workmen the pay-roll went up, but so did production figures.

This experience, coupled with what we have learned in the United States where the eight-hour day has been tried out, proves that future prosperity in industry hinges not on cheap labor and long hours, but upon managerial genius and intelligent workmen. So long as the tide has set toward the short day, whether employers welcome it or not, there is good sense in studying all such examples as this offered by our cousins across the border. Brain power is the answer here as it is in practically every other field of human endeavor.

Pressing Duty

The Catholic Journal is in favor of anything that will call attention to the poisonous matter now being circulated under the specious guise of magazines and newspapers. For that reason we reproduce and heartily commend the following editorial in a recent issue of the "Union and Times":—

The necessity of a strong Catholic Press was never brought home with greater forcefulness than during the past two weeks when certain members of the public press have given in lurid detail the circumstances attendant upon the separation of an old man and a young woman. God help the American people if they are to be constantly fed upon this rubbish! Within a period of one year, two cases have been presented in such a manner that the "syndicates" have outdone the Maupassants and the Voltaires. The first case was one of miscegenation and the second is one in which the courts of this country should have taken a hand. In point of villainess, nothing has approached the couched language which just saves the publisher from a jail sentence for distributing obscene literature.

Is it necessary, we ask, to rummage among the garbage barrels of society for "stories" that will absorb public interest and increase newspaper circulation? Is it necessary to portray a silly girl in her teens as the offended party when she has a mother to protect her against a moral leper who was capitalizing his lust to further his real estate operations? Where are we heading, when the sanctity of marriage is held so lightly and the stability of married life is endangered by "featured articles" which discuss the sins that brought Divine wrath upon Sodom and Gomorrah?

Are we, as priests, to remain silent while our parochial school children are fed upon the vomit of Hell? Are we to preach of the causes and occasions of sin and leave out the chief course of present day temptation—the unclean newspaper? Are we to pass this evil by without a word in our pulpits of the vicious journalistic germ that is eating its way into the morals of our people and particularly the children of our schools? What will the benefits of parochial education be if our children upon leaving the Catholic classroom are confronted with lecherous literature that will destroy their ideals and multiply their temptations?

No greater or nobler work confronts us today than that moral obligation to clean up the immoral members of the public press. It is a pressing and present duty—one that demands our attention now! We cannot not effectively battle the sins of the times until we remove the means to sin. Buy all of today's newspapers. Read them through carefully. Classify them according to their standards—their editorial standards, their advertising standards, and one can easily understand the duty before us of giving counsel against the purchase of papers that deliberately and intentionally pollute American family-life.

Ebbe Ruth and Gene Tunney and Gertrude Ederle and the young wife of a senile man were backed off the first page for a few days by Queen Marie.

Our Side.

In his splendid address at the recent sesqui-centennial anniversary of the foundation of San Francisco in honor of St. Francis, Archbishop Dowling, of St. Paul, Minn., drew particular attention to the fact that while Catholics had at times, been active to resent attacks upon the Faith and Church, we had not taken advantage of opportunities presented to present our own side for the consideration of our non-Catholic brethren. His Grace went on:—

But the Church, as a Church, in America has never consistently endeavored to state its case or its cause or supply the information that was lacking. It is notoriously difficult to get the Catholic side of any question in which the Church or her teaching is involved. Far from being interested in the propagation of our faith, even in our own immediate environment and sometimes even among our own weak and tepid brethren, we are not as yet aroused to the importance of developing an effective apologetic, though every day and in every part of the country the good name and the good intention of the Church and its members are constantly questioned.

"Moreover, it is exceedingly difficult with us for one who is not a Catholic to come into the Church. Not to speak of the inherited prejudices which it is so hard to overcome, there is the difficulty of approaching and the slight occasion of broaching the subject to any but those who have the courage and the determination to make the advances themselves. Is it too much to say that many Catholics are prone to be suspicious of the convert even after he has made the step that frequently costs him so much?"

"Since these things are so, it is scarcely any wonder that the work of the foreign mission has never, till recently, made any appeal to us. Yet it is true that the missionary activity of the Church is the authentic seal of Christ's indwelling presence, then is there no time to be lost in taking our part and doing our share to preach Christ's gospel to every creature. Already our missionaries, in swelling numbers, are entering into the fields afar; already our contributions to the good work amount, at least in some spotted areas of the country; already some sympathy with the great work of the evangelization of mankind is showing itself among us, but the great work of organizing our thoughts, our prayers, our hearts in the service of this Christ-like mission has yet to be done."

Changes.

The Catholic Journal has frequently called attention to changes in modes of living, cooking, working, communication and also of travel. We have noted that the gypsy traveling caravan is now made up of motor limousines instead of covered wagons. The "Democrat & Chronicle" the other day noted another change—that the hobo or tramp that used to steal his transportation from place to place in the box cars of freight trains or between the baggage and express cars or on the brake beams under the Pullmans or passenger trains had well-nigh disappeared. This is the way our contemporary explains it:—

Along almost any road that leads southward from Rochester or other Northern cities, may be seen young men, and now and then a woman, traveling south. They walk along the edge of the highway, or stand at the side of the road, glancing expectantly at southward bound motor cars, and now and then beckoning to a driver in a manner that plainly indicates they wish to ride toward the land of everlasting summer.

Not many years ago the wandering knights of the highway used to confine their migrations to rail lines. In the spring they would come north with the birds, and in the autumn they might be seen rolling southward in the "sidedoor Pullmans" which constituted the most luxurious means of transportation available to those who felt they must travel, but objected to paying fares.

No doubt, there are still railroad travelers. But the type once common, with frayed clothing, tattered shoes and a careless shave, if any, seems to have disappeared. Along the highways a few variety of freerider makes his way, and not a few motorists wish to take the impromptu of such wayfarers merely for the sake of human companionship, along the road. As a rule the young travelers are talkative and entertaining with a good knowledge of geography and a keen sense of humor. They tell of crossing the continent in less than a month, or of wild rides they have taken with midnight revelers. But they make a point of the fact that they always have arrived, eventually, at their destinations.

Most of the so-called hikers do not appear to walk far before being picked up. They make surprising speed, if their tales are to be believed. But what they will do when they arrive seems to trouble them not at all. Possibly they will have decided by that time to go somewhere else. The world is wide, despite the fact that the motor car is busy day and night making it one vast neighborhood.

Let's see: Who styled it "the hunk?"

Weekly Calendar Of Feast Days

Sunday, November 7.—St. Willibrord was born in Northumberland in 657 and when 20 years old went to Ireland to study under St. Egbert. He labored in the path of Pepin Heristal in the conversion of pagans. He was made Archbishop of Utrecht. He was a Bishop for 50 years.

Monday, November 8.—The Feast of the Holy Relics. The Council of Trent decided that the bodies of martyrs and other saints who were living members of Jesus Christ and temples of the Holy Ghost, are to be honored by the faithful. This decision was based upon the established usage of the earliest days of the Church, and upon the teaching of the Fathers and of the Councils.

Tuesday, November 9.—St. Theodore Tyro, Martyr, was born of a noble family in the East and enrolled while still a youth in the imperial army. Early in 306 he told his commander that he was ready to be cut to pieces rather than obey the edict of the emperor which required Christians to offer sacrifice. He set fire to the great temple of Isis and made no secret of his act. He was condemned to be burnt.

Wednesday, November 10.—St. Andrew Avellino. After a holy youth Lancelot Avellino was ordained a priest at Naples. At the age of 36 he entered the Theatine Order and took the name of Andrew, to show his love for the cross. He suffered a painful rupture, but refused the use of a carriage. On the last day of his life, when in his eighty-ninth year, he started to say Mass but fell in a fit of apoplexy. Convinced with agony, a visible demon tempted him but the voice of Mary was heard to order the Saint's guardian angel to send the tempter back to hell. Thus he died November 10, 1608.

Thursday, November 11.—St. Martin of Tours became a Christian catechumen when a mere boy and against his parent's wishes. He was seized by his father and enrolled in the army. One winter's day, stationed at Amiens, he saw a beggar almost naked and frozen with the cold. Having no money, he cut his cloak in two and gave half to the beggar. That night he saw Our Lord, clothed in the half cloak, and heard Him say to the angels: "Martin, yet a catechumen, hath wrapped Me in this garment." He was baptized, left the army, and succeeded in converting his mother. He became Bishop of Tours in 372.

Friday, November 12.—St. Martin, Pope, occupied the See of Rome from 649 to 655 and incurred the enmity of the Byzantine court by his energetic opposition to the Monothelite heresy and the Exarch Olympius went so far as to endeavor to procure the assassination of the Pope as he stood at the altar in the Church of St. Mary Major. The would-be murderer was miraculously struck blind and his master refused to have any further hand in the matter. Pope Martin was seized and kept in confinement on the island of Naxos for a year and finally in 654 was brought in chains to the imperial city. He was then banished to the Tauric Chersonese where he lingered for four months in sickness and starvation until released by death on November 12, 655.

Saturday, November 13.—St. Stanislas Kostka was born of a noble Polish family. The maltreatments of his brother Paul and his own austere penances brought on a dangerous illness but being in a Lutheran house he was unable to send for a priest. He remembered having read of his patroness, St. Barbara, that she never permitted her clients to die without the Holy Viaticum. He appealed devoutly for her aid, and she appeared with two angels, who gave him the Sacred Host. He was cured of his illness by Our Lady herself and was bidden by her to enter the Society of Jesus. He died, as he had prayed to die, on the feast of the Assumption, 1568, at the age of 17.

Have we heard the last about alleged "Milk graft" for two years?

Are William Randolph Hearst and John F. Hylan satisfied?

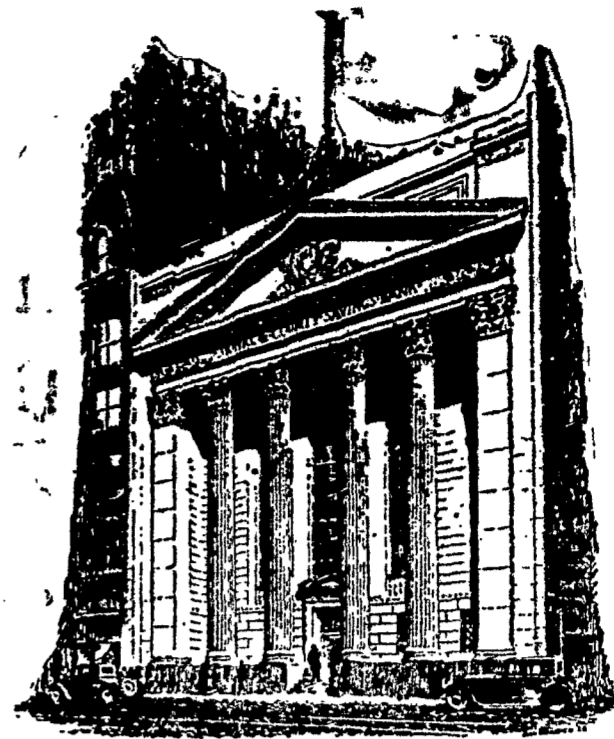
Queen Marie did not visit Rochester so Mayor O'Neil and the City Fathers were not confronted by the momentous problem: How shall one be garbed to meet a real queen?

Rochester can boast of as fine Catholic educational buildings and equipment as any city in the land, be it never so big.

National Catholic organization conventions each year now equal in attendance and interest any of those of a secular character.

The National Council of Catholic men does not agree with Secretary of State Kellogg that Mexican persecution of the Catholic Church is no concern of the United States.

The United States Supreme Court by a vote of 6 to 3 has decided a century old contention. It has decided that while the consent of the Senate must be had by the President in making appointments, the President does not need to have the consent of the Senate to remove such appointees.



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Site Of Israelite Town, Shilo, Found By Dane Explorer

Jerusalem, October 20.—The excavations of the numerous scientific expeditions and the archaeological schools in Palestine are continuing with indefatigable ardor and reward. Among the most recent discoveries in the Holy Land, it is worth while to remember those of Shilo and of Pekin.

A Danish mission led by M. Hans Kiar, of the Danish National Museum, has been able to find the ancient town of Shilo, located on a rocky height. More than 500 square yards of the area, which was once inhabited have been excavated and this exploration has laid bare strata from the ancient Israelite period, through the Hellenic, the Roman and the Byzantine epoch to the more recent Arabic. The town probably was abandoned by its inhabitants in the eighteenth century. Below the town is a plain, the center of Shilo's religious life and close by is a large place, used for religious dances and ceremonies, of which one is still standing.

The Danish expedition brought to Copenhagen some 200 coins and about as many other objects, all pointing to a surprisingly high degree of civilization. The work is to be continued next year.

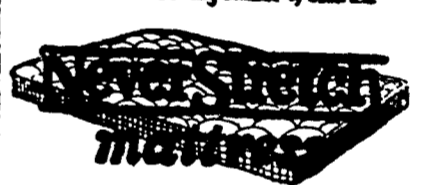
At Pekin, an ancient Jewish village in the vicinity of Safed, said to be nearly a thousand years old, there was discovered during the repair of a synagogue, a large stone, measuring 38 by 40 centimeters, with the engraving of a Menorah (candelabra) like the designs which were previously found in other ancient synagogues in Galilee. At the side of the Menorah a ram's-horn, a box and a citron are engraved. The stone is thought to be the fragment of an ancient synagogue.

Offensive Posters Torn From School On Priest's Motion

(By N. C. W. C. News Service) Paris, Oct. 21.—A simple letter from a priest has caused the walls of a large public school building here to be cleared of theatrical posters of a nature considered offensive to public morality.

The priest is Abbe Bethlehem, editor of the Revue des Lectures, a tireless adversary of indecency in literature as well as on stage, screen and in the streets. The school was a large building housing a boys' school, a girls' school and a large kindergarten school. The presence of indecent and suggestive posters on such a building was, therefore, particularly objectionable. This fact was pointed by Abbe Bethlehem in a letter to the Mayor of the sixth ward. Two days later the walls of the school building had been cleared of all posters which formerly covered them.

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