

The Catholic Journal

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Not To Be Done

While all loyal Americans feel it their duty to support the national Administration foreign policy, on the theory that the officers at Washington are better informed as to what is going on in the world at large than the mere man in the street, nevertheless many of us cannot but agree with the Rochester "Times-Union" in the following editorial:-

President Coolidge, speaking two or three days ago through the thin disguise of the Official Spokesman, expressed the view that the press of the country ought to back up the government in its foreign policy, and ought to abstain from criticism. Such a statement is so extraordinary that it deserves to be analyzed. In democratic government criticism seems not only a right but a duty. What could the President have had in mind?

Mr. Coolidge was doubtless irritated by the tone of some of the criticism of American policy in Nicaragua and in Mexico. He has a right to expect that he will not be subjected to mere capricious comment, that the policy of his administration will not be wilfully misrepresented, that those who discuss it shall inform themselves of the facts, and shall write in the light of knowledge, so far as is humanly possible, and so far as is the very uncommunicative character of the State Department at the present day permits.

But more than that certainly he cannot ask. There is no more reason why foreign policy should not be subjected to critical examination than domestic policy. Suppose that the press should completely abstain from criticism? What does this mean in practice? It means that the administration would be given carte blanche to pursue any policy whatever, however unwise, however unjust, however fraught with possible disaster. It amounts to a proposal for a dictatorship in the field of diplomacy.

No advance in the field of international affairs would ever be made if such a principle were rigorously applied. Foreign offices and administrations are traditionally conservative. They follow the old rules, and play the game in the old way. Progress depends upon a vital public opinion expressed through the press. And again: How is the press to back up a policy upon which it is not informed?

A. M. Flannery

Few men in Rochester were better liked or more generally respected than Albert M. Flannery, late Secretary to the Mayor. He was a born newspaper man. He was a successful guider of political leaders. He was a diplomat par excellence - an essential quality of the successful private Secretary. He never betrayed a confidence, either as newspaper writer or private secretary.

But Al was more than that. He was a real gentleman, an ideal husband, a loyal friend. But Al was more than all this. He was a Christian gentleman, a practical Catholic. He never missed Mass and he approached the Communion rail often. He practised his religion and was not ashamed to have the wide world know it.

In his passing, Rochester loses one of its most valuable citizens and the Church in Rochester a loyal, devoted son.

Just the same as one hundred chain stores make more money for their owners than ten.

Let us hope the new K. of C. hotel in New York is a success. Many a stranger likes to stop where he can, at least, find out at once the nearest Catholic Church and the hour of service.

Mayor O'Neil's picture will not be taken from the city's archives half a century hence.

Truth Will Tell

Despite all the frantic efforts of the Calles regime to influence public opinion in the United States in favor of the persecution of the Catholic Church in Mexico by the present Mexican government, the truth will out.

Sidney Sutherland, a non-Catholic, in a series of articles in "Liberty," a secular magazine pictures the Calles government as modeled on the Trotsky-Lenin type when in control of Russia. Taking up the Mexican device of inviting American groups to come to Mexico to "investigate for themselves," Mr. Sutherland first describes Robert Haberman, who is chiefly in charge of this department of Mexican propaganda. He says: "Haberman is a Rumanian Jew. His career in the United States occupies a fat dossier in the War Department files. In the United States he posed as an American citizen, but down here he has taken out first papers and calls himself 'Roberto' Haberman. He is the sub rosa mouthpiece of Moscow."

This man, Sutherland continues, gathers groups of American men and women whose status is to his purpose, escorts them to Mexico and there shows them just what he wants them to see. They are treated with every courtesy by Calles and are talked to constantly. They are sent home and "in their ignorance become fecund sources of propaganda, proving Mexico is sane and healthy and prosperous, that Americans here are merely crooked exploiters, that all other foreigners are shrews and foes of Mexico's welfare, and that neither Washington nor the good Lord Almighty ought to interfere."

Mr. Sutherland calls attention to the fact that it is ridiculous to think of these ten-day tours can give anyone even an insight into the Mexico of today. He also observes that those selected by Haberman are Protestants and often betray satisfaction in the woes of the Catholic Church in Mexico. "I do not think it quite the sporting thing," he remarks, "to send down here and gloat over the grief of a country bereft of its soul and its faith." He also expresses contempt for those "hoodwinked" persons who "visit this land under soviet guidance and return to America clapping their hands and painting halos and wings on the picture of the present Mexican government."

After reading Mr. Sutherland's expose, we wonder if President Coolidge suspects that the American people have been made catspaws, in the light of the following news despatch sent out by the National Catholic News Service.

El Paso, Tex., Dec. 24.—Only a few days after the passage of stern diplomatic notes between the United States government and the government of President Calles of Mexico, the borderland has just witnessed the spectacle of a "band" of the United States Army, accompanied by 20 officers of his staff and a band, going into Mexico on a special train provided by the Mexican president, being feted by Calles, and making a train excursion with him.

The general went as the representative of President Coolidge and of the United States Army.

President Calles sent a private car all the way from Mexico City for General Winans and his party to occupy on their trip from El Paso to Torreon. When, the next morning, President Calles arrived on his official train, General Winans and his staff and band waited at the railway station to greet him. The general accompanied Calles in the presidential train on an excursion through the country near Torreon, in addition to attending the dedication. There is no report here of references to international questions in after-dinner speeches at the affair.

Bunk

There are a number of Senators and Congressmen in Washington who are sincere no doubt, in their expressed belief that New York is worse than the ancient Sodom and Gomorrah rolled into one and that no good thing can come out of a metropolis that harbors Wall Street. But we have observed that when one of these settles in New York himself it is not long before he changes his tune. Like the late Senator Joe Bailey of Texas, if they be lawyers, they learn to charge even higher legal fees than the New Yorkers born and bred.

Hence we cannot but agree with the Rochester "Democrat & Chronicle" when it says:-

Men in and out of public life, Senator Norris of Nebraska among the number, are attempting to convince the people that stock dividends are a device of unscrupulous financiers designed among other things to beat the government out of income taxes. We are not of those who are over-quick to assume that all men are without guile and have an unselfish patriotism of such superior quality that they might not avail themselves of lawful methods to relieve their business or estates from burdens. English courts have declared that any such course is proper and to be expected. Yet in the case under consideration it has, as we believe, been

contingently shown, and has been held by our highest court, that stock dividends are merely rearrangement of titles to wealth which paid taxes duly when earned. They are not profits for taxable purposes, are not a part of the stockholders' income, but a reinvestment of a surplus in the business. If this increases his income in future years his income tax will be increased. But until he receives added earnings out of the business it makes no difference whether he gets six per cent. dividend on one thousand shares of stock or three per cent. on two thousand.

All this seems so plain as to suggest suspicion that there is something of demagoguery in attempts to make unthinking people feel that stock dividends are a dark and devious method of outmaneuvering the tax collector. Certainly it has not been shown to be; and the case seems analogous to that of a man who owns his own business and instead of drawing all possible income therefrom this year puts all he can spare of it into improvements, enlargements, fertilization of his farm, in hope of putting it on a surer foundation and thus increasing its earnings next year. This is the view of the Supreme Court of the United States.

The Answer

A secular contemporary gives this reasonable answer to a problem that men and still does worry many smart men and women.

The spectacle of a newspaper editor receiving \$150,000 a year for his services, while a university president receives \$15,000 a year, has always excited the interest of the social scientists. Is this disparity of income a true indication of the relative work of these men to the community? Again, a physician earns an income of \$20,000 per year and a movie comedian gets a million a year. Is this America's estimate of the relative value of healing and of the woe of the Catholic Church in Mexico? A writer in the current Atlantic sets himself to the problem here presented and finds the answer in what he calls the "machinery of duplication," a modern invention of tremendous importance.

The absurd inequality in the remuneration of those who do permanent, constructive work and those whose contribution to society is ephemeral, does not mean a twisted sense of values at all. Could the university president administer the affairs of ten institutions at once, his salary would equal that of the newspaper cartoonist? Could the physician be in fifty places at once, his income would approximate that of the custard parlorist?

On the other hand, if the penman and the cinema star had to depend for income on the single cartoon in a single paper, or the original mimic in one theater, their salaries might not equal that of a first-class professor.

It is this machinery of duplication - the syndicated cartoon and the endless copies of any given film that makes the money. That this invention works to the prosperity of some whose worth, even in their own estimations, does not equal that of educators and scientists, is one of the accidents of civilization.

The explanation is interesting, and true.

Natural

The country was stirred a few days ago when the news despatches conveyed the tidings that three youths, not attained legal age, had killed themselves because there was nothing in the world to tempt them to live on!

Not so long ago the country was shocked by the news that two young men, of wealthy parents, who had been given everything they asked and more, had been guilty of several gruesome murders, merely "to see if a thrill could be exacted thereby."

"What are we coming to?" was on every lip. But neither occurrence is at all to be wondered at when it is considered that these youths had no religious belief; their notion of right or wrong had been based upon the premise as to whether a given act would pay in a material way. They had nothing to look forward when this life was over. Their parents, apparently, had considered their duty done when they fed and clothed them and gave them an education - of the godless, unmoral sort given in the typical American public schools.

Just so long as the youth of today have no real belief in anything they cannot see or hear or touch or feel; just so long as our schools and colleges teach only the materialistic and ignore the spiritual side of life; just so long as boys and girls are fed the mental food of the average American public school and college; just so long we will hear of just such happenings as we have cited.

And, oh, the pity of it! That mere boys and girls have not been taught that their bodies are God given and that life is God given and that neither is to be interfered with in such a way as to defeat God's aims and purposes!

Religion and faith in God are the sheet anchors that keep the human soul from drifting on the rocks. Minus these, human wrecks must be expected.

Weekly Calendar Of Feast Days

Sunday, January 16. St. Honoratus, Archbishop, was of a consular Roman family settled in Gaul. In his youth he renounced the worship of idols and gained his elder brother, Venantius, to Christ. They with St. Caprais as their director went to live in a desert, sailing from Marseilles to Greece. Venantius soon died happily and Honoratus later founded the famous monastery of Lerins, on St. Honor Island. He was made Archbishop of Arles in 426. He died 429.

Monday, January 17. - St. Antony, patriarch of Monks, was born in 251 in Upper Egypt. He gave his vast possessions to the poor and retired to the desert where he was tried by demons in the shape of monsters. He fasted days at a time and often knelt the entire night in prayer. Many souls flocked to him for advice, and after 20 years of solitude he consented to guide them in holiness, thus founding the first monastery.

Tuesday, January 18. St. Peter's Chair at Rome. It was an ancient custom observed by churches to keep an annual festival of the consecration of their bishops. The feast of the Chair of St. Peter is found in ancient martyrologies. Christians justly celebrate the founding of this mother-church, the centre of Catholic communion in thanksgiving to God for His merites to His Church, and to implore His future blessings.

Wednesday, January 19. St. Canute, King, Martyr. St. Canute, King of Denmark, was endowed with excellent qualities of both mind and body. It is hard to say whether he excelled more in courage or in conduct and skill in war; but his singular piety eclipsed all his other attainments. Amid the glory of his victories he humbly prostrated himself at the foot of the crucifix, laying there his diadem, and offering himself and his kingdom to the King of Kings.

Thursday, January 20. St. Sebastian martyr, was an officer in the Roman army, esteemed even by the heathen as a good soldier and honored by the Church ever since as a champion of Jesus Christ. Born at Narbonne, Sebastian came to Rome about the year 284 and entered the lists against the powers of evil. He and the twin brothers Marcus and Marcellinus in prison for the Faith, and when they were near yielding to the entreaties of their relatives, encouraged them to despise flesh and blood, and to die for Christ. God confirmed his words by a miracle.

Friday, January 21. St. Agnes, Virgin, Martyr, was but 12 years old when she was led to the altar of Minerva at Rome and commanded to obey the persecuting laws of Diocletian by offering incense in the midst of the idolatrous rites she raised her hands to Christ, her Spouse, and made the sign of the life-giving cross. After persecutions she was put to death.

Saturday, January 22. St. Vincent, martyr, was archdeacon of the church at Saragossa. Valerian, the bishop, had an impediment in his speech; thus Vincent preached in his stead, and answered in his name when both were brought before Diocletian, the president, during the persecution of Diocletian. When the bishop was banished, Vincent remained to suffer and to die.

Fr. Timothy O'Keefe, 26 Years Chaplain In U. S. Army, Dies

Washington, D. C., Jan. 4.—The Rev. Timothy O'Keefe, chaplain, U. S. A., with the rank of Major, died at Leavenworth, Kan., on Thursday, December 30, according to advices received by the War Department.

Father O'Keefe was a native of Kansas, having been born at Leavenworth in 1864. He received his appointment as chaplain, with the rank of Lieutenant, in the District of Columbia in 1901. He was assigned to the 12th Cavalry, with which he remained until 1910, when he was transferred to the 13th Cavalry. On March 22, 1912, he was raised to the rank of major. He was stationed at the Government Service Schools, Fort Leavenworth, in 1919, and a year later was retired for disability in line of duty.

Father O'Keefe is survived by one sister, Miss Josephine O'Keefe, of Leavenworth, and three nephews, Capt. Arthur J. O'Keefe, U. S. A., retired, Capt. Cornelius F. O'Keefe, U. S. A., and Lieut. Desmond O'Keefe, U. S. A. The latter two are in active service.

Louis Seibold used to be one of the convincing political reporters but he loses his spell when he predicts W. G. McAdoo will offer himself as an independent prohibition candidate for president in case Al Smith wins the democratic nomination in 1928. Louis does not know Mr. McAdoo. He belongs to the Gimme Club—he takes not gives. William G. wants to win and draw that \$300,000 that goes with four years in the White House.

Motion pictures are to teach in the schools from kindergarten to Medical School?

Disinherited Nun Declares She Has Far Greater Riches

New York, Jan. 7.—Spurning every effort of relatives and friends to persuade her to accept her share in the \$2,000,000 estate of her father, Lewis W. Minford, "dean of New York sugar brokers," and leave the Dominion Monastery of Perpetual Adoration, at Newark, N. J., Sister Mary Aloysius, who was Grace Minford, disinherited because of her entrance into the order, declared emphatically yesterday that she would relinquish all claim to her share of the money and remain a nun.

"My heavenly father is richer far than was my own father," she said with feeling, "and my reward shall be greater. Why should I contest the will? The money will be of no use to me, while I know it will be of great use to my mother, sisters and brother. I could not use it, as my vow of voluntary poverty forever shuts me off from any but the necessities of life.

"We have here food, clothing and shelter, which is all that is required, and if all the money in the world were willed to me I could have and wish for no more. My life is consecrated to God and the material things of the world do not interest me."

The instrument dated June 2, 1904, which cut Sister Mary Aloysius off without a cent was filed for probate yesterday. Mr. Minford died December 30.

Card. Hayes Urges Holy Name Fight Bad Plays, Books

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

New York, Jan. 2.—Urging his audience to combat profanity and filth in literature and on the stage, and commending them for their religious loyalty, His Eminence Cardinal Hayes, addressed more than 2,000 members of the Holy Name Society at the Pontifical Mass celebrated by the Rt. Rev. John J. Dunn, Auxiliary Bishop of New York, and supreme director of the Archdiocese here yesterday.

Cardinal Hayes told the men that they should do all they could to "add to the honor and glory of God at this time in history when we know we must battle for God. Rally to His name when it is attacked, rally around the standard of the cross and proclaim your faith in Jesus Christ."

The Rev. William T. Lee, of the Church of St. Angela Merici's, divisional director for the Bronx, delivered a sermon on the "Divinity of Christ." A year ago, he said, the attack on Christ's divinity came from many non-Catholic pulpits and no episcopal power was able to quell the heresy which never has subsided.

"Today, Jesus Christ is taken out of their pulpits entirely, is given taken out of their churches, yet in strange contradiction to their teachings they rejoice at this holy season," he said.

Rum running and the Teapot Dome trials have crowded the Marlborough-Vanderbilt wedding troubles off the front page.

In the United States church and state are separate—each free and equal. In Mexico President Calles wants the state to absolutely control and dominate the Church.

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Fire Damages Barn Owned By Sisters

Baltimore, Jan. 4.—Fire late Sunday afternoon on the grounds of the Mercy Villa Convalescent Home, owned and conducted by the Sisters of Mercy, resulted in the injury of one fireman and the destruction of a barn and contents valued at \$50,000. More than 5,000 persons were attracted to the scene by the brightness of the flames.

Firemen stationed on the roof of the hospital building, which was undamaged, swept the ever-increasing sparks off with brooms and spread chemicals freely. As a precautionary measure, the four Sisters and eight nurses attached to the Convalescent Home removed all patients to the first floor of the building, which is only 100 feet from the scene of the fire. All live stock quartered in the barn was saved.

The barn was built many years ago, and was included in the purchase of "Blenheim" formerly the estate of Mrs. William Lanahan, by the Sisters of Mercy.

Dames Of St. Joan, Order Of Catholic Women, Instituted

London, Dec. 24.—The Dames of St. Joan, the new order for Catholic women of all classes on the lines of the Daughters of Isabella, was formally instituted this week at a meeting at St. Ann's Hall, Vauxhall, London, when thirty women were registered as charter members.

The order's first head, styled Grand Dame, is Mrs. Charles J. Mathew, who is a Justice of the Peace and a member of the London County Council. She is the widow of C. J. Mathew, a leading Catholic lawyer and Member of Parliament who died a few years ago.

It was stated at the first meeting of the Dames that the Order would be independent of the Knights of St. Columba. One of the chief movers in its foundation was, however, W. S. Bishop, Deputy Supreme Knight of the St. Columba Order, and with him was associated Bishop W. I. Brown, Southwark Auxiliary. The first initiation has been fixed for the middle of January.

Marseilles Clergy And People Honor Memory Of Priest

Paris, Dec. 27.—In a funeral cortege the other day at Marseilles there were seen all the clergy of the city, all the magistrates, the representatives of all public works and an enormous crowd.

These had come to render homage to Canon Fuque, who had died at the age of 75 years in St. Joseph's hospital, which he himself had founded.

This venerable priest was commonly called "the Marseilles St. Vincent de Paul." He created and maintained innumerable works of mercy—several orphanages, a home for young girls, a women's restaurant, a hospital for 200 beds, an asylum for backward and sub-normal children. But he had given himself above all to the reclaiming of errant children. The magistrates, who thus came in close contact with his work, had the most profound admiration for him, and it was in recognition of his great and good services that they unanimously assisted at all the funeral services.

The Government had awarded Canon Fuque the Legion of Honor, cross, and the French Academy has planned to confer upon him, a month later, one of its highest awards for worth. The venerable apostle of mercy will not be present at the Academy observance to hear the eulogy that will be pronounced upon his virtues.

HOW IT BEGAN FIFTEEN YEARS AGO ST. ANTHONY'S NOVENA AT GRAYMOOR

It was in January 1912 that the Monastery Church of St. Francis on the Mount of Atonement, Graymoor, which is situated amid the Highlands of the Hudson, fifty miles north of New York. On the very day that the Father Found City was opened for divine worship, the Society of the Atonement was playing with his own hands the statue of St. Anthony of Padua in the niche prepared for it on the gospel side of the High Altar, a lay-Brother approached his religious superior and placed in his hand a letter that had just come in the morning's mail. Father Paul at once broke the seal of the envelope and read as follows:

"Please find enclosed \$2.00 which I want to give in honor of St. Anthony for your new chapel. I beg you to pray for me for the recovery of my little baby Anthony, who is quite ill, if it is to be his eternal salvation. When he is better I shall send you another offering."

Immediately the petition was placed at the feet of the statue destined to become the best known Shrine of the Wonder-Worker of Padua of America. About two weeks later came another letter from the same mother enclosing an offering of \$5.00. Here is what it said:

"I received your letter of January 21st and was very happy to hear that I was the first petitioner of St. Anthony in his new residence and thanks to God and St. Anthony our little baby is practically well now. There is no better friend for me in this world than St. Anthony. Ever since my early childhood he has given me at times almost visible help and my life has been full of worry and at times great sorrow."

On Tuesday, January 18th, will be begun a Solemn Novena to St. Anthony in honor of the Fifteenth Anniversary of the First Novena to the Wonder-Worker of Padua in the Monastery Church of the Franciscan Friars of the Atonement at Graymoor.

Clients of St. Anthony desiring to participate in this Special Novena to the Great Catholic Wonder Worker should address: St. Anthony's Shrine, Graymoor, Peekskill, N. Y.

