

The Catholic Journal

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Great First Bishop

Announcement in the Church last Sunday that the annual requiem for the repose of the soul of Rt. Rev. Bernard J. McQuaid, first Bishop of Rochester recalled many fond memories in the minds of the older Catholics of Rochester and of some of the present generation who were youngsters in the generation contemporaneous with Rochester's first and great Bishop.

In reality the history of Bishop McQuaid's episcopate spells out the history of the Catholic Church in the United States during that period because Bishop McQuaid was a militant churchman and also a great public spirited citizen so he played an important part in the ecclesiastical and public developments of his day.

Bishop McQuaid was a leader in the movement that culminated in freedom of worship in public institutions where before the Catholic and Jews were denied the consolation of their religion and attendance by ministers of their faith. It was stubborn and uphill fight but Bishop McQuaid's staunch faith in the sense of fair play inherent in the breast of the average American man was justified by the ultimate result.

Bishop McQuaid was well styled and held in grateful memory as "The Father of the Parochial Schools in the United States" as it was the center of all the efforts of his strenuous life. He was a firm believer in Catholic Education and that the foundation, etc. practical Catholic education was laid in the grade schools. His cardinal contention was that the parent is the natural guardian of the child as distinguished from the tenets of those opposed to the Catholic or denominational school that the child belonged to the State and that the parent should have nothing to say as to how the child is educated or reared.

In addition to the splendid system of parochial schools in Rochester, Bishop McQuaid's interest in Catholic education is further manifest by such monuments as St. Andrew's and St. Bernard's theological seminaries, Nazareth Academy for Girls, Nazareth Hall for Boys—all planned and instituted by this intrepid and far seeing churchman.

We do well to honor the memory of Bernard J. McQuaid—great Bishop, great churchman, zealous priest of God, loyal son of Holy Mother Church, proud of his American citizenship, kindly Christian gentleman. May he rest in peace!

Teaching All Soul's

Comment would be superfluous on the following from the Manchester "Guardian":

"There is hardly any imaginable subject on which some enterprising American will not offer to provide instruction nowadays. The latest innovation is the teaching of the art of conversation. A New York hostess, for instance, is about to entertain a company of her husband's business friends, and wonders what she shall say to them. She supplies her tutor with a list of the occupations and hobbies, so far as she can ascertain them. There is then planned for her benefit a complete conversational program, including even suggestions as to appropriate gestures. Whether devices for persuading her better hopes to leave early are also taught is not stated. But that possibly is an honor course."

For a while Colonel House could lay claim to almost any achievement of the Wilson administration as his own. But when it was claimed he was the author of the Federal Reserve Act, the Colonel ran foul of the law. He was once Secretary of the Treasury and now Senator from Virginia. Senator Glass cites somewhat of the law.

May Be So!

Our esteemed contemporary, the "Union and Times" is of the opinion that if the Klansmen and other bigots attack Al. Smith on his religion they will insure the New York Governor's occupancy of the White House after March 4, 1929. Here is the way our contemporary reasons it out:

"Governor Smith, who hates hypocrisy, fraud and deceit, went on record in his message to the State Legislature as favoring legislation to express the will of the people evidenced in the vote on modification of the dry law. The Governor may go on record again and again as a champion of majority rule, but it is too much to expect that the Volstead Law will be changed so long as the minority are able to coerce the National law-making bodies into abiding by their will.

"A citizen of Grand Rapids rises to remark that Smith cannot become President—first, because he is a Catholic, and second, because Rome is bent upon governing the United States. We predict here and now that if fanaticism becomes strong enough between now and November 1928, the next President of the United States will be—Alfred E. Smith. It is extremely doubtful that the Democrats could elect even the popular Smith if he were not a Catholic. It is our firm conviction that the majority of American citizens will vote for him to express public indignation at this bigotry business.

"What nonsense human beings propagate. One would-be orator recently delivered an address from a New York broadcasting station. The orator (?) brought to the attention of his radio audience the purchase of the George Gould estate in New Jersey by the Sisters of Mercy. Why that estate is worth millions of dollars! Those sisters could not buy that place simply for the purpose of conducting a girls' school. It is only a blind. The truth is that the Catholic Church bought George Gould's estate for the Pope so that he can move over here when A. Smith is elected President." Governor Smith enjoyed the little pun more than anyone else.

"The trouble with too many people is that they have a thousand dollar body and a three-cent head. The vacuum has at last come into prominence—vacuum cleaners, vacuum washers, and vacuum-headed mortals. They grab at every morsel of bigotry dispensed as a hungry heand in a butcher-shop. The glory is in every new prevarication aimed in the direction of the Catholic Church. They take an unclean delight in unearthing old falsehoods and in dressing up ancient fallacies. It was ever so—in spite of the billions spent to educate the masses."

Memories.

In the "Looking Backward" column of a local contemporary on Saturday, January 15 appeared the following:

Forty-five Years Ago To-day—1882 The highest temperature was 37 degrees; lowest, 22 degrees.

"Our Lady of Victory Church in Pleasant street was filled with a large congregation on the occasion of the services in dedication of the new church organ. The pastor, Rev. Father Notebaert conducted the impressive services, and in addition to his usual assistant, Rev. Father DeRegge, of the Cathedral, and Rev. Father Storey, of Brookport, also officiated. The choir of twenty-five voices was directed by Professor Charles Mitzky, with Professor Henry Greiner at the organ."

Some of the present generation spoken of, recall the stately Monsignor DeRegge, then fresh from Belgium. His abilities attracted the attention of Bishop McQuaid who transferred him to the Cathedral. He rose steadily until he was made domestic prelate to Pope Leo XIII, and chancellor of the Diocese of Rochester. He was also director of St. Andrew's Seminary and master of ceremonies at all notable ecclesiastical functions in the Diocese.

Rev. Richard J. Storey was one of the early priests of the Diocese of Rochester. If memory serves correctly he was ordained by Bishop Timon, of Buffalo, and Father Notebaert, pastor of Our Lady of Victory in 1882 and still its beloved pastor! He officiated at the last rites of both those who assisted at the organ dedication referred to, and also at the funeral of the Bishop who named him as pastor.

It is the wish of Father Notebaert's host of friends and admirers that he be spared to his flock for many years to come!

Clement Lamni estimates the combined wealth of the Italian inhabitants of Rochester at \$62,000,000.

Mayor O'Neill will search far before he finds another as clever a political diplomat as Albert M. Flannery.

John R. Powers told the radio public the other night about the potential possibilities of the Automobile Club. Jack still retains his fine radio voice.

Mayor Walker's warning does not seem to have abated the indecent show evil in New York city.

Utopia.

If the bankers diplomats and others interested in European peace take into account Almighty God and religion, as well as trade and commerce and material financial profit, this Utopian editorial of the Rochester Times-Union may yet be realized:

The flag of the future European Union was recently unfurled in Vienna before the delegates of the first all-European Congress including representatives of twenty-seven countries. The symbols were a red cross upon a golden sun against a blue background. Does this mean, asks a writer in the Christian Register, a portent of the future of divided and squabbling Europe? The significance of the conference lay in the fact that it had the backing of the bankers and business interests of the Old World.

The continent of Europe—its inhabitable territory not much larger than the United States—contains thirty nations! Each has its customs, laws, borders, armies, languages, and all the other things which make for confusion, misunderstanding and economic waste. These nations are lined up with and against each other in blocs bound together by treaties and alliances and traditions. So familiar is the condition that we scarcely realize its ridiculous side. Only as we try to imagine our own country so divided, do we have any idea of this floundering blundering mass of humanity across the seas. Only then do we realize why the poverty, the lack of progress, the interminable wars, and the mad diplomacy that leads to no wars.

Here, then, is the situation that has at last aroused the interest of the bankers and business men. They are talking, says this writer, of preachers and missionaries. They speak of doing away with the tariff and traffic barriers. They speak of common interests. They deny the trading is ever to be thought of a form of war. They talk of the prosperity of neighbors as essential to mutual welfare.

At all events, come what may, the practical and powerful men of Europe are beginning to talk of economic brotherhood. They have unfurled a flag of the European Union. They are telling the politicians to change their objectives, and the diplomatists to lower their voices, and for every body to cast an eye across the Atlantic where forty-eight "nations" dwell together in peace and prosperity. It all looks good. May it speedily come to pass.

More Light.

In the following editorial the Rochester "Democrat & Chronicle" calls new attention to a new claim for fame so far as Rochester is concerned:

Residents and property owners in the vicinity of North street met on a recent evening and decided to make that thoroughfare the best lighted street in Rochester. From Main street to Portland avenue, which includes virtually the entire commercial section of North street, a double system of illumination is to be installed. Three Rochester aldermen have given their word to urge the early adoption of city legislation necessary to rush the improvement to completion.

Early chroniclers of Rochester history did not have a great deal to say about the city's lighting system. For one reason, there was little that could be said, except in a negative sense. Streets were not only poorly paved, if at all, they were also so badly lighted that after nightfall there was little to mark the location of the settlement amid the surrounding gloom, except for occasional windows from which stray beams penetrated the outer blackness. It was not until gas lights came into general use that outdoor illumination became even measurably effective.

By contrast with former eras of midnight gloom, such brilliantly illuminated thoroughfares as Main street west, Monroe avenue and Main street east as far as Anderson Park afford striking examples of the progress of outdoor illumination in recent years. Decision of North street property owners to add that thoroughfare to the "white ways" of Rochester will mean the elimination of semi-darkness from a considerable area centering about the old Liberty Pole. The result seems likely to prove highly beneficial in more than one way.

It is axiomatic that good illumination means greater safety in the streets, which in turn raises real estate values, fosters trade and attracts new enterprises. In voting for more light, North street property owners are setting an example that may well serve as a spur to similar effort in other neighborhoods.

Katherine E. Conway, whose death in Boston, was chronicled a few days since, was one of the Catholic Journal's staunch friends in its early days. She was a talented woman and a practical Catholic whose writings did much to convey knowledge of our Church to non-Catholics.

William H. Craig's and Joseph M. Quigley's friends hope for their speedy recovery.

Weekly Calendar Of Feast Days

Sunday, January 23.—St. Raymond of Pennafort, who was born in 1175 of a noble Spanish family and at the age of 20 taught philosophy at Barcelona with marvellous success. A tender devotion to our Blessed Lady, which had grown up with him from childhood, determined him in middle life to renounce all his honors and to tender her Order of St. Dominic. He preached a crusade against the Moors, brought King James of Aragon to see the error of his way, refused the archbishopric of Tarragona, and was chosen third General of his Order. Resigning, on the grounds of advanced age, he resumed his labors among the infidels. He died in 1275.

Monday, January 24.—St. Timothy, bishop, martyr, was a convert of St. Paul. He was born at Lystra in Asia Minor, his mother being a Jewess and his father a pagan. In company with St. Paul he visited the cities of Asia Minor and Greece—at one time hastening ahead as a trusted messenger, at another lingering after to confirm in the faith some recently founded church. He was made Bishop of Ephesus. He was martyred not many years after the death of St. Paul.

Tuesday, January 25.—The Conversion of St. Paul, a strict observer of the Mosaic law, was an ardent and bitter persecutor of Christians, being one of those who united in the death of St. Stephen. While on his way to Damascus with his party for further persecution of the Christians he was miraculously struck to the ground. A voice was heard saying, "Saul, Saul, why dost thou persecute me?" And Saul answered, "Who art Thou, Lord?" and the voice replied, "I am Jesus, Whom thou dost persecute." This was the manner of his conversion to a great apostle.

Wednesday, January 26.—St. Polycarp, bishop, martyr, was a disciple of St. John. He hated heresy and bitterly condemned it, although he was known as being most charitable and loving and especially compassionate to sinners. Enemies of the Church sought to burn him at the stake but the fire did not harm him. He was stabbed to death and his body burned.

Thursday, January 27.—St. John Chrysostom was born in Antioch in 344. He became Bishop of Constantinople in 398. The effect of his sermons was marvellous, but denunciation of vice made him many enemies. These obtained his banishment, and although he was recalled it was only a reprieve. He was again exiled and subjected to great hardships that caused him to fall. He died after receiving the Vatican saying his customary words, "Glory be to God for all things. Amen."

Friday, January 28.—St. Cyril of Alexandria. St. Cyril became Patriarch of Alexandria in 412. He attacked Nestorius on the Incarnation for his holdings on the Incarnation. He and a council tried Nestorius and deposed him from his see. Upon this the Syrians and Nestorians excommunicated St. Cyril and complained of him to the emperor as a peace-breaker. He rejoiced in his sufferings for Christ. He was later proved right and with him the Church triumphed. He died in 444.

Saturday, January 29.—St. Francis of Sales, who was born of noble and pious parents near Annecy in 1566 and studied with brilliant success at Paris and Padua, gave up a grand career which his father had marked out for him in the service of the state and became a priest. He offered his services in the restoration of the Church in the Chablais and suffered many hardships and insults in this work. He persevered, however, and it is said that he converted 72,000 Calvinists. He became Coadjutor Bishop of Geneva and with St. Jane Frances of Chantal he founded at Annecy the Order of the Visitation, which soon spread over Europe. He died in 1622.

Caesar Grasselli's Latest Gift Makes Third In Few Years

(By N. C. W. G. News Service) Cleveland, Jan. 12.—The recent gift of a chapel to St. Joseph's hospital in Warren, Ohio, by Caesar A. Grasselli of this city is the third substantial gift to humanitarian work in recent years from Mr. Grasselli.

The other two were the gifts of his former home in Cleveland to the Society for the Welfare of the Blind and Rose-Mary, a home for crippled children in the eastern section of a Cleveland suburb. Rose-Mary is his former suburban home, and the building donated to the blind was his former city home.

The Cleveland properties are not only large and substantial buildings but they also include large plots of ground.

Kenesaw Mountain Landis drew in his horns when confronted with the possibility of wholesale decapitation of baseball stars.

In the death of Henry S. Hanford the banking profession of Rochester loses a valuable member.

If Charlie Chaplin shares the fate of "Fatty" Arbuckle there will not be many mourners.

Hot Water As Much As You Need, As Hot As You Need It, And Whenever You Need It

That, in a nutshell, is the story of the copper coil gas-fired water heater.

You've needed hot water and couldn't get it. You've needed it hotter than you could get it. You've needed more of it than you could get.

All of which suggests that the water heating device you have been depending upon doesn't measure up to your needs.

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Immigration Act Injustices Cured By Amendments

One Change Gives Rights To Woman Citizen Married To Alien.

Washington, Jan. 13.—With a joint resolution before it, already passed by the Senate, correcting one injustice worked by the Immigration Act of 1924, the House Immigration Committee has this week been considering the addition of three more clauses to the resolution to correct some injustices in the Act of 1924. Already the revised resolution has been written out, and it is now being revised with a view to its submission to a joint Senate and House conference committee. Representative Albert Johnson of Washington, chairman of the House Immigration committee, is enthusiastically pushing it.

At least two of the errors it is sought to correct in the Act are evident, and it is generally accepted that they were made in the hurry with which the 1924 Act was thrown together. They have nevertheless worked considerable hardship while they have been on the books.

First among the four changes sought is one whereby a woman citizen of the United States with an alien husband is given the same rights enjoyed by a man citizen with an alien wife. As the Act stands today, a man so situated may obtain non-quota status for his wife, which means her speedy rejoining of him in this country. A wife, however, may ask only that her alien husband be placed in the "preferential" class, or among the first 50 per cent of quota aliens from his country; in this way it may take him many years to rejoin her. If she is less than 21 years old, she may not even ask this. The resolution now under consideration gives a citizen wife the same right as a citizen husband.

It is this provision which constituted the original resolution and was passed by the Senate.

Changes in Quota Status First among the three additional corrections the House Committee proposes to append to the resolution is one which grants non-quota status to immigrants born in territory now under the jurisdiction of the United States. As it now stands, the Immigration Act grants non-quota status to immigrants born in North, South and Central America and other specified places. The proposed amendment inserts the words "in territory . . . under the jurisdiction of the United States", which covers residents of the Virgin Islands who hitherto were under an immigration handicap and any other people so situated.

The third correction would give non-quota status to American-born persons who have lost their citizenship. This is to be accomplished by striking from the Act the sentence: "An immigrant born in the United States who has lost his United States citizenship shall be considered as having been born in the country of which he is a citizen or subject, or if he is not a citizen or subject or any country, then in the country from which he comes."

This provision will chiefly benefit American-born women who married foreign men previous to 1922. Until the passage of the Cable Act in that year, an American-born woman who married an alien lost her citizenship. The fourth change provides that aliens coming to America with non-quota status solely as students may be required, if it is thought necessary, to provide bond to insure their departure after making their studies.

The N. C. W. C. Bureau of Immigration has persistently contended for the first three reforms in the Act. It was the first to call attention to the discrimination against residents of the Virgin Islands.

Priests Being Hunted and Shot In Mexican States

N. C. W. C. NEWS SERVICE

Los Angeles, Jan. 15.—Letters received by a Mexican refugee here tell of the beating and locking up of priests in Mexican cities without charges ever being placed against them. In the city of Guadalajara, says one of these communications, priests are hunted "as if they were mad dogs."

Following is an extract telling of a series of arrests in Guadalajara:

"Today there were taken prisoner four priests. Canon D. Abundis was seized in the Convent of the Perpetual Adoration while he was saying Mass, and with much cruelty was conducted to prison as an ordinary criminal. With him was taken one of the Sisters. Up to this moment we have not been able to ascertain anything regarding this Sister, nor have we been able to find out even where she is.

The second priest to be arrested was Father Jose Velasco of the college of the Jesuit Fathers. They beat him rudely and then locked him up in a cell, from which he has not yet been released. The third was Father Jose Garcia. He was seized in his own house and, what is worse, no pretext for this action was given, not even that he was saying Mass. "The fourth was a secular priest, Dr. Higinio Gutierrez, who, having been in the church of Mezquitlan, was captured as he was entering a street car. The brother of Father Gutierrez, who is a lawyer, entered a plea of amparo in his defense and great consternation was caused when, next morning, while at breakfast this brother was arrested in his own home by three detectives and carried away prisoner because he had brought an action of amparo in favor of his brother."

An extract from another letter tells of another incident at Guadalajara, as follows:

"Today the police surrounded the college of the Jesuit Fathers to arrest all of them, but it had turned out that they had gone away for the holidays and only three priests were found. These were taken prisoner, together with three lay brothers. Now they are not only arresting priests who say Mass, even in their own private homes, but the police are making a close search, seeking priests as if they were mad dogs, and wherever they find one, they carry him off to prison for no other reason than the fact that he is a priest."

A letter from Durango, where the seminary was recently suppressed and sealed on a pretext, says that the military commander there first ordered that the "ley fuga," or law of flight, be applied to the priests of the seminary, who were arrested. This is the Mexican device whereby a prisoner is shot and it is then reported that he was killed while attempting to escape. It has already been applied to several priests in Mexico, says the writer of the letter.

However, the municipal police hesitated to turn their prisoners over to the Federal agents who had these instructions, because the people were greatly aroused over the arrests. It was this reluctance, says the writer, which saved the priests' lives.

"Mr. Feodulo Rios was not so fortunate," the writer continues. "He was put to death by hanging because he was found to be a Knight of Columbus."

Let Rochester Catholics respond 100 per cent to the Near East call.

Again we call attention to the veritable flood of nasty magazines on some of Rochester's bookstands.