

The Catholic Journal

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Thirty-Eight Years

With this issue the Catholic Journal enters upon its thirty-eighth year of Catholic journalistic life.

With due modesty, we think we may say safely that each year since its institution the Journal has grown more interesting and more what a Catholic newspaper should be.

Perfection in newspaper making is not attainable and we do not claim perfection for the Catholic Journal.

But we do claim to be printing a first-class, up-to-date Catholic newspaper and with the active support and hearty co-operation of our many friends in the future, as in the past, we shall continue to improve the paper as the weeks roll on.

We return our thanks to those friends who have been our loyal supporters, both as subscribers and as advertisers, and bespeak their continued good will and support.

"Not a Toy"

Those who read each issue of "Columbia" official organ of the Knights of Columbus will agree that it is no journalistic toy.

It is really enjoyable to hear Past Knights Supreme Knight James A. Flaherty's praise of the K. of C. magazine in his official report to the Supreme Convention. He said:

One need only see the monthly issue of three-quarters of a million copies rolling out of the presses in our own printing plant in New Haven to realize that "Columbia" is not a toy.

There are, too, certain persons in Mexico who will testify that it is not a toy. "Columbia," I am happy to say, by publishing the truth, has caused these persons considerable inconvenience—so much inconvenience, in fact, that the Mexican Government has forbidden its circulation in that country.

We are proud to accept this gesture of disapproval as a recognition of distinguished service in the cause of liberty and human decency.

Like a man, a magazine can be judged by its enemies. The personnel of the present Mexican Government being what it is, I should deeply regret the publication in our official organ of anything that personnel might read with satisfaction.

I should consider any such shameful occurrence adequate cause for stopping publication of the magazine.

To win the good favor of President Calles and his friends, "Columbia" need only condone murder, thievery, perjury and oppression. It so happens that "Columbia" and the Knights of Columbus do not recognize these four as virtues and it is not possible that we shall so recognize them at any time in the future.

After "Columbia," following our Convention in Philadelphia last year, had led the way in exposing the communistic nature of the present Mexican regime and the atrocities committed under its patronage, newspapers and magazines of national circulation took up the exposure.

These, too, were promptly barred from the Mexican mails. But to "Columbia" goes the honor of being first, and to "Columbia" goes credit for much of the success that has attended our campaign of education undertaken, in the words of our resolution of last year, "to the end that the politics of Soviet Russia shall be eliminated from the philosophy of American life and the ideals of liberty of conscience and democratic freedom may extend to our afflicted fellow human beings beyond the Rio Grande."

Newspaper advertising leads all other forms of publicity. And it is not unfair to call attention to the fact that the Catholic Journal is one of the very best newspapers to use in your advertising campaign.

An advertisement in the Catholic Journal produces results.

The Hon. Robert H. Taft, a tribune of the Curia Romana, formerly the supreme court of justice in the Church and the universal court of appeal.

Which Way Headed?

Many persons who knew or thought they knew Seymour Lowman—New York State road contractor, state senator, elected and defeated lieutenant-governor of New York State—when he was made assistant secretary of the treasury and placed in charge of prohibition enforcement, predicted that this job either would make or break the gentleman.

The "Union and Times" evidently thinks Lowman will hang himself by "too much talk" as witness the following editorial:

Seymour Lowman, assistant secretary of the treasury, head of national prohibition enforcement, at a Methodist rally in Williamsville on Monday stated: "Would it be advisable or proper for the Federal Government to police the state of New York? That is a big question. In the face of the open opposition of the State and local officers of New York, it would require an army of 30,000 prohibition agents to handle a proposition like that."

"Is it a proper method for a government to amass an army big enough to enforce the law in all the states? Something may eventually have to be done in states where the 18th amendment is nullified but I think that we ought to try every other method before taking such a revolutionary step."

Is Mr. Lowman conscious of the fact that a law is an expression of the will of the people? Or does Mr. Lowman believe that the people are creatures of the law? If he accepts the latter then it will take an army of more than 200,000 to police the state of New York in behalf of prohibition. And even if an honest army of that number could be raised the law remains still a scrap of paper, since it is obvious that such a law is not an expression of the people's will.

"Would it be advisable or proper for the federal government to police the state of New York for weeks? Has the new and national prohibition chief read the Constitution of the United States? Does he know what the powers of the federal government are and what the powers of the state are under that authoritative document? He hesitates to admit the advisability of smashing the Constitution into bits by such a revolutionary measure."

No law is worth the paper that it is written on; no law is worth the time or the energy spent to enforce it, unless that law embodies the will of the majority and will be accepted by the same. Mr. Lowman it is really enjoyable to hear Past Knights Supreme Knight James A. Flaherty's praise of the K. of C. magazine in his official report to the Supreme Convention. He said:

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Wondering

President Coolidge's "I do not choose" is entitled to more than passing attention if only that it has provoked discussion in sources that pay precious little attention to political personalities as a rule. For instance, take this editorial in the Rochester "Times-Union":

It largely depends upon how one interprets the use of the word "choose."

In New England, it is said, common use of the word "choose," over which discussion now runs on, is positively to refuse or decline. "I do not choose to sell," "I do not choose to go," "I do not choose to listen," are much used expressions, and they are on all occasions regarded as meaning that "the choice is with me, and I refuse it."

The Boston Post says: There can be no doubt that President Coolidge has firmly determined on retirement. When he says he does not "choose" to be a candidate, that, in the New England sense, is positive. The habitual New England understatement is typical. If he had said "I do not think I will be a candidate," everyone who knows the New England habit of speech would take it as a flat refusal.

Hewitt H. Howland, editor of Century Magazine, who knows his New England, says: "I don't believe Mr. Coolidge chose 'choose' lightly or unadvisedly. It no doubt expresses perfectly his present state of mind, which is probably that of the New England farmer, who, when they passed the bread declined with: 'I wouldn't choose none, thank you.' Naturally his table-mates didn't pass him the bread again, not at that meal."

Thus the discussion will run on, unless the President takes occasion to let it be known whether he made positive refusal in his laconic message to the country or merely intended to say that while another nomination was not his choice, he would consider the wishes of his party.

Who Is Right?

While supporting President Coolidge pretty generally, the Rochester "Times-Union" thinks a lot of Governor Alfred Emanuel Smith and is inclined to agree with his opposition to the four-year-term-for-governor provided it is coupled with the proviso that election of governor must take place in the presidential year. Here is what the "Times-Union" says:

Already the fight is opening on the most important of the constitutional amendments to be submitted to the voters this fall. This is the amendment providing for a four-year term for the governor, and for his election in the year of the presidential choice.

On the four-year term there was no disagreement when the proposal was being discussed at Albany, but on the time of election Governor Smith and the Republican majority of the Legislature have been at odds, and are at odds today. The Governor will oppose the amendment tooth and nail in consequence.

It is Mr. Smith's contention that the election of governor should take place in the non-presidential even years, when the people could devote their full attention to state issues. Municipal elections in this state are held in the odd years, in order that they may command the maximum of interest and it would be an extension of the same principle to hold state elections in years when no president was to be chosen.

Mr. Smith's opponents contend, on the other hand, that the election of governor ought to take place when the largest number of citizens come out to vote, and that is, of course, in the presidential years.

Looking at the matter coolly, however, it is difficult to see much in this argument. There is nothing to prevent anybody's voting in a non-presidential year but his own laziness. A citizen who does not care enough about voting for governor to come to the polls unless he is dragged there by the appeal of another candidacy is not one whose vote is to be over-valued. Nor are numbers the test of a successful election. Democracy rests upon intelligent choice by those who vote, not upon the mere accumulation of ballots.

There can be no question that both sides in this controversy are influenced by partisan motives. The Democrats will gain from elections in the non-presidential years; the Republicans by the contrary policy.

But looking at the matter without regard to party advantage, it would seem as if the Governor had the better of the argument.

"Deo Gratias," which the server says at the conclusion of the Epistle in the Mass, means "thanks be to God," and is an evidence of the gratitude owed to God for the spiritual nourishment of His sacred words. In ancient times, it was one of the principal salutations among Christians when they met.

James L. Hotchkiss is 70 years old; he has been county clerk since 1904.

The American public bought \$5,300,000,000 in bonds during the first six months of the present year.

Weekly Calendar Of Feast Days

Sunday, October 9.—St. Dionysius and his companion martyrs. Of all the Roman missionaries sent into Gaul, St. Dionysius penetrated furthest into that country. He fixed his See at Paris and through his efforts and those of his disciples the Sees of Chartres, Sens, Meaux and Cologne were erected in the fourth century. During the persecution of Valerian he was imprisoned and later beheaded together with St. Rusticus, a priest, and Eleutherius, a deacon.

Monday, October 10.—St. Francis Borgia, Duke of Gandia and Captain-General of Catalonia, was chosen in 1538 to escort the remains of Queen Isabella to the royal burying place at Granada. When the coffin was opened in order that he might verify the body, the sight that met his eyes was so foul that he vowed never again to serve a sovereign who could suffer so base a change. He entered the Society of Jesus and was later chosen as its head. When the Turks menaced Christendom, St. Francis was sent by the Pope on a mission to enlist the aid of the Christian princes. The fatigues of this mission exhausted him and he died on his return to Rome in 1572.

Tuesday, October 11.—St. Tarachus and his companions. In the year 304 Tarachus, Probus and Andronicus, differing in age and nationality but united in faith, were denounced as Christians. They were tortured three times and finally exposed to the wild beasts. The ferocious animals, however, refused to harm them and the judge ordered the martyrs killed by the gladiators.

Wednesday, October 12.—St. Wilfrid, Bishop, was born about 634 and was trained by the Celtic monks at Lindisfarne in the peculiar rites and usages of the British church. Even as a boy he longed for perfect conformity to discipline as in doctrine with the Holy See and after a trip to Rome he founded a strictly Roman monastery at Ripon under the rule of St. Benedict. In 664 he was made Bishop of Lindisfarne and five years later was transferred to York. He finally succeeded in establishing a vigorous Catholic discipline modelled and dependant on Rome.

Thursday, October 13.—St. Edward the Confessor was unexpectedly raised to the throne of England at the age of forty. On the throne, the virtues of his earlier years, simplicity, gentleness and angelic purity shone with a new brightness. Although he married to satisfy his nobles and people, he preserved perfect chastity. His reign of twenty-four years was one of almost unbroken peace, the country grew prosperous and ruined churches were rebuilt. The weak lived secure and for ages afterwards men speak of the "laws of the good St. Edward." Westminster Abbey was his last and noblest work.

Friday, October 14.—St. Callistus, Pope, martyr, succeeded St. Zephyrinus as Pope in the third century. During the persecution under the Emperor Severus, St. Callistus was driven to take refuge in the poor quarters of the city. He was martyred in the year 223.

Saturday, October 15.—St. Teresa. When a child of seven years, Teresa ran away from her home at Avila in Spain in the hope of being martyred by the Moors. Being brought back she said: "I want to see God and I must die before I can see Him." She became a Carmelite nun and was later called upon to reform the order. She died October 4, 1582.

New Dail Pledged To Action Against Evil Literature

Dublin, Sept. 21.—Previous to the general election the Catholic Truth Society sent to each candidate a query as to what would be his attitude, if elected, on the question of legislation against the importation of evil literature. Nearly all the candidates replied promising unqualified support to the proposed bill on the subject, which was drafted under the supervision of the late Minister for Justice. This draft embodies the recommendations of a special commission constituted for the consideration of the subject. The commission proposed the formation of a blacklist of publications, the importation of which would be forbidden. It was recognized that few, if any, home publications offended against decency or religion.

One of the candidates, Mr. Sean Lemass, candidate and outgoing member of the Dail for Dublin City, informed the Catholic Truth Society, that while supporting the Society's campaign for the prohibition of unclean importations, he would also agitate for the rigid control of home periodicals, some of which he considered objectionable.

At the last general election, in June, only one of the candidates refused his support to the program of the Catholic Truth Society. This was Major Bryan Cooper, who has refrained from stating if his opinions have undergone any change since then. He is now Government Deputy for Dublin County.

Protestant Loss In Hawaiian Islands Is Heavy Says Daily

ARTICLE CALLS EFFORT OF 108 YEARS "FAILURE BY NUMERICAL TEST"—CATHOLIC CHURCH GAINS

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

Honolulu, September 20.—Protestantism in Hawaii, where at one time its missionaries had the exclusive right to teach the natives, is losing ground steadily and heavily, according to an article which appeared recently in The Honolulu Advertiser, a paper controlled by descendants of the first Protestant evangelizers, and commonly regarded as the mouthpiece of the mission contingent of the Islands. Thus far the Advertiser has published no contradictions of its statements.

"Protestant churches, the legacy of over a century of missionary activities," the article stated, "now control a membership of less than 4 per cent of the church-going population of the territory, and slightly more than 3 per cent of the entire population."

The figures used by the paper were taken from the tabulations of the Protestant denominations themselves. Protestant missionaries entered this field first (1819), coming with the direct purpose of converting the native Hawaiians to Christianity. They labored with much zeal and disinterestedness, making numerous converts. Had they been an unwarmed clergy, their influence upon the natives might have been maintained indefinitely; but their children were tempted into other than missionary enterprises by the ease with which they could acquire the vast landholdings of thrifless Hawaiians and, in time, accumulate immense personal fortunes.

Natives Largely Catholic "The Hawaiians, who were the first target of missionary activities here, are dominated by the Catholic Church and the Mormons," the article in the Advertiser declares. "Of the 45,000 in the territory, 13,500 are claimed by the Catholics, approximately the same number by the Mormons, and 4,509 by Protestant denominations."

The attendance of Hawaiians at Protestant churches has been decreasing in the last years, and is barely holding its own with the decrease in population of the pure Hawaiian element, the writer says.

The entire population of the Islands is placed at present at 333,410. The Buddhists claim approximately 125,000 out of 145,000 Japanese. This number is thought to be greatly exaggerated, since their temples can house but a very small fraction of the membership credited to them. Japanese themselves have admitted that the Buddhists are few in number, and their journals repeatedly deplore the defection of their young people from the old belief.

The Catholic figures are placed at 103,000. Catholic weeklies of the States have been claiming only 70,000. The actual number exceeds 103,000, and is probably one-third of the entire population, counting all as Catholics who have been baptized as such and have not gone over to any of the sects.

Proselyting Catholic Failure. The number is growing, notably through the immigration of Filipino laborers for the plantations—the only outside labor available at the present time. Up to this, but little effective work could be done either among the older Filipinos, owing to ignorance of their idioms, or among the young people, owing to the lack of parochial schools. Protestants established a seminary for the training of a Filipino ministry and, long before that, sought to win over Catholic Portuguese. The statistician states that both attempts have ended in failure; the Protestant membership of both races having dwindled perceptibly during the last six years.

Protestants have now, according to his figures, 246 Portuguese as compared to 27,617 Catholic Portuguese and 501 Filipinos as compared to 52,124 Catholic Filipinos. The total number of Protestants is given at 11,077 out of a total population of 333,410. Protestants do not ordinarily admit their young children to their tabulations; but, even allowing for this, their number remains astonishingly small.

What excites the surprise of Catholic observers and others is the small influence which lavish gifts of money from generous missionary scions have had upon the growth of Protestantism. The vast wealth of the Islands is centered in a few families, whose Protestantism is very pronounced. These dominate the business and social activities of the Islands. Trusts have been created in favor of Protestants. One of these provides any boy or girl, with a trace of Hawaiian blood, with tuition and board at the nominal sum of one dollar a week.

Money of No Avail. Despite all these worldly advantages, Protestantism has receded, making it appear that wealth may actually have proved a handicap, instead of a help.

While a considerable number of Catholics are lukewarm, and not a few remain away from the sacraments altogether, the latter defection is probably more than covered by conversions. Bishop Aloncastré baptized a class of 50 Japanese on one occasion in a single parish last year. More Chinese than Japanese became Catholics.

The Church in Honolulu is active. Twenty-five stations in and about Honolulu are visited regularly by catechists, who seek out the strays and strive to win over Oriental converts. All labor energetically under the leadership of a zealous bishop.

American Woman's Beautiful Gesture Towards A.E.F. Heroes

Paris, Sept. 26.—A touching and beautiful gesture was made by an American woman on the occasion of the blessing of the graves of American Catholic soldiers by Father Frigon, O. M. I., a representative of the National Catholic Welfare Conference.

Mrs. Van Duyn, wife of Colonel Van Duyn, director of the American Graves Registration Service, preceded the Reverend Father to the cemetery of Thiaucourt, taking with her great quantities of flowers, and as he blessed each resting place of a Catholic soldier, she followed him and covered each grave in turn with the silent tribute of flowers.

MISSION SUNDAY

to be observed October 23, 1927

ON Mission Sunday the Catholic world will unite in prayer and discussion regarding our far-flung mission activities.

The occasion will prompt many people to consider means of helping missionaries impartially and in proportion to their needs.

The Society for the Propagation of the Faith is the world-wide agency of aid to all Catholic missions.

Your membership in the Society is solicited, and you are invited to avail yourself of our Annuity Plans, combining the features of a memorial bequest and a generous investment yield on any sum deposited in our charge.

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