

The Catholic Journal

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Un-American?

Vigorous, with dignified, is the defense of the Catholic parochial schools of America made by Rev. Michael Larkin, LL.D., superintendent of Catholic schools in Westchester County, New York. We quote this excerpt:— We sometimes hear it said that the Catholic school, or any religious school for that matter, is un-American, that the public school is the only American type. This is a mistake. In fact the religious school is the more American of the two. Let me explain. The very first schools in America were religious schools and they remained religious schools until the present system was brought into vogue about 1840 by Horace Mann. Our forefathers in this blessed land were deeply religious. Indeed it was their love for religion free and untrammeled that brought them here. "They sought," says Webster, "to incorporate the principles of Christianity with the elements of their society, and to diffuse its influence through their institutions, civil, political and literary." The ordinance of the Northwest Territory passed in 1787 states that "religion, morality and knowledge being necessary to good government, schools and the means of education shall forever be encouraged." Are not the schools here impled, religious schools? Indeed no school is quite as much in accordance with the oldest and most sacred traditions of this republic as the school that teaches religion. Know advanced is that the name of Blaine no longer stands for policies of national significance. But a correspondent to the Cincinnati Enquirer has contributed to the editorial page of that paper an exhaustive citation of facts to prove that Blaine as secretary of state, first in the Garfield administration, again in the Harrison administration, perhaps had more to do with the inauguration of the policy leading to the Pan-American Union than had anyone else. "We pay much respect to pioneers when we think of them, which is not by any means continuously. Nothing is so dead as yesterday's newspapers and with it dies, or begins to die, vivid memory of the names therein. Histories come later and do some measure of justice. But in this Cincinnati incident is rendered evidence of how quickly the work that men do dies after them in popular memory." As a practical illustration of how men and times and things change; the same issue of the same paper that contained the above editorial carried the news that "Twenty years ago, Mayor Edger-ton vetoed the Keeneville ordinance permitting the Sunday opening of motion picture shows." Sunday movies have been with us so long that the present generation know naught to the contrary. Mayor Edger-ton has passed to his last reward while the electorate has relegated to oblivion the Board of Aldermen of which Alderman Keeneville in 1908 was an active member. It is thrilling to read about the faith springing up in the bosom of Rome and spread over the area of the Italian conquest, but we must not be taught whence it came or why it spread. We must be taught that the followers of Mahomet raised the crescent flag against the cross, and we must not be taught what the cross signifies. We must be taught that the Crusades poured out the blood and treasure of Europe to take from the Moslems the tomb of the Carpenter, but we must not be taught what was the torch which lighted their fiery faith. We must be taught history but not the meaning of history. Some of the facts of human existence are to be allowed to stand in their own light, human nature like the proverbial

As To Politics.

It has always been a dark mystery to us why such extraordinary efforts are made by so many persons to convey the impression that the Catholic Church is in politics. The matter is easy to prove or disprove. Does the Catholic Church maintain a lobby in the National and State capitals to bully and bell-rag legislators? Does the Catholic Church conduct propaganda against Methodists, Baptists, Presbyterians in private and official life? Does the Catholic Church organize boycotts against patronage by Catholics of non-Catholic business men or firms? Not at all, nevertheless, as the "Union and Times" well says:— Certain Protestant ministers are ever harping upon the question of the Catholic Church in politics. Like the matter of Governor Smith's allegiance to the Pope, no proof is offered that the Catholic Church is in politics. It is not more than assumption and assertion. They cannot put their finger upon one political act of the Church in the United States or one political sermon preached from a Catholic pulpit. If it is such a terrible evil for the Catholic Church to be in politics; if it is such a calamity when a Catholic man is put forward as a presidential possibility; what of the Methodist Church and its known political activities? The fact of the matter is: the Catholic Church is not in politics, does not intend to enter the political field and cares not a jot or tittle whether Al. Smith from New York is elected the next president or some buck con from Alabama. But we are interested in Methodist intrusion in politics. We know that this brand of religion times too full of the virus of bigotry; too full of political trickery to have the welfare of the American people at heart. Methodism has wandered too far away from the days of John Wesley, its founder, who thought it no crime to take a drink (and lived up to it) to ring true with the note of sincerity.

The Methodist Church has no business in politics and the sooner the officials at Washington get the backbone to kick these political busy-bodies from the national capital, the better it will be for this government by and large. The Dartmouth senior who refused the Phi Beta Kappa key on the ground that the present system of marks in college does not show the true ability of the student, did not show a very clear perception of the honor conferred on him. The Phi Beta Kappa award is for excellence in scholarship within certain well-defined limitations. The golden key and book, insignia of the fraternity, is a sort of super-degree. If this award is no criterion of ability then neither is the sheepskin. Both awards go to students who have met the tests devised by their instructors. Both mean that the student has played the game according to the rules of the curriculum. The habit of sneering at the Phi Beta Kappa men and women is not new. The business of assuming disdain toward the honor is in the class of the fox and the sour grapes. Few refuse this honor. Indeed, the Dartmouth man is the first to take this action in the history of that college. An athlete might as reasonably refuse to accept his letter in track, or gridiron or diamond on the ground that the rules of these games failed to measure the all-around ability of the athlete. All the games of life are played according to the rules laid down. They must needs be so played. As for the golden key of student excellence—those that have them, wear them. This man Lucas is like the proverbial cat with nine lives. The new organized "Columbus Club" should have a long membership roll. This oil scandal is like bringing a gusher. Sometimes you cannot control its flow. If the Woman's City Club can bring about abatement of the smoke nuisance, its existence is justified. The Governor says the Legislature of 1928 did not accomplish much. Any way, it had a quiet, respectable adjournment. Crimination and re-crimination is the order of the day in Congress. Such exhibitions tend to lower respect for our national lawmaking body. Congratulations to Father Connors and the Blessed Sacrament parish on the imposing new school building blessed by Bishop Hickey last Sunday. If Governor Smith signs the Whitley bill to compel referendum on local laws he will please a proportion of the city manager league. If he vetoes it he flouts the dominant political parties as there was not a dissenting vote to its passage in the Legislature. Setting up of election booths on busy street corners is a forcible reminder that presidential spring primaries are at hand. Those of us who did not tag ourselves when we registered last fall cannot participate in these primaries, whether we would like to or not.

"Road Hogs"

Probably, the very last sentence in the following editorial from a secular contemporary, is the one which is truest in the whole article: Westchester county is out to round up the road hogs. Law enforcement officials there have issued an ultimatum in the form of a resolution which "whereas" that the operation of motor vehicles in the middle of the road is both a violation of the law and a serious menace to the other vehicular traffic and winds up by calling on all officers concerned to instruct traffic to keep well to the right side of the road at all times. One hopes for the best from this activity, but something more than mere instruction is needed to deal with that particular perversion of natural science known as the four-wheeled road hog. When one of them has driven us to the verge of a ditch or drenched us in muddy spray on a sloppy day, we feel that the situation demands that we hand out something more than a book of etiquette.

The conditions which transform an apparently human being into a road hog are not lack of instruction in the rules of the road; they are just a natural predilection for greed. The road hog wants the whole road or none. As it is primarily question of good manners, the case is hopeless so far as instruction is concerned, for before you can teach anything good manners there must first be an ability to understand what good manners mean. There are various phases of road hogger. Sometimes the road hog crowds you into a ditch and somehow know that this brand of religion times hand side to beat you across the street when the traffic light changes. There is one peculiar fact, though, about road hogs. You never find one in the car which you yourself happen to be driving.

Rules of the Game

There's a deal of truth and sense in this short editorial in a secular contemporary:— The Dartmouth senior who refused the Phi Beta Kappa key on the ground that the present system of marks in college does not show the true ability of the student, did not show a very clear perception of the honor conferred on him. The Phi Beta Kappa award is for excellence in scholarship within certain well-defined limitations. The golden key and book, insignia of the fraternity, is a sort of super-degree. If this award is no criterion of ability then neither is the sheepskin. Both awards go to students who have met the tests devised by their instructors. Both mean that the student has played the game according to the rules of the curriculum. The habit of sneering at the Phi Beta Kappa men and women is not new. The business of assuming disdain toward the honor is in the class of the fox and the sour grapes. Few refuse this honor. Indeed, the Dartmouth man is the first to take this action in the history of that college. An athlete might as reasonably refuse to accept his letter in track, or gridiron or diamond on the ground that the rules of these games failed to measure the all-around ability of the athlete. All the games of life are played according to the rules laid down. They must needs be so played. As for the golden key of student excellence—those that have them, wear them. This man Lucas is like the proverbial cat with nine lives. The new organized "Columbus Club" should have a long membership roll. This oil scandal is like bringing a gusher. Sometimes you cannot control its flow. If the Woman's City Club can bring about abatement of the smoke nuisance, its existence is justified. The Governor says the Legislature of 1928 did not accomplish much. Any way, it had a quiet, respectable adjournment. Crimination and re-crimination is the order of the day in Congress. Such exhibitions tend to lower respect for our national lawmaking body. Congratulations to Father Connors and the Blessed Sacrament parish on the imposing new school building blessed by Bishop Hickey last Sunday. If Governor Smith signs the Whitley bill to compel referendum on local laws he will please a proportion of the city manager league. If he vetoes it he flouts the dominant political parties as there was not a dissenting vote to its passage in the Legislature. Setting up of election booths on busy street corners is a forcible reminder that presidential spring primaries are at hand. Those of us who did not tag ourselves when we registered last fall cannot participate in these primaries, whether we would like to or not.

Times Do Change.

In a recent issue of the "Democrat & Chronicle" appeared this short editorial:— "Mention the significance of Pan-American contacts, unities, policies and credits given for discussion of a live topic. Mention the name of James G. Blaine and there are very many people who would not in casual thought connect the name with the before-mentioned topic. In Cincinnati there has been for many years an influential club known as the Blaine Club. Just recently there has been agitation for a change of name and the argument advanced is that the name of Blaine no longer stands for policies of national significance. But a correspondent to the Cincinnati Enquirer has contributed to the editorial page of that paper an exhaustive citation of facts to prove that Blaine as secretary of state, first in the Garfield administration, again in the Harrison administration, perhaps had more to do with the inauguration of the policy leading to the Pan-American Union than had anyone else. "We pay much respect to pioneers when we think of them, which is not by any means continuously. Nothing is so dead as yesterday's newspapers and with it dies, or begins to die, vivid memory of the names therein. Histories come later and do some measure of justice. But in this Cincinnati incident is rendered evidence of how quickly the work that men do dies after them in popular memory." As a practical illustration of how men and times and things change; the same issue of the same paper that contained the above editorial carried the news that "Twenty years ago, Mayor Edger-ton vetoed the Keeneville ordinance permitting the Sunday opening of motion picture shows." Sunday movies have been with us so long that the present generation know naught to the contrary. Mayor Edger-ton has passed to his last reward while the electorate has relegated to oblivion the Board of Aldermen of which Alderman Keeneville in 1908 was an active member. It is thrilling to read about the faith springing up in the bosom of Rome and spread over the area of the Italian conquest, but we must not be taught whence it came or why it spread. We must be taught that the followers of Mahomet raised the crescent flag against the cross, and we must not be taught what the cross signifies. We must be taught that the Crusades poured out the blood and treasure of Europe to take from the Moslems the tomb of the Carpenter, but we must not be taught what was the torch which lighted their fiery faith. We must be taught history but not the meaning of history. Some of the facts of human existence are to be allowed to stand in their own light, human nature like the proverbial

Anomalous!

There are non-Catholics who do not find our much vaunted public schools, perfect, omniscient or infallible, despite the almost frantic protestations of the pro-secular school advocates. Former City Comptroller and present New York City Commissioner of Corrections writes thus plainly of the lack of religious or moral teaching in the public schools: "The schools may deal with the faith of the Egyptian, with the Olympian deities of the Greeks, with the 'Mankas of the Indians, but the Christian is tabooed, Easter is a subject prohibited. No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools. Every one knows there was a Jesus of Nazareth but that must not be mentioned. The logical thing to do, if that be right, is to cut out the name of God out of the Declaration of Independence; to publish without it the farewell address of the Father of his Country; to leave some significant blanks in the sublime sentences of Lincoln over the dead at Gettysburg. We must be taught that a strange faith sprung up in the bosom of Rome and spread over the area of the Italian conquest, but we must not be taught whence it came or why it spread. We must be taught that the followers of Mahomet raised the crescent flag against the cross, and we must not be taught what the cross signifies. We must be taught that the Crusades poured out the blood and treasure of Europe to take from the Moslems the tomb of the Carpenter, but we must not be taught what was the torch which lighted their fiery faith. We must be taught history but not the meaning of history. Some of the facts of human existence are to be allowed to stand in their own light, human nature like the proverbial



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Weekly Calendar Of Feast Days

Sunday, April 1.—St. Hugh, Bishop of Grenoble, from the cradle appeared to be a child of benediction. He resigned his bishopric and entered an austere abbey but was never able to obtain permission from the Holy See that he might die in solitude. He died April 1, 1132. Monday, April 2.—St. Francis of Paula, left his home in Calabria to live as a hermit. He founded the "Minims", so called to indicate that they were the least of monastic orders. Their members observed a perpetual Lenten fast. St. Francis worked many miracles and died at the age of 91 on Good Friday in 1507. Tuesday, April 3.—St. Richard of Chichester, refused wealth and a bribe at marriage to study for the priesthood at Oxford. Later he became Chancellor of the University of Oxford and was also Chancellor of the diocese of Canterbury. Elected Bishop of Chichester in spite of the King's opposition, the saint governed his see with great wisdom and brought about reforms. He died in 1253 while preaching a Crusade against the Saracens. Wednesday April 4.—St. Isidore, Archbishop, was born of a dual family at Carthagena in Spain. He succeeded his brother Leander as Archbishop of Seville and successfully fought against the Arian heresy. He died at Seville April 4, 636, and was declared a Doctor of the Catholic Church within sixteen years of his death. Thursday, April 5.—St. Vincent Ferrer, the "Angel of Judgment." At the point of death because of grief over the schism that was afflicting the Church, he was miraculously recalled and told to go forth and convert sinners. For twenty-one years he preached throughout Europe and converted thousands. He died at Valence in Brittany in 1419. Friday, April 6.—St. Celestine, Pope, succeeded Pope Boniface in 432. He excommunicated Nestorius and deposed him and also combated the Pelagian heresy. Many authors of the life of St. Patrick say that that apostle received his commission to preach to the Irish from Pope Celestine in 431. The Pope died in 432.

Saturday April 7.—St. Hagesippus, the population at large would be incalculable. Bishop Sun hesitates to accept the offer because of the financial straits of the Mission of Lihesen. Chinese Authorities Ask Bishop To Direct Provincial Schools Peking, March 1.—The officials in charge of public education in one of the subprefectures of the Prefecture Apostolic of Lihesen, a mission south of Peking, in Chih Province, have asked Bishop Sun, to take over the supervision of a grammar school. The subprefecture would supply a public building for the school and would furnish the equipment, in as far as the public educational budget would allow. The running expenses of the school would devolve on the Catholic Church. The school would be official, it would have the moral support of the notables of the region. A course in religion would be part of the curriculum, obligatory for Catholics, optional for others. Such were the terms of the unusual proposal made to Bishop Sun. The same subprefecture also asked Bishop Sun to take over the direction of a higher primary school. Mgr. Sun is one of the six Chinese Bishops consecrated by Pope Pius XI in October, 1926. Father Vincent Labbe, O. M., the well-known Belgian "missioner to the Chinese" and the only foreigner at work in the Prefecture Apostolic of Lihesen, gives as reasons for the offer of the Chinese educational authorities of this region their financial difficulties due to the civil disturbances here; a change in the attitude of the people to the Church, partly because the bishop and clergy of the region are of their own race, and partly because of an intensive and highly successful propaganda which the Mission is carrying on among the pagan population; and, lastly, the parents disapprove the spirit in the Government and Protestant schools. The advantages of the offer made to Bishop Sun are manifest. The children of all the notables of the region would go through the grammar school and the Church would be in constant and intimate touch with the parents. The influence of this on

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