

The Catholic Journal

Published Every Friday At No. 112 North Water Street By The Catholic Journal Publishing Company, Rochester, N. Y.

If the paper is not received promptly notify the office.

Report without delay change of address giving both old and new.

Communications solicited from all Catholics accompanied in every instance by the name of the author. Name of contributor withheld if desired.

Pay no money to agents unless they have credentials signed by us up to date.

Remittances may be made at our own risk either by draft, express money order, post office money order or registered letter addressed to M. J. Ryan, Business Manager. Money sent in any other way is at the risk of the person sending it.

Discontinuances - The JOURNAL will be sent to every subscriber until ordered stopped and all arrearages are paid up. The only legal method of stopping a paper is by paying all arrearages.

FRIDAY, SEPTEMBER 7, 1928.

TELEPHONE, MA 1567.

Entered as second class mail matter.

Catholic Attitude.

This paper has been asked to define its own attitude, also what should be the Catholic attitude in the presidential election of 1928 in view of the fact that one of the great political parties has nominated a Catholic for president.

As soon as the nominations were made the Catholic Journal defined its attitude and it has maintained it consistently—that both candidates are representative Americans, fitted and equipped to fill the position, that unless a direct attack was made upon the Catholic candidate we would do just as we have done during our entire journalistic career, indicate no choice between candidates, take no part in partisan politics but continue to publish a Catholic paper for the benefit of our subscribers.

We also indicated that if the candidacy of Governor Smith provoked attack and ignorant persons to speak and misrepresent our Church and Faith we would consider it our duty to repel such attacks and we have tried to do so.

So far as the attitude of Catholics in the campaign of 1928 is concerned, it is our opinion that we should register and vote for the candidate and party principles we deem best adapted to conserve and preserve the best interests of the country, irrespective of politics, religion, race or personal habits, of either candidate. Of course, if the opposing candidate were of his religion or listen to and not resent slurs on his opponent's religion as Dr. Burchard's "Rom, Romanism and Rebellion" uttered in 1884 in presence of James G. Blaine went unrepudiated by Mr. Blaine and cost him the presidency, we would have no word of condemnation were Catholics to resent such attack at the ballot box on election day. Southern Catholics may be driven to Smith by the virulence of Methodist Bishop Cannon and his cohorts in charging that Catholics have no right to hold office. But on the whole, Bishop Rully's advice to a recent Catholic gathering in the West, is safe policy for us: "Go to church every Sunday and holy day, adore that the Gospel is the pulpit topic there and nothing else. Study the issues of the campaign. Decide which of the two candidates is best fitted to exercise the duties of the presidency and vote accordingly."

A Catholic bloc or party is no more desired or needed in America than a Labor bloc.

But the best way to create a Catholic bloc is to enunciate as a cardinal political principle that a Catholic, by reason of his religion alone, is unfitted to hold public office and hence must not be nominated or elected. And there are indications that the election of 1928 may turn out this fallacious reasoning and those who enunciated the proposition have only themselves to thank if the American electorate interpret it in reverse terms.

The New York State Federation proved itself not unforgetful of Alford E. Smith.

Two new Catholic educational institutions are opened this week—St. Joseph's High School for Girls and the Mother Homes of the Sisters of St. Joseph. Long and successful life to both.

Hypocrisy.

One expects extravagance and superlatives in political campaign talks, also in campaign predictions and cartoons.

But it is evident that all these are to degenerate into mere invective, slingshots and downright slander and hypocrisy in the campaign of 1928.

Slander is not argument. Attacks upon the personal character of the clean living Governor of New York state are despicable to those who know him well and the same is true if made against Mr. Hoover but truth impels the observation that we have seen few of these from the South camp.

There is a stock cartoon going the rounds. It appeared in the Rochester morning paper which is opposing Governor Smith purporting to show that the saloon called speakeasy still runs wide open, brass rail and all, in New York City by connivance of Governor Smith. A one who is on the streets at all knows full well that there are no more speakeasies running in New York state or city than there are in San Francisco, Los Angeles, Denver, Kansas City, Houston, Chicago, Detroit, Boston, Providence, New Orleans, Baltimore, Savannah, Miami, Cleveland, Seattle or any one of the other 47 States where Al Smith has nothing to say—indeed where they oppose Al Smith and all he stands for.

Mr. Volstead's law and the Eighteenth Amendment have extended the hypocrisy and lying and downright lawlessness that formerly were confined to the Southern States, plus Kansas, Maine and Vermont to all the States in the Union. Bootlegging is now a national industry which is partly responsible for the increase in bank deposits along with the sky rocketing in Wall street.

Neighbors.

It is an old axiom that it is easy to find what you are looking for if you are in that frame of mind and the following editorial from the Rochester "Times-Union" illustrates it.

Here is an old, familiar story, but one worth repeating; and, appended to it is the counsel of a most sagacious American, which may stand as the moral:

A man stopping at an inn for rest and refreshment began to talk of his journey. He was moving from a neighboring town, and glad to get away such neighbors! Mean, gossip, snobbish; it was enough to make anybody want to leave the town. He was glad to settle down in another town where a different set of neighbors could be found. The inn keeper said, "Well, you'll find just the neighbors you're looking for where you are going," leaving it to the traveler to make his own interpretation.

The next evening another traveler sought the inn. He, too, was moving. On inquiry it was discovered that he hailed from the same place as the first traveler. And how he hated to move away. Such neighbors! Generous and accommodating. Longingly he looked forward to meeting the same type in his new place of residence. The inn keeper said, "Well, you'll find just the neighbors you're looking for where you are going."

The moral is from Thomas Jefferson's letter to his daughter, Mrs. Randolph. "I am happy to find that you are on good terms with your neighbors. It is almost the most important circumstance in life, since nothing is so corroding as to meet frequently persons with whom one has any difference. The ill will of a single neighbor is an immense drawback on the happiness of life, and therefore their good will cannot be bought too dear. Before condemning the character of our neighbors we must first try to appraise our own."

Logical.

Rev. James H. Ryan, president of the Catholic University of America, discussing the merits and demerits of the secular vs the Catholic school, sums up as follows:—

The Catholic position is, I venture to think, logical, clear-cut, frank and above board. To us it is always somewhat of a mystery how any Christian can hold a position different from our own. Be that as it may, some systematization of the conflicting viewpoints ought to be possible. As every one knows, the question has been solved satisfactorily in more countries than one. Whether the people of the United States will come to a solution acceptable to all because they have learned to acknowledge and are willing to respect the rights of all remains to be seen. A spirit of fair play and justice will do more to help us find a satisfying answer to the problem than possibly anything else one can imagine. At any rate, from our point of view one thing is certain, the Catholic Church would not be doing a service to its constituents should it substitute for the educational position which it has maintained down the centuries a theory which, viewed from the angle of Christian teachings and Christian life, is, to say the very least, unacceptable.

Rochester is represented at the Eucharistic Congress in Sydney, Australia, by Rev. Arthur A. Hughes, of Holy Rosary Church.

Peace Treaties.

Possibly, the peace treaties, so-called, which were signed by the responsible heads of fifteen of the principal powers of the world—including the United States—may not avert war in the future but if they serve to postpone war for a generation, much will have been accomplished.

Speaking of the treaties the New York "World" says:

How great the engagement actually is no one can say. All that can be said is that the nations have solemnly promised to do their very best to settle all disputes peacefully. That promise might have been more persuasive had it been more candidly stated. Nevertheless, the promise—entered into yesterday has a certain definite practical value. Liberal and pacific public opinion throughout the world can now argue for the peaceable solution of disputes as they arise by insisting that the peaceable method is a vindication of the national honor. Hitherto, in almost every political crisis which might lead to war it has been the war party which claimed to be upholding the national honor. With this treaty in existence the situation is to a certain extent reversed.

However, because the treaty is ambiguous, its effect upon the course of events will depend upon the precedents established by the signatories if they simply sign the treaty and depart to pursue their national policies exactly as before, and to build up their armaments in exactly the same manner as if no treaty existed. The world will know that a pretentious bit of insincerity has again been staged. In signing this treaty the governments, and particularly the Government of the United States, have put themselves in a position where they cannot, without laying themselves open to drastic charges of insincerity, fail to use their whole influence persistently in building up the authority of all the existing machinery for the peaceable settlement of disputes. Article II. of this treaty has no meaning for a government which refuses to co-operate in making effective the instruments of peace. We take it that Secretary Kellogg, who through all his career in the Senate gave evidence of his genuine interest in the development of the machinery of peace, fully understands the moral obligation which he is assuming in the name of the Administration, of the government and of the American people.

Exactly!

A correspondent writes to the New York "Daily News":

I had heard Stanley W. Aston's assertion before, that the Catholic Church tells its members how to vote. As a Methodist, and to satisfy my curiosity, I have attended eight Catholic Churches in the last three months. St. Patrick's Cathedral among them, and have not heard a word on political topics at any of them.

How quickly are we forgotten! In all the eulogies of the late Alvin H. Dewey not one of the three Rochester papers mentioned that he represented the Twelfth Ward in the old Common Council for several terms and also was elected to the old executive Board where George W. Aldridge cut his political eye teeth.

Boys and girls back at school after a pleasant vacation.

Rochester may be represented on the state ticket of the two major political parties.

Dr. Lang Opposed As Primate For Effort To Reunite Churches

London, Aug. 31.—Declaring that the appointment of Dr. Lang as Anglican Primate has been made "with-out regard for the Protestant feelings and convictions" of the vast majority of the people, the League of Loyal Churchmen and the Protestant Alliance have jointly petitioned the King asking him to withdraw his assent.

The petition adds: "We humbly trust that Dr. Davidson's successor may be a faithful Protestant, as every Bishop of the Church of England ought to be; a man in no way responsible for the Romanized Prayer Book, which has been so decisively rejected and condemned."

Dr. Lang is generally regarded as the real head of that party who have so recently attempted, without success, to subvert the Protestant Reformation. Religion, under the cloak of a revision of the Prayer Book, is another statement in the petition, which continues: "It is impossible, therefore, to believe that he will faithfully administer the laws; or that he will even refrain from abusing his authority, so as to promote the revival of Romanism in the Church of England."

"In view of the solemn decision of the House of Commons, which expressed the determination of the British people to abide by the principles of the Reformation, we humbly submit that this appointment, suggested by a minister who has publicly identified himself with the Romanizing party, has been made without any regard for the Protestant feelings and convictions of the vast majority of your Majesty's subjects."

Weekly Calendar Of Feast Days

Sunday, September 9.—St. Omer, Bishop, was born toward the close of the sixth century in the territory of Constance of a wealthy and noble family. After the death of his mother he entered the monastery of Luxeuil, whither he persuaded his father to follow him, after his parent had sold his worldly goods and distributed the proceeds among the poor. He was called from his solitude to take charge of the government of the Church in Terouenne and through his efforts the diocese soon became one of the most flourishing in France. He died in 670.

Monday, September 10.—St. Nicholas of Tolentino, born in answer to the prayers of a holy mother and promised before his birth to the service of God, never lost his baptismal innocence. His austerities were conspicuous even in the austere order, the Hermits of St. Augustine, to which he belonged. He died in 1310.

Tuesday, September 11.—St. Paphnutius, Bishop, was an Egyptian monk, after having spent several years in the desert under the direction of St. Anthony, was made Bishop of Upper Thebais. He lost his right eye in the persecutions under Maximian Daus. At the Council of Nice his advice was greatly sought after and he was often called into private conference with Constantine the Great. He also took part in the Council of Tyre and strenuously combated the Arian heresy.

Wednesday, September 12.—St. Guy of Anderlecht left his humble home in Brussels to seek greater poverty and closer union with God. About the year 1033 foreseeing that his end was near, he returned to Anderlecht in his own country. When he died a light shone round his head and a voice was heard proclaiming his eternal reward.

Thursday, September 13.—St. Eulogius, Patriarch of Alexandria, was a Syrian by birth and while quite young embraced the monastic life in that country. He remained steadfast in the Faith during the confusion of the Eutychean heresy. He was a close friend of St. Gregory the Great and several letters written by the latter to St. Eulogius are still extant. He died in 606.

Friday, September 14.—The Exaltation of the Holy Cross of Our Lord Jesus Christ. Constantine was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens bearing the inscription, "In this sign shalt thou conquer." He became a Christian and triumphed over his enemies. A few years later, his saintly mother having found the Cross on which Our Savior suffered, the feast of the Exaltation was established in the Church. Later on, however, after the Emperor Heraclius had recovered this precious relic from the Crocoes, King of Persia, into whose hands it had fallen, the feast of the "Finding" was instituted in memory of the discovery of St. Helena and that of the Exaltation was reserved to celebrate the recovery by Heraclius.

Saturday, September 15.—St. Catherine of Genoa, the daughter of noble and wealthy parents, was extremely beautiful. After a marriage to a nobleman of dissolute habits, who treated her cruelly, she somewhat relaxed the strictness of her life and entered into the worldly society of Genoa. At length, enlightened by divine grace as to the danger of her state, she broke with the world and gave herself up to a life of rigorous penance and prayer. A long and grievous malady during the last years of her life only served to perfect her union with God. She died in 1510.

Non-Catholics Adopt Aims of Franciscans

London, Aug. 24.—Non-Catholics attending the summer school of Franciscan studies at Oxford, who asked Fr. Oswald, O. S. F. C., one of the lecturers, if it would be possible to form a Third Order outside the Catholic Church, were told that in the strict sense this would be impossible, since all the Franciscan Orders, First, Second and Third, owe their very existence to the Holy See.

As an order was dependent on the other it would be impossible to start a Third Order for persons not in communion with Rome, Father Oswald explained.

There was, however, said Father Oswald, nothing to prevent them taking the rule of the tertiaries and attempting to live according to its spirit so far as they were able. Eighty of the 100 students were non-Catholics.

Kwangsi Native Girl To Enter Sisterhood

Wuchow, China, Aug. 27.—The Maryknoll Wuchow Mission in the eastern part of Kwangsi Province, South China, has sent its first candidate for a native Sisterhood to Hong Kong. The young lady will be trained in the novitiate which has been established for the formation of a Chinese Sisterhood by the Maryknoll Sisters in Hong Kong.

The Maryknoll Wuchow Mission is the poorest field in all China, both as regards the number of Catholics and the stations opened. There are only slightly over three hundred Christians, nearly all of whom were recently baptised.

Pilgrim In 600-Mile Trek To Shrine Stirs Villagers In France

(By N. C. W. C. News Service) London, Aug. 27.—"Our Lady's Vagabond," the middle-aged, non-athletic Englishman who speaks no French and who started out with little money to walk from St. Malo to Lourdes, a distance across France of 600 miles, has reached the Pyrenean shrine, his clothes in tatters, his shoes giving out and his strength failing.

English pilgrims who were in Lourdes with the Southwark diocesan pilgrimage met him just outside the town and marched in with him. A young priest relieved him of the pack he had carried for 33 days.

Seeing a dishevelled figure the center of an animated group some persons jumped to the conclusion that "Our Lady's Vagabond" had been the recipient of some special favor and they shouted "Miracle!" The news spread, the crowd gathered and the tired pilgrim was unable to reach the Grotto which he hoped to visit at once. He turned, therefore, to go to the hotel where accommodation had been reserved for him by the Universe, under the auspices of which paper the walk was undertaken.

Hotels Closed To Him. He had been refused admittance by dozens of hotels on the road, on account of his appearance and his inability to explain his position. A final disappointment awaited him at Lourdes.

The hotel at which he was to stay was burned down the evening before his arrival. Accommodation, however, was found elsewhere. As he progressed along the road through France the pilgrim's appearance became more and more disreputable. At one town, he says, he walked up and down the main street four or five times and was refused admittance at every hotel. "At the very last hotel of all some wag tried to tell me of an address where I should most certainly find a bed," the vagabond said. "He may have meant it kindly but from the way everyone laughed I rather fancy it was a joke. 'So out I go. As I cross the little square there is a statue of Our Lady. And I raise my hat, to the general disgust of the town. 'In the end I reach the address the wag has given me. And it is obviously the one final judging of the world, or by good hotel of the little town. It was cursing or contemptuously reproaching a joke. Like saying: 'Try the Ritz; they'll be glad to see you there.' 'Hang it! I am English, and I have a passport. And in I go, to the obvious bewilderment of the pro-tantious French gentlemen outside, punished by imprisonment in jail for at first, in the shade, I can hardly see anyone at all, but there is a man, plainly ready to throw me out, and a couple of smart chambermaid girls. From a bureau a stately madame demands my business. 'In my very best French I try to explain it. 'Is possible, madam, that you have a little room?' 'She never flinched. If I would be good enough to sit down she would inquire. She was uncertain as to whether a room was free, then she obviously sends for her husband.

Glad He Raised Hat. "Monsieur arrives, six feet of Southern Frenchman, examines me with great care, and then observes that possibly I am acquainted with the Carlton Hotel in London. I do hope that I don't give him the impression that I am a regular customer there, because, as a matter of fact, I have never dared to cross its august doorway. 'It appears that Monsieur in his youth served his apprenticeship there as some sort of subordinate cook. He looks at his wife, and Madame observes that all is of the most correct, and that there is a bedroom. 'As the maid throws open the shutters of the window I can just see to the right the very top of the little image of Our Lady. I am glad I had the pluck to raise my hat."

Japanese Students Visits Maryknoll, N. Y.

(By N. C. W. C. News Service) New York, Aug. 28.—A recent caller at the Catholic Foreign Mission Seminary, Maryknoll, N. Y., was Mr. Kaju Nakamura, a member of the Japanese Parliament. With Mr. Nakamura were several well-known Japanese residing in the United States and a group of about twenty-five Japanese university students, who are spending their holidays on a tour of America.

The students were much interested in the work Maryknoll is doing among Japanese on the Pacific Coast. They also were impressed with the upturned eaves of the Seminary roof, which they felt to be a tribute to Oriental architecture.

The departure bell in the cloister, which once summoned Japanese pagans to worship and which is now sounded when Maryknollers are leaving for the Orient, was closely examined. One student discovered that it had come from Sendai, his native town.

One young man learning that the Maryknoll Superior had visited Japan, said: "I suppose you stopped at the Y. M. C. A. while you were in our country?" Father Walsh then explained that all Americans are not Protestants and spoke a few words concerning the main distinctions between Catholics and Protestants.

Blasphemy Warrant Issued As Man Calls Christ An Anarchist

(By N. C. W. C. News Service) Boston, Aug. 27.—Boston police today sought the arrest of Dr. Horace M. Kallen, former lecturer at Harvard and now a member of the staff of a new school of social research in New York, on a warrant based on an ancient Massachusetts "blue law" making blasphemy a crime. The charge grew out of statements attributed to Dr. Kallen in an address last Thursday night at a Sacco-Vanzetti memorial meeting in Scenic Auditorium here, in which the speaker is said to have referred to Jesus Christ as an anarchist. It is the second time in more than a century that the old statute has been invoked.

The first application of the old "blue law" was in 1926 when Anthony Bimba, of Brooklyn, N. Y., editor of a Lithuanian newspaper, was arrested and charged with blasphemy as a result of statements made in an address at Brockton, Mass. Bimba was acquitted of this charge, in which it was said he denied the existence of a personal deity, although the Brockton court found him guilty on another count.

The first intimation that the warrant had been issued for the arrest of Dr. Kallen was given when police visited the office of the Sacco-Vanzetti defense committee in search of him. The warrant was sworn out last Friday by a police sergeant who was present at the meeting and took a stenographic report of his address. The specific charge of blasphemy is based on the following statement attributed to the speakers: "Sacco and Vanzetti were anarchists, so were Jesus Christ, Socrates and others." At the memorial meeting, which was attended by more than 2,000 persons, Prof. Robert M. Lovett, of the University of Chicago, acted as chairman and the speakers included Dr. Alexander Meikeljohn, of the University of Wisconsin, John Cowper Powys, English lecturer, and others. Dr. Kallen delivered the principal address.

The old law under which the warrant was issued reads: "Whoever wilfully blasphemeth the Holy Name of God by denying, cursing or contemptuously reproaching God, His creation, government or law, or by speaking or publishing any words or writing, or by acting in a manner so disrespectful of the Holy Name of God, as to show a contempt of His Majesty, shall be deemed guilty of blasphemy, and shall be punished by imprisonment in jail for not more than one year or by a fine not more than \$300 and may also be bound to good behavior." The statute, enacted in 1697, superseded an act of 1646 which made death the sole penalty.

The warrant for Dr. Kallen's arrest had not been served tonight.

Marquette Football Schedule Announced

(By N. C. W. C. News Service) Milwaukee, Wis., Aug. 27.—The Marquette university football team's first game away from home this fall will be with Lawrence college at Appleton, Wis., Oct. 6. Holy Cross college will be met at Worcester, Mass., Oct. 27, and Grinnell college at Grinnell, Iowa, Nov. 3.

At home Marquette will meet St. Viator college, Sept. 29; Drake university, Oct. 13, Oklahoma A. & M. college, Oct. 20; Kansas university, Nov. 10; Creighton university, Nov. 17, and Iowa State college, Nov. 29. Returning from a month's motor tour of the east, Coach Frank J. Murray has his nose to the grindstone again. It will be Murray's seventh year as head coach of the blue and gold.

Chinese, Who Served Family 60 Years, Dies

(By N. C. W. C. News Service) San Francisco, Aug. 22.—A solemn high Mass in St. Mary's cathedral and interment in Holy Cross cemetery today, marked the passing of Chinese Lee, probably the last of the old guard of faithful Chinese servants, who established autocratic rule over San Francisco households and guarded the interests of their employers with unflinching zeal.

For fifty-five years he served the Jackson family on Mason street. For the last five years Lee was blind, and was in turn served by Miss Grace Jackson at their home.

No one knew Lee's age. In youth he worked in the Nevada mines, Lee was a staunch and fervent Catholic.

DOMINICAN SISTER DIES

(By N. C. W. C. News Service) Stockton, Cal., Aug. 25.—Requiem high Mass was celebrated in St. Joseph's Church this morning for Sister Mary Hyacinth, O. S. B., of the Dominican Convent at Benecia, who died here Thursday. Interment was in St. Dominic's cemetery, Benecia.

The New York Sun apologizes to Governor Smith because its owners decide it must support his opponent.