

The Catholic Journal

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Immigration.

It is to be wondered at that the weaker after information as to what is meant by the "National origins plan" as applied to immigration is hopelessly muddled after reading the following uninformative editorial in the supposedly well informed Rochester "Times-Union": "Congress has refused further postponement of the date when the allotment of quotas under the national origins plan shall become effective."

"In the course of the recent campaign Mr. Hoover expressed dissatisfaction with this plan, and the question has been raised as to whether the law is mandatory or merely permissive with respect to executive action placing it in force."

"We are now operating under the purely arbitrary plan of admitting each year a quota from each country equal to 2 per cent. of its natives in the United States in 1890. No good legal reason can be found for taking 1890 as a basis. The practical reason for choosing it was, of course, the preference of a majority of the members of Congress for quotas which favored the so-called old immigration rather than the new; the peoples of Northern and Western Europe rather than those of Southern and Eastern Europe."

"But why give immigrants, whether in 1890 or as of the most recent census, preference over older inhabitants of the country? Those who support the national origins plan would use each census as it comes along, but base the quotas on the national origins of the entire population, not merely of the immigrant population."

"This has at least the advantage of affording a definite principle of action. It cannot be worked out with scientific exactitude, but different methods of analysis of national origins give results roughly similar."

Out of 153,541 immigrants to be admitted from quota countries Great Britain and Northern Ireland would be assigned 73,039 as compared with 34,007 at present, while the Irish Free State would be able to send only 13,862 as against the present 28,567, the Scandinavian countries 5,570 as compared with 18,803, and Germany 25,423 as against 61,227 of the present quota. Italian, Russian, Austrian and Hungarian percentages would be increased, but the total number of immigrants allowed to enter would still remain small."

The strongest objection raised is that Great Britain and Northern Ireland are unduly favored and German, South Irish and Scandinavian immigration unduly restricted."

But Congress evidently feels that it cannot longer maintain the arbitrary selection of 1890 as a basis and that the country would oppose going to a 1920 basis under the present plan, which would indicate tremendous increases in the number of immigrants from Southern and Eastern Europe, simply because they were the last to come here in great numbers."

"Unless opponents of the inequality of the national origins plan can submit some alternative other than clinging to 1890, their position seems weak in fact, as well as now in law."

Within a few days there will be a third bishop of Rochester.

John C. Toole seems to have been a greater baseball lawyer than a criminal one.

Federal Radio Commission does not seem to have synchronized with the Federal Courts up to date.

"Prisoner of the Vatican" no more. Pope Pius XI may gaze upon his beloved Alps close at hand and not from afar.

Herbert Hoover is President now of all the people by their vote. Now all stand with him when he is right and all with his enemies when he is wrong. His four year administration...

Call To Arms.

We wonder if the Methodists, especially, will rally to the following "call to arms" by the "Union and Times" as stoutly as they did to Mabel Willebrandt's appeal to defeat Alfred E. Smith:—"Are they (Protestant ministers) not cognizant of the fact that in Puritanical New England, the former birth place and home of Protestantism, that hundreds of Protestant churches have been closed for lack of members—because the Old Stock Americans of New England saw no need for families and failed to reproduce themselves? If New York Protestantism to suffer the same fate? In the minister to remain silent while the members of his congregation living in comfort, and take the quick nostrum which the Remonstrance believes of economic and social necessity for the State's poor?"

We hope not. We sincerely ask the ministers of Protestantism to lend their influence to the positive movement to preserve and augment the respect for the rights of the unborn. We request that they admonish their congregation on the dignity of poverty and the moral rights of God's poor. We beg them to raise their voices against a practice which is as malleous as it is malevolent, against a sin which will lead to racial degeneracy and national suicide. We beseech of them to attack such legislation as actively as they have given their support to legislation which had for its object the regulation of man's personal habits."

"We believe that hundreds of ministers in this state are sincerely opposed to the dissemination of birth control legislation. What other attitude could they take? It is impossible to think of them being hoodwinked into accepting one law for the poor and another law for those of comfortable means, or of believing that economic and social principles in this day and age can change the unerring law of nature and the inscrutable law of God."

"Ministers! Awaken to your duty. Register your protest against such legislation, now, for the power of the birth control advocates is yearly growing."

Not In Politics.

Henry H. Curran of New York, recently sent this spirited and pointed reply to an invitation to debate the prohibition question with an Anti-Saloon Leaguer at the First Methodist Church of Arlington, N. J.:—"It is time that American churches close their doors to the Anti-Saloon League before you empty them altogether."

"I will not join you in dragging a political dispute into a house of Christian worship," Mr. Curran said in his refusal. "There was a time when a church was a sanctuary. You would degrade it into a political soap box. Small wonder that American churches lose the confidence and affection of the people."

"If the pastor of this church in New Jersey wants to debate prohibition under your management, let him hire a hall."

"Render, therefore, unto Caesar the things that are Caesar's; and unto God the things that are God's."

"I notice, too, that your 'Anti-Saloon' League intends to make some money for itself out of this political misuse of a Christian church. You say you will be 'passing' your subscription cards' at the meeting. Did you ever hear about Christ driving the money changers from the temple?"

"In his invitation to the debate Mr. Gause said that 'the pastor of the church, the Rev. O. M. Geer, would have his people hear the other side of the question' and that the pastor had agreed to take the prohibition side of the question."

The Columbus Club drive is for a worthy object.

Fortunate are Catholics who are privileged to take part in a Jubilee year and obtain the indulgences granted for such a period.

Sure As You Live.

The Pittsburgh "Catholic" has the right idea when it says:—"Some good folks imagine that a Catholic newspaper is in telegraphic communication with each of its readers, that it knows each one's pet aversions, and consequently its views should be of such a nature as to be acceptable always and everywhere to all:—Others, again, appear to consider that its province is to disseminate news of socials, receptions, teas, outings and a childish little-tattle, and to confine its editorials to invertebrate discussions, but never, on any pretext, to go to grips with living questions. The propagandist who desires to achieve his object must undoubtedly study the and humor the idiosyncrasies, prejudices, the sensibilities of the individual. But, however careful he may be, he will, sooner or later, offend some one; he will, disturb the pathetic or irritate the complacent; walk he ever so warily he is bound to tread on some one's toes."

It is queer, how many well-meaning persons there are in the world who think they can run a given business, without any training, therefore, better than those who have been in it all their lives and built it up!

What Is Needed.

In the course of a masterly address on behalf of 400,000 Catholic women of New York State against the REMER "birth control bill so called" Mrs. Thomas McGarrick of Brooklyn, made these striking statements:—"What we need in America is a reversion to the character of the pioneers who made American what it is. The men and women, who placed our trails for us, had none of the in-brought ease and weakness to this generation. They knew labor and suffering and self-sacrifice. They did not know birth control or divorce. They produced clear-visioned statesmen and rugged citizens. They laid down the great principles that have made this country a great country."

Is the Empire State of the Union going to so far forget itself as to set the un-American example of legalized race limitation? That would be contradictory, for the State has recognized the importance of the family by taking into consideration the number of children in each family as a basis in fixing the amount of taxes. This State must insist on its perpetuation. It cannot condone any argument for its own suicide. In its progress, society remembers "an ever-growing pyramid, which to rise to greater heights needs an ever widening foundation." If society is to progress, then population must increase!

Kathleen Norris, author, and wise diagnostician of the ills that afflict the human family, says: "No, let us passions, if you can: control rents, control everything first! Control passions, if you can: control rents and food prices, control amusements and luxuries to plainer fare and fewer dissipation. But let every woman appreciate, in her very childhood, that life is the crown of life, and that it is her amazing privilege to give it."

Quintoman, in the name of decency, morality, State integrity and national pride, I ask you to kill this offensive amendment."

Hearst, Scripps—Howard, Gannett between them they control many newspapers, in other words they are the chain paper magnates."

Calvin Coolidge has joined the ranks of the has-beens. Probably, he feels that it is better to be a has-been than a never wasser."

The Real Spirit of Indiana.

Nothing better illustrates how the name and fame of the people of a great State may be injured, besmirched, and misrepresented by the vicious work of a bigoted minority than what happened to the State of Indiana within the last few years. That great State, pioneered by Catholic missionaries, laymen and soldiers, has been pictured before the world since 1923 as the blackest center of bigotry, corruption and anti-Catholic fanaticism in the United States. Of course that is not a true picture, but a misrepresentation brought about because the conspirators of the Ku Klux Klan, a small minority, led by Hoosiers, most of whom are now in the penitentiary or on their way there, captured control of the politics of this State, through intense secret organization."

Indiana, which with the adjoining territory, was acquired for the United States from British rule by the sacrifices of Catholic soldiers and the financial sacrifices of Catholic pioneers, and whose capital was given its name by an Irish Catholic, was held up to the world's gaze as the center of fanatical Protestantism."

However there has been a "comeback" in Hoosierdom in the last days of February, 1929. The remarkable celebration in the old Catholic city of Vincennes, the seat of the first Diocese, held February 25 and 26, centered in the old St. Francis Xavier Cathedral. It commemorated the capture of Vincennes in 1779, by General George Rogers Clark, who was so ably assisted by Father Gibault, Francis Vigo and Oliver Pollock, all Catholics, and the last of the "great financiers of the Revolution in the Northwest," as Prof. James A. James of the Northwestern University called him in speaking before the American Historical Society in its national convention at Indianapolis late last December. It was the real Indiana, rejuvenated and redeemed, that presented itself at the great celebration and pageant held in old Vincennes, on February 25 and 26. Within the walls of the Old Cathedral, where Father Gibault was once Pastor, the venerable Vicar General of the Diocese of Indianapolis, presided and but never, on any pretext, to go to grips with living questions. The Present in the front seats were the Governor of Indiana, the Justices of the Supreme Court, and all the members of the Indiana Legislature. On the Federal, State and local committees, Protestants and Catholics were mingled, and a Catholic youth named O'Donnell represented the hero Clark in the great pageant. The principal public meeting was held in an auditorium called after the patriot priest, Father Gibault. In fact the whole setting was profoundly Catholic. This was the real spirit of old Indiana, and not of the Indiana that has been pictured to the American public in recent years."

A Great Man.

How differently Marshal Foch viewed life and approached death from the mental attitude of some of the so-called scientists is set forth in the following Associated Press despatch of recent date:—"Paris, Feb. 27 (A. P.).—Marshal Ferdinand Foch, desperately ill with the complication of lung, heart and kidney ailments, to-day decided to put his spiritual house in order. He called to his bedside Father L'Hande, a famous preacher of the Jesuits, the order to which the Marshal's brother belongs."

The patient insisted, however, that the matter of extreme unction, the rite of the Roman Catholic Church for the faithful who are in danger of death, be not discussed."

Father L'Hande would not reveal what the Marshal had told him, that being the secret of his priestly office. But he added:—"We talked about Napoleon's campaign in Italy."

The visitor said that the Marshal had been worried because his brother had not responded to a call from the bedside, being unaware that the priest is bedridden by illness in Montpelier. "The two are like twins," said Father L'Hande. "Both are born aggressive leaders, but whereas one has won fame by battling with arms against other men, the other has speeded although his body has collapsed iniquity."

"Yet religion is the strength of the Marshal also and you may tell America through the Associated Press that I found him perfectly lucid. His brain is working at full speed although his body has collapsed."

It was learned from other sources that the former Generalissimo of the Allied armies read today with much interest newspaper accounts of the debate on the Kellogg pact in the French Parliament and exclaimed:—"That's right. There should be no more wars."

The Marshal's condition showed its usual variance to-day. After passing through a real crisis last night, he rallied toward daylight but his temperature had risen to 101.6. It was learned that his appetite is dwindling and that his general condition is disquieting to his attendants."

It will not be long now before the New York State Legislature of 1929 will be finished but we may expect Congress to be on our hands all Summer!

Weekly Calendar Of Feast Days

Sunday, March 10.—The Forty Martyrs of Sebaste were soldiers quartered in Armenia about the year 320. When their legion was ordered to sacrifice to the heathen gods, they refused. They were put to death by being compelled to lie naked on the icy surface of a pond until they were frozen to death."

Monday, March 11.—St. Eulogius was the son of a senatorial family of Cordova, at that time the capital of the Moors in Spain, who embraced the religious life and became head of the chief ecclesiastical school in that city. He was executed by order of the Moorish authorities in 859."

Tuesday, March 12.—St. Gregory, a Roman of noble birth, was elected Pope to succeed Pelagius II. For fourteen years his pontificate was a perfect model of ecclesiastical rule. He died A. D. 604 worn out by austerities and toils. The Church reckons him one of her four great doctors and reveres him as St. Gregory the Great."

Wednesday, March 13.—St. Euphrasia, virgin, when seven years old begged that she might be permitted to serve God. Her mother permitted her to enter a monastery. Refusing an offer of an illustrious marriage she requested the Emperor Theodosius to sell her estates and divide the proceeds among the poor and to free her slaves. This all was done. She died in 410."

Thursday, March 14.—St. Maud, Queen, was the daughter of Theoderic, a powerful Saxon count. She was married to Henry, son of Otto, Duke of Saxony, who was afterwards chosen King of Germany. It was her delight to visit, comfort, and exhort the sick and to serve and instruct the poor. In her last illness she made her confession to her grandson, William, Archbishop of Mentz. She died in 988."

Friday, March 15.—St. Zachary, Pope, succeeded Gregory III in 741. He ruled with great benevolence and prudence and during his pontificate Rome was adorned with many sacred buildings. He died in 752."

Saturday, March 16.—St. Abraham was a rich nobleman of Edessa who lived for fifty years in a cell where he sang God's praises and implored mercy for himself and all men. When his brother's daughter, St. Mary, was confined to his care, he placed her in a cell near his own and trained her in perfection. After twenty years of innocence she fell from grace, but was later brought to repentance through the prayers of her uncle and his friend, St. Ephrem."

The Church's Liturgy.

March 10. Lecture Sunday.

Dom Bede Scholz, O. S. B., (Prepared for N.C.W.C. News Service by the Liturgical Press, Collegeville, Minn.)

"Rejoice, O Jerusalem, and come together all ye who love her, rejoice with joy you who have been in sorrow." With these words of rejoicing four of his mother's brothers are holy Mother Church has us begin the Mass on this Sunday. Lent is more than half over, and the glory of Easter is anticipated. On the coming of Easter the number of the faithful younger will be increased by the baptism of the catechumens. The neophytes are already at the threshold of Jerusalem (the Church), meditating upon the dignity which will soon be theirs. Similarly all the faithful, who live in and with the Church will rise anew in Christ on Easter morn."

The notes of joy and triumph pervade the Epistle and Gospel. The hearts of the Christians, reflecting family without counting the seminary, are filled with a spiritual and supernatural happiness. They are not sons of the carnal Israel (the Synagogue), but of the free woman, the spiritual Israel (the Church), as shown by the figures of Hagar and Sara: "We are not children of the bondwoman but of the free." (Epistle.) Christians inherit the heavenly Jerusalem in virtue of God's promise, not in virtue of carnal descent from Abraham."

As the earthly Jerusalem is the mother of the Jews, so heavenly is the mother of Christians. It was Christ who liberated us "by the freedom wherewith Christ hath made us free," and led us into that "Jerusalem... which is our mother." (Epistle.) If we but realized that by the grace of Baptism we have become members of Christ, our hearts also would wonder and thrill with gladness. With St. Augustine we could exclaim: "Let us congratulate ourselves; we are become not only Christians, but Christ." We would resolve never to become dead members by committing grievous sins, but to remain always members in whom Christ may be glorified. To be able to do this we must be spiritually strong by union with Him who strengthened us."

The Gospel, by calling attention to the multiplication of the loaves and the fishes, points out a means of becoming most intimately united to Christ and of increasing this divine life. This means is the Holy Eucharist, the institution of which the Gospel miracle forecasts. The Body and Blood of Christ is intended for our daily nourishment: "grant... that we may celebrate the mysteries which are our daily food." (Post-Communion.) As the body needs food to sustain its life, so also the soul. The Eucharist is the special food of the soul. Rightly therefore do we earnestly petition "ever to receive it with a faithful mind." (Post-Communion.)

The best preparation from the eternal marriage feast of the Lamb in the Heavenly Jerusalem is the frequent reception of his "Bread come down from Heaven" while we are on earth. We should center all our actions around Mass and Communion; with desire we should desire to eat the Pasch with the Master, that our joy may be full. Rejoice, O Jerusalem, and come together all ye who love her, rejoice with joy you who have been in sorrow." (Introit.)

Josephite Seminary Begun In Washington

Washington, March 5.—The ceremony of breaking ground for the new Josephite Seminary here has just been held with the Rt. Rev. James H. Ryan, rector of the Catholic University of America, officiating. The new seminary is to be erected on a site adjacent to the Catholic University.

Msgr. Ryan was assisted at the ceremony by the Very Rev. L. B. Pastorelli, S. S. J., superior of St. Joseph's Society, and several Fathers from nearby missions.

The first seminary of the order was opened in 1887 in Baltimore, while the society still was affiliated with the English Josephites, who own their establishment to the late Cardinal Vaughan, Archbishop of Westminster. The American seminary was established to obtain American priests to minister to the needs of the colored people of the United States.

Aged Priest Slain By Youth In France

By Massiani, (Paris Correspondent, N. C. W. C. News Service).

Paris, March 1.—The Jesuit Father de Cornethan while walking in a public park at Toulouse Wednesday was killed by four shots from a revolver in the hand of a young man named LaCamp who declared that priests and officers deserve hatred because they wish to reestablish royalty in France. LaCamp it appears had just been liberated from an asylum. Father de Cornethan had never made any political statements. He was 65 years of age and a professor at the Jesuit College of Toulouse.

Twenty-five Religious In Single Family

By M. Massiani (Paris Correspondent, N. C. W. C. News Service).

Paris, Feb. 25.—A French religious of the Diocese of Chambéry, Father Cadoux of the Missionaries of the Sacred Heart, who has just been ordained at Freiburg, Switzerland, is the twenty-fifth member of his family to enter the religious life. A brother and a sister of Father Cadoux's father are missionaries; four of his mother's brothers are priests and one of her sisters is a nun. Eight of his blood cousins are members of religious orders and six other are priests, not to mention two younger cousins who are preparing to enter the seminary. This makes a total of twenty-five priests and religious in the same family without counting the seminarians.

Bomb Discovered In Priest's Auto

San Fernando, Cal., March 5.—His refusal to sanction the marriage of a young Mexican couple was declared by Father M. Joseph, pastor of the Catholic church here, to be the motive behind a bomb plot against his life, revealed today.

A dynamite bomb wired to the spark plug of his automobile was found by the priest as he was about to enter the car.

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