

One Hundred Eighty-Seventh Semi-Annual Statement of the Condition of

The Rochester Savings Bank

January 1, 1925

Table with 2 columns: ASSETS and LIABILITIES. ASSETS includes Bonds and Mortgages (\$84,987,879.17), Land Contracts (10,224.78), Loans on Collateral (35,668.00), United States Bonds (3,841,000.00), State Bonds (680,340.00), County Bonds (96,030.00), City Bonds (3,695,972.50), Village and Town Bonds (118,929.50), School District Bonds (27,578.56), Railroad Mortgage Bonds (6,265,960.00), Banking House and Lots (957,247.90), Interest due and accrued (654,856.39), Other Assets (298.83), Cash on hand and in banks (2,165,844.76). LIABILITIES includes Due Depositors (\$48,165,408.07), Interest Accrued on Deposits (153,500.00), Other Liabilities (6,050.13), Reserve for Taxes (27,500.00), Surplus, Market Value (5,184,862.19). Total ASSETS: \$53,537,320.39. Total LIABILITIES: \$53,537,320.39.

Number of Accounts, 88,669

TRUSTEES

- James S. Watson
Hiram W. Sibley
Erickson Perkins
Thomas W. Finucane
Harold P. Brewster
George Eastman
James G. Cutler
William S. Morse
J. Craig Powers

- William A. E. Drescher
Edward Harris
Daniel M. Beach
Henry S. Hanford
Frederick S. Todd
Edwin Allen Stebbins
Herbert J. Winn
Walter L. Todd
M. H. Eisenhart

OFFICERS

- Henry S. Hanford, President
James S. Watson, Vice President
Edward Harris, Vice President and Attorney
Edwin Allen Stebbins, Vice President
Charles F. Turton, Secretary
William O. Terry, Treasurer

Budapest Nun, M. P. On a Visit To U. S., Gives Interview

Tells How She Came to Enter Politics and of Her Exciting Experience—Here in Interest of Interparliamentary Conference

(By N. C. W. C. News Service) Washington, Dec. 31.—The first Catholic Sister to become a member of a national parliament won her office by defeating three male candidates and braving threats to riddle her meetings with bullets. Sister Margaret Slachta, of the Social Service Sisters of Budapest, Hungary, who performed the feat, told of it here. She came to Washington to make inquiries concerning an interparliamentary conference she will attend as representative of her party in Hungary, the Christian Social. While in this country she also will visit members of her order, some of whom are in Buffalo, Los Angeles and Canada, and she expects to make several addresses.

Demure of appearance in her grey habit, Sister Margaret is intense and eager, with the fire of a crusader in her eyes, when the subject of Christianity in government, or of her country's welfare, is mentioned. It was her brilliant mind and indomitable spirit, as well as her ability as a speaker, that won her a seat in the Hungarian Chamber of Deputies, the first woman to attain to that honor.

Laughed at Her Candidacy One of Sister Margaret's opponents was a Minister of the Government in power, and the other two were strong political leaders, when in 1920 her party, newly organized, nominated her a seat in the Chamber of Deputies. She had been a teacher, a social worker and a keen student of government, and so had attracted the attention of the party. But members of the older parties laughed. They said it was humorous for a woman to seek such an important post. That she was a religious was not an innovation; with its great Catholic population, Hungary has consistently had some priests in its Chamber of Deputies. But a Sister—that was different. Never had a Sister sat in the Chamber.

But many took her candidacy in a far less humorous spirit. The Reds in Hungary were strong, and Sister Margaret's party was founded in the avowal that there should be Christianity in government.

So at the outset, the Reds announced that if Sister Margaret held meetings they would "shoot them up" through the windows. She was undismayed. She had been one of the strongest leaders in the organizing of the Christian Social party against huge odds, and the fire of her enthusiasm had been breathed into the women of Hungary, the group among whom her work had been chiefly centered. Besides, she had experience as a teacher and social worker and she knew the psychology of her people.

"The women were brave. The threat of bullets only made them more determined. So they came to the meetings," she said. Then, with a small smile, "And when the men saw, they came, too." And there was no shooting. The Christian Social Party had been hardened into a determined body of men and women by the severest sort of hardships in the course of its short existence, and it rallied splendidly to such leadership. Founded in the regime of Karolyi, the Red president of Hungary who took over the reins at the end of the war, it had set itself to save the nation from the wave of revolutionary, non-Christian extremism of the day, using the homely slogan that the spirit of Christ must be at the basis of sound government.

Religious Worked on Farms! Karolyi had tolerated it. Then came Bela Kun and his extreme Communists, lashing down all that savored of religion. There was one thing which the Communists could be counted on to respect, said Sister Margaret, as she recounted those dangerous days. It was work on the soil. So the religious and the leaders of the Christian Social party went to the farms and worked, that they might survive. The Roumanian invasion which ended Bela Kun's regime brought no relief, and still the party waited. Then came intervention and the restoration of Hungarian government, and the Christian Social Party came forth militant and triumphed. Through it all, the part of the nun was logical. One of the stated objects of her order is to carry Christianity into government.

So when Sister Margaret entered the House of Deputies, she went in as a member of the new majority party, and Huszar, a Christian Social leader, became Premier. And throughout the country, the little religious in her grey habit was given a large measure of credit for the victory and high tribute was paid.

her organizing ability, her courage, her eloquence and above all, the soundness of her thought. Sister Margaret justified her election. She won respect and close attention on the floor of the Chamber, she inaugurated several important bills which were passed, and she was held in great esteem as a party colleague. Her first speech on the floor was made as the champion of social reforms for the factory workers of the country, particularly for the women. The reforms were voted.

Legislation which Sister Margaret inaugurated and which was passed included a bill to give women the same rights as men in the acquisition and holding of land; a bill to place nurses in the schools who would take up the cases of backward and underprivileged children—a system which, incidentally, is only now coming into use in the United States; and a bill for a higher tax on betting at race courses. A furor greeted her introduction of the racing reform bill, and great opposition developed, but she won in the end. When she emphasized the fact that her bill proposed to use the money saved for the social uplift of the people, no adequate reply was made.

Sister Margaret's most vivid memory of the days in the Chamber of Deputies is an occasion on which two deputies engaged in a fist fight on the floor, with their partisans in the debate joining in. She did not faint or flee from the Chamber. Instead, she mounted a platform, where she could gain a better view of the fighting. She is going to write a book on the psychological aspects of parliamentary bodies, and her first thought she said, was that there was prime material for her writing.

In the midst of her parliamentary duties, she did not forget her religious obligations. One of her first moves to bring a Christian spirit into legislation was to propose a three-day retreat for the deputies. The deputies were startled, but to Sister Margaret's gratification a large number of them attended, and twenty went to Communion in a body. With this success, she engineered a similar retreat for the members of the Municipal Council of Budapest, the capital.

Sister Margaret is returning to Hungary after the conference in the spring. She intends to resume her role as a political leader. Already she is making her plans and outlining the issues she will present. Each of these has evolved thus far is prominent

practical Christianity into government. Many of them call for social reforms for the betterment of the masses of the country.

Religious Awarded Many Prizes By French Academy

(By N. C. W. C. News Service) Academy, at its session, has distributed prizes to individuals who have performed admirably acts of devotion and others to organizations which have rendered signal service under difficult conditions. The majority of these organizations are of religious inspiration.

One grand prize was awarded to the community of Saint Vincent de Paul on the island of Karafangana, near Madagascar. For 23 years on this island, five Sisters of Charity have been working assisted by two laywomen and a chaplain. Two of the religious belong to the highest aristocracy. Together these women care for from 300 to 400 lepers. Several of the companions have already died of paludian fever.

The Academy also rewarded the Sisters of Saint Joseph of the Apparition who, returning to Alexandria in 1919 to find their mission destroyed by the war, nevertheless gathered together the little Armenians and Syrians who had been abandoned in the city and environs, and have continued to care for them. The superior of this community has been working for 37 years in that region of the Near East.

Prizes were also given to the Sisters of Saint Vincent de Paul of Jerusalem, who care for 350 aged and infirm, and to the Marist Brothers in China, who are directing 18 schools with about 5,000 pupils.

In addition to the prizes of virtue, 90 prizes of 25,000 francs and 200 prizes of 10,000 francs were given to large and particularly deserving families, thanks to the donation made by M. and Madame Combes of Paris. One of these prizes was given to a peasant from Lohret who had 14 children, including 12 sons who served in the war. Six sons died in the field of honor. Among the literary prizes, 15 were awarded to priests. One was given to Mgr. Grégoire, Bishop of Be Mans, for his literary work.

Duty of Laymen Theme Of Bishop Schrembs' Appeal

Special Article Written By Head of Cleveland Diocese Emphasizes Need Of Organization

(By N. C. W. C. News Service) Cleveland, Ohio.—The Duty of the Layman to the Church is the theme of an article written especially for "The Catholic Bulletin" of this city, by the Right Rev. Joseph Schrembs, Bishop of Cleveland. "I wish to lay down a few propositions which I consider axiomatic in their bearing on the subject of Catholic lay activity," the Bishop says in the beginning of his article.

"In the first place, while the theory which would make Christianity a mere program of social reform is untenable and absurd, I make bold to maintain that any attempt at social reform must prove vain and abortive unless it be rooted and founded upon the teaching of Jesus Christ. Revealed religion is the sum total of a man's relations to his God, to himself, and to his neighbor. Revealed religions and revealed religions, therefore, contains all the principles which if acted out, deliver man from every evil, be it moral, or social or economic. The truth shall make you free.

"All the glory of the civilization of fifteen hundred years was the result of Christianity leaving the world. The most glorious ages that the world ever saw were the ages of Faith, the middle ages, which a hostile world, in its ignorance, persists in characterizing as dark and brought to light by the beauteous age despite the fact that the people for centuries in all the annals of the past were hapless, when contentment was already refused in more universal, when human life was more worth living; the ages, in the which have handed down to us the most glorious monuments of human genius, whether in the world of letters, or in the world of art.

"My second proposition is that it is not Christianity which has failed, but the world which has rejected Christianity. A false philosophy, which arose some four hundred years ago, and which edged human reason to the expense of divine revelation, refused submission to any authority of man's own individual judgment; a philosophy which, allied with liberalism in religion, has come to a disastrous end at last in the universal shipwreck of nations in matters moral, social, economic and political.

"My third and last proposition is that only a return to Christian principles can redeem the world, and bring back to it that peace which it lost when it rejected Christianity. How will this be accomplished? The answer is plain. Christianity must be preached again in all the earnestness and sincerity which characterized the apostolic age. This does not mean merely the work of the teaching staff of the Church's children as well. The ordinary layman in the pursuit of his daily duties comes into a most intimate contact with the world around him and has an opportunity of preaching Christ and sending the powerful message of salvation, such as seldom comes to the clergy.

"To become thoroughly effective, however, this activity on the part of the Catholic laity must be well-ordered and thoroughly organized. Solidarity is the watchword everywhere today and this principle of solidarity must needs be applied to the effective work of the children of the Church. After all, this is merely putting in practice the teaching of the great apostle, St. Paul that 'As the body is one and has many members, so we being many are all one in Christ.' We need but see the history of the Church to see the verification of his principles.

Need Of Organization "Wherever you see the Church in its best work reaching into the lives of men to all them with blessings, you find her strongly organized, whether on the other hand, you behold the Catholic life dormant, the Church struck to the ground bleeding from a thousand wounds, you behold the spectacle of a disorganized and apathetic Catholicism.

It is the providential lot of the Church that in all ages she is confronted by mighty enemies. Tremendous forces are allied against her. Against these she must fight. It is true she holds the divine promise 'I am with you all days and that other promise 'The gates of hell shall not prevail against her,' but her children must do their share. Individuals and families, yes even whole nations have lost the faith because they failed in their duty to uphold it. I am merely stating that must be evident to every man of sense that Catholicism demands the formation of a great organization which will coordinate and gather together all the forces for its promotion and success.

Cardinal Bourne Comments On Poetry

(By N. C. W. C. News Service) London, Jan. 5.—Cardinal Bourne, of serious years, declared that one per cent of the population who says that a religion is poetry is pulling the wool over their eyes.

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