

Priest Addresses Labor Convention On Church's Stand

Austin, Minn., Oct. 2.—Vigorously defending the right of the Church to pronounce an opinion on the industrial problems of America today and asserting that "the Church has a message for labor," the Rev. J. C. Harrington of St. Paul Seminary, addressing the Minnesota State Federation of Labor convention here, declared that "the Catholic Church has always been the greatest friend of labor."

To deny that the Church has a right to speak on industrial problems, said Father Harrington, would be to say it "has no right to preach the theological and moral virtues of charity and justice, social charity and social justice, in so far as these great ethical and Christian virtues touch on the relations of capital and labor in this great Republic." Recalling the Divine command to the Church to teach, he asked: "What is social charity and social justice but the teaching of Christ applied to the industrial relations of human economic society?"

"I think with the Popes and bishops of the last half century that social charity and social justice are the greatest needs of the world today," he declared, "and woe to us if we do not teach and preach them, and woe to the industrial and social order of the world if it despises the Christian, moral message of the Church and her divine Founder."

Asserting that the history of the Catholic Church was a long story of struggle in behalf of the lowly, Father Harrington declared that there have been in the world only two civilizations, the pagan and the Christian. Ceaselessly combatting the pagan philosophy of oppressing the laborer and the lowly, the Church has brought the slave to the estate of serf and the serf to that of free man, he said.

"The Church of Christ has always been accounted the church of the poor, the lowly, and the humble workingman. The Church has always sanctified labor as a necessary and a blessed thing, because the Church stands up for the dignity of human personality, and labor, no matter how common or how hard, is that human personality transformed into wealth."

The speaker told how the Church taught that slave and master equal in the eyes of God, and admitted slaves to her ministry, an ex-slave even mounting the throne of the Papacy; how by degrees the State recognized this stand in laws; how the slave found refuge in the churches; how the very ministers of the Church themselves were tollers, monks laboring in fields and founding the "twin democracies of labor and industry" and monasteries becoming the first sanctuaries of the "new trinity, learning labor, and liberty."

Denying that the Church in modern times had become "the moral policeman of Capitalism," Father Harrington pointed to the great Encyclical on Labor of Pope Leo XIII, in which he stoutly upheld the rights and dignity of the workingman; to the Reconstruction Pastoral of the American Hierarchy; to "our own Dr. John A. Ryan, bringing moral theology to the making of a whole philosophy," and to Father Huszlein, with his defense of the Guild System.

"What power on earth today is able to remove that economic slavery which Leo denounced with all the might of his apostolic authority?" he asked. "There is none if not the moral force of the Church. And thanks be to God, we Catholics are proud today that our Church, through her Popes and Bishops, is taking up the challenge in this war between capital and labor, thrown down by Leo XIII to every bishop and priest and layman and laywoman within the four walls of this old historic Roman Catholic Church."

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Christian Loss In Germany In 4-Year Period

By Dr. Frederic Funder
(Vienna Correspondent, N. C. W. C. News Service)
Vienna, Sept. 28.—Two notable effects of the Freethinkers' Movement in Germany are recorded in the twelfth volume of the Church Handbook for Catholic Germany, edited by Father Kroese, S. J., and Joseph Sauren, which has just been published. They are the heavy losses to Christianity that the movement wrought in the years 1919 to 1923, and the increased number of mixed marriages by Catholics.

Protestant churches were by far the heaviest sufferers in the losses of the Christian groups. They were the first to feel the effects of the baneful new propaganda, which first struck them in 1908. From 1919 to 1923 alone, Protestantism lost 1,017,000 members, from which are to be deducted only about 66,000 as reconversions. Catholics over the same period suffered separations of 161,567, but conversions and reconversions bring the number down to roundly 100,000. The separations were largest in 1920, when 44,703 occurred, but the number has been declining steadily since. In 1923 the relatively small number of 18,073 separations was recorded.

Thus the proportion of losses for the four years stands: Protestant, 950,000; Catholic, 100,000. The population of the country may rightly be given as 40,500,000 Protestants and 20,500,000 Catholics, the figures being correct as for 1922. It will therefore be seen how much more heavily the Freethinkers' propaganda struck the Protestant churches than it did the Catholic.

The increase in the number of mixed marriages by Catholics is regarded as more serious than the separation problem, which apparently is being overcome and is only temporary. In 1910 there were 46,205 such marriages, but the number rose to 83,297 in 1919 and to 90,922 in 1920. In 1921 it was 75,270. Of every 100 Catholics married, 13.4 took non-Catholic spouses in 1910; 14.4 in 1919; 15.6 in 1920, and 16 in 1921. "Nearly half a million Catholics solemnized mixed marriages in the years 1914 to 1921," says the Handbook.

Saxony provides a critical point in the mixed marriage problem. There since 1913, of every 100 Catholics, 73 on an average have contracted mixed marriages. In Mecklenburg-Schwerin it is worse, the proportion being 88 out of 100 in 1913 and 76.9 in 1920. In Berlin in 1921 there were 6,446 mixed marriages to 1,663 purely Catholic. Pomerania and Schleswig-Holstein also recorded more mixed marriages than purely Catholic. Conditions in Upper Silesia and Bavaria, on the other hand, are good in this respect. In 1921 of all the marriages solemnized in these districts only 2.3 and 8.5 per cent respectively were mixed. Predominantly Catholic Westphalia, however, has experienced an increase in mixed marriages of from 12.9 to 14.5 for every 100.

One of the most interesting points observed in connection with mixed marriages is that these unions produce on an average less issue than purely Catholic marriages. Domestic discord and adoption of birth control methods in the former cases are blamed. In Prussia 16.7 per cent of the marriages of Catholics in 1921 were mixed, but only 8.6 per cent of the children born were the issue of mixed marriages. In Berlin in the same year purely Catholic marriages were only a third of those solemnized in which Catholics were concerned, but more than half the children born were of all-Catholic unions. This situation to an extent offsets the increase in mixed marriages, as far as losses to the Church are concerned.

German Center Party Split Averted

By Rev. Dr. William Bason von Capitaine
(Cologne Correspondent, N. C. W. C. News Service)
Cologne, Sept. 28.—As a result of a series of assemblies and conferences just held, it is believed that a split in the Center party has definitely been avoided.

Dr. Wirth, about whom controversy has centered lately, was present at the Baden conference. It was agreed by the prominent speakers there that he is one of the party's best leaders, and that it would be a calamity if he were to desert it and exert his influence in a separate movement. Dr. Marx, the former Chancellor, was most emphatic in expressing this view.

After these addresses, Dr. Wirth rose and declared that it was not at all his intention to bring about a split in the Center party, but that he merely intends to promote social and republican influences within the party.

It is believed that the majority of the electors are certain to accept Dr. Wirth's plan. Meanwhile Dr. Stegerwald has declared that the Center, a true middle party, must take cognizance of both the Socialists and the Nationalists. Following the discussions, the conference was generally convinced that there will be no split.

FILIPINO PRIESTS NEED OF HAWAII, IS WOMAN'S VIEW

(Continued from page 1.)

Catholicism in Japan might be expected from their example in their homeland.

There are between 15,000 and 20,000 Catholics in Honolulu alone, says the American worker. The Catholic Directory for 1925 gives the Catholic population of the Hawaiian vicariate as 75,000. Yet the total number of priests is given at only 32. Hence, the Catholic forces, Miss Pierik points out, have all they can do to administer to those already in the fold, and can devote but scant time to the Filipino and Japanese problems.

Miss Pierik has been doing Catholic welfare work in Honolulu for four and a half years. In addition to studying conditions in the States, she hopes that workers in the United States may gain something from counts of the Hawaiian project.

Welfare Work in Islands
"Very few in America realize that there are other things in the Islands than the beach at Waikiki, ukuleles and hula girls," she said. "I was amazed myself when I first went out, to find great numbers of Portuguese, Porto Ricans, Filipinos, Chinese and Japanese, who had been brought over as laborers in the sugar plantations."

"Many of these have drifted to Honolulu, a city of about 93,000 souls. It is among the native Hawaiians, the Portuguese, and the Porto Ricans and the Filipinos that our work lies mainly. We operate in a big building left on the mission grounds by the K. of C. when they discontinued their war work. Community service was started in 1921 by several hundreds of the Catholics, who formed the Columbus Welfare Association. We financed our first year through a general membership and subscription drive, and since then we have joined with the other welfare agencies in the Community Chest.

"Much athletic work is done among the young men, chiefly through leagues for basketball, baseball and volleyball. We also conduct classes and clubs of all kinds for persons of all ages. Our girls are tremendously interested in sewing, cooking and nursing, and we have three splendid Scout troops. Dramatic work is a fascinating feature, the people being encouraged to conduct it in their own way, since we have no wish to impose American ideas in this cultural field.

No Parochial Schools

"There are no parochial schools, but we work with the children attending the convent founded by the French Sisters of the Sacred Heart. Here intensive health activities are carried on, as well as in the three centers maintained by the Catholic mission in the heart of the poorer district. Kindergartens, nutrition classes and clinics for mothers and babies are conducted, supplementing the catechism classes of the good Fathers. We have our own staff and full-time workers, with five teachers and reach between 5,000 and 6,000 persons a day with our activities, although with more resources we could help many more."

Miss Pierik regarded as remarkable the progress of Catholic welfare work in the United States in the years she has been away. The National Catholic Charities Conference was an inspiration, she said, and she was particularly impressed with the recognition that is being won by lay workers in the Catholic social service field.

Archbishop Glennon Addresses St. Louis Chamber Of Commerce

St. Louis, Mo., Sept. 28.—Most Rev. Archbishop Glennon was a guest of the St. Louis Chamber of Commerce on Wednesday at the first public luncheon of the season and made an address in which he briefly stated his impressions of the progress that is being made to overcome the consequences of the world war in Italy, France, England and Ireland.

Italy, he said, is approaching nearer to normal conditions than the others. There is no unemployment in that country. He spoke of Mussolini as a benevolent dictator who makes few mistakes. The Archbishop said he saw more building in Italy than in any of the other visited. Of France he said it is lacking in man power for its industrial needs, giving as an evidence that 200,000 Italians are working farms in southern France. The financial situation is difficult, particularly in regard to taxation because of the divided powers among political parties. England, said His Grace, shows threatening conditions, with 1,400,000 out of employment and many of them willing to live on government doles, but because of the colonies, financiers and statesmen, England would "muddle through", as they put it themselves. Ireland is suffering from the effects of the war like other countries, he said, but he believed it had done very well in the last four years, with its constitution and established government. It is for Ireland now to realize its ideals of a thousand years.

Soviet Forbids Nuns' Headdress

Moscow, Sept. 27.—Soviet authorities have decreed that hereafter Sisters of Charity and trained nurses are forbidden to appear on the streets wearing the white headdress which is a part of their uniform. They are to wear hats.

The head-dresses of the Sisters made them look like the nuns of the Orthodox church, was the excuse given by Semashkov, Commissioner for Public Health, who issued the order.

St. Columba Knights Make Rapid Strides In Enrolling Members

Preston, England, Sept. 25.—The British "Caseys", the Knights of St. Columba, have reached a membership of 16,000, it was announced prior to the annual convention which opens here tomorrow. The Knights have been in existence only three or four years and this rapid progress leads to the belief that the Order will sweep England and Scotland.

The British Knights follow very closely their American model. Their constitution is practically the same and the ritual is almost identical. Only the first and second degrees have been exemplified to the general public. The third degree has been tried experimentally but there is a difference of opinion as to its acceptability in this country.

A few of the Knights were originally members of the American K. C.'s. One of them, Mr. J. Cryan, head of the ritual committee, took his third degree in Denver, Colorado, more than twenty years ago.

The movement has found favor throughout the country to a remarkable extent, and has broken through the barriers which all Catholic organizations have experienced and few of them have overcome in the past.

The Catholics of the North and the Catholics of the South of England have rarely pulled together in lay organizations. The North has a local pride which prevents it from taking readily to movements originating in London. London folk regard as provincial anything emanating from elsewhere in the country.

In the North the Catholic Young Men's Society has flourished for many years. It even got a foothold in the Midlands. But the South never gave the movement a welcome. Until the Knights of St. Columba came, there was no social organization embracing the Catholic men of London and the South in anything like a general way. The Catalan association, it is true, has made steady progress throughout the country, but its membership is limited by a class distinction, and the clergy are not admitted as members.

The Knights of St. Columba began in Scotland and their headquarters are still in Glasgow. The clergy saw the possibilities of the new organization and flocked to its standard. One priest, Father T. Simpson, of Cleator Moor, is a Grand Knight—the only clerical Grand Knight in the country at present. Three Bishops are members.

Chinese Catholics In Europe Organizing

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

Paris, Sept. 26.—The movement started last year by the Chinese students in Europe to bring together those professing the Catholic faith, is developing successfully. The Catholic Chinese Young Men's Association of Paris, founded a year ago, announces that it has made progress and accomplished useful work. Its members already include 166 Chinese Catholic students of France and Belgium and each month this number is being increased through the baptism of students who adopt the Catholic faith.

The Catholics also form distinct groups in other associations in which the Chinese students are organized by provinces, and form united and active minorities in this small circle. Thus, in the Association of the Natives of Hunan, there are 50 Catholics out of a total of 200 members.

The Chinese Catholic students have been publishing, since last January, a monthly bulletin written in excellent French. It gives evidence of a spirit of ardent and generous Catholicism and of true patriotism. "Our motto," the bulletin says, "is 'God and Country.' But beside our own country, we love your countries also, and we shall have no rest until you too love China and unite your efforts with ours to save her. . . . We suffer to see our country unknown, misunderstood, sometimes even despised by our brothers in the faith. . . ."

There has also been formed a general association of Chinese Catholics in Europe. It already includes seven sections, each headed by a delegate. All the French or Belgian priests who have come in contact with the Chinese students pay high tribute to their faith and base high hopes on the spread of the influence which they will exert when they return to China where the intellectual element has been exploited by Protestantism and even more by rationalism.

Dayton U. Diamond Jubilee Celebration

Dayton, Ohio, Oct. 2.—The Rt. Rev. Msgr. T. C. O'Reilly, pastor of St. John's Cathedral at Cleveland, will deliver the sermon at the final celebration of the University of Dayton's Diamond Jubilee, which will take place October 17. Archbishop McNicholas will pontificate at the Mass at nine o'clock, after which he will bless the new athletic stadium, which will be opened formally to the public in the afternoon.

which is a part of their uniform. They are to wear hats. The head-dresses of the Sisters made them look like the nuns of the Orthodox church, was the excuse given by Semashkov, Commissioner for Public Health, who issued the order.

Paulists' New Radio Station Lauded By "New York Times"

New York, Oct. 2.—Under the heading "Radio Church Towers", the New York Times publishes the following impressive editorial on the inauguration of the new radio station of the Paulist Fathers:

"The Church of the Paulist Fathers in Fifty-ninth Street has lifted no tall steeples toward the skies. It boasts no lofty towers of medieval atmosphere and architectural beauty. But it has almost overnight built for itself towers of the modern type for a service such as Notre Dame or Rheims or even St. Peter's never dreamed of in medieval days, and which have no such somnolent shelter as had Gray's ivymantled tower for moping owls complaining to the moon. They have such spiritual significance that the architectural anachronism is forgotten. No such offense is given to the onlooker as when electricity was set to ringing Quasimodo's bells in Notre Dame, for what these towers bring to the church and bear from it through the air is beyond the bringing and bearing of all the human strength in the world. Looking over and across the roofs of the city one sees two skeleton steel radio masts rising above the roof of the historic church, and it takes but little imagination to see them as angels, or messengers, standing over the shekinah.

"Fully as suggestive as the service of such towers is the recognition, given by Cardinal Hayes to this achievement of science, with the praise bestowed upon the followers of the founder of this missionary order of the Catholic Church who have shown such enterprise in putting this physical gift to spiritual use. It was characteristic of this founder, Isaac Hecker, who lived for a time in his earlier days with Thoreau, that he was ready to utilize every instrument of good. The Church has often been suspicious of the instruments which science offers, and the Cardinals outspoken tribute to these devoted servants of truth who dedicate their lives to the advancement of human knowledge is all the more valued by persons of liberal mind, for whom, as the Cardinal put it, each revelation science makes it less easy to deny the existence of the Creator.

"The revelation is not complete. I think He kept on talking when His Book had gone to press," said some one a few weeks ago in a poem published in The Times. The Cardinal spoke with greater certitude in stating it as a truth that revelation after revelation of God's handiwork in creation will continue until the crack of doom. And one should face a possible disturbance of old assumptions by these new revelations without fear, for

"No true thing ever can refute another thing that's true." Religion and science can go forward fearlessly under the legend which the Cardinal has named "Truth always, everywhere, at any cost."

"As for towering radio masts which are to aid in the ministry not only of this church but of many others, as the years go on, architecture must find a way of making them both structurally and beautifully a part of the buildings themselves, not only sounding, as bells, the matins and Angelus and complines, but singing them and 'listening in' to the wider, deeper spiritual needs of the world."

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Mrs. Anna Watkins Dies From Injuries Received In Accident

Mrs. Anna Watkins, of 25 Montrose street, died Sunday, October 5, in St. Joseph's Hospital, Hamilton, Ontario, Canada, from a fractured skull suffered when the automobile in which she was riding with her husband, Edward Watkins, collided with a machine driven by L. Brandt of Hamilton in Stoney Creek, about five miles from Hamilton. The Watkins car was badly damaged and Mrs. Watkins was thrown head first to the pavement.

Mr. Watkins was badly cut and bruised. Both were rushed to the hospital, where Mrs. Watkins died without regaining consciousness. The couple were driving from Rochester to Toronto to visit their son, an actor at the Bloor street Theater, whose stage name is H. DeWitt.

Mrs. Watkins was the mother of the Rev. Leon F. Watkins, a recently ordained Catholic priest, who is stationed at Holy Trinity Church, Syracuse, N. Y., and Miss Beulah Watkins, a teacher in the Madison



Junior High School, this city. Mrs. Watkins was a lifelong member of St. Patrick's Cathedral from where the funeral took place Friday morning, October 9 at 10 o'clock.

DEATHS OF THE WEEK

Funeral services were held from the respective churches on dates given. May their souls rest in peace.

Carroll—Eugene E. Carroll, aged 61 years, died October 6, at the family home, No. 36 Westchester avenue. Funeral from St. Ambrose Church, October 9. Interment in the family lot at Lima, N. Y.

Haus—Simon V. Haus died October 5, at the family home, No. 2345 East avenue. Funeral from Our Lady of Victory Church, October 8.

Mathis—Rita Madeline Mathis died October 6 at the family residence, No. 106 Lincoln street, aged 11 years. Funeral October 7. Burial at Holy Sepulchre cemetery.

Watkins—Mrs. Mary E. Watkins died suddenly, at Hamilton, Ont., Canada, October 4. Funeral from her home, No. 5 Montrose street, this city, October 9, and at Lady Chapel, St. Patrick's Cathedral. Interment in the family lot in Holy Sepulchre cemetery.

Connors—John J. Connors died at his home, No. 68 Melville street, October 5. Funeral from Corpus Christi Church, October 8.

Dooley—John M. Dooley, aged 28 years died October 5. Funeral from St. Mary's Church, October 8. Interment in the family lot at Seneca Falls, N. Y.

Egan—John E. Egan died suddenly October 6, aged 71 years. Funeral from Lady Chapel, St. Patrick's Cathedral, October 9.

Morrison—Catherine Morrison, wife of James S. Morrison, died at her home, No. 1367 Genesee street, Funeral from St. Monica's Church, October 10.

Norton—John F. Rodenhouse Norton, aged 44 years, of No. 50 Newcomb street, died October 7. Funeral from Corpus Christi Church, October 10.

Whaley—Charlotte L. Whaley died October 6, in this city. Funeral from St. Boniface Church, October 9.

Cahill—John Cahill, of Macedon, N. Y., died October 8, aged 67 years. Funeral from St. Patrick's Church, Macedon, N. Y., October 10. Burial at Palmyra, N. Y.

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