

PRESIDENT COOLIDGE SAYS ALL ENFORCEMENT OF LAW IS DEPENDENT ON RELIGION

(By N. C. W. C. News Service) Washington, Oct. 30.—That the enforcement of law in a nation of free citizens depends directly upon the degree to which these citizens are animated by religious principles...

"It is because I do not know of any political method of adequately dealing with these difficulties that I have ventured to bring them to the attention of this council."

Religion Source of Moral Power. Discussing the basic dependence of good government upon religious and moral convictions among the people, Mr. Coolidge continued:

"An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion."

"But there is another and more basic reason why the government can not supply the source and motive for the complete reformation of society. In the progress of the human race, beliefs were developed before the formation of governments. It is my understanding that government rests on religion. While in our own country we have wisely separated the Church and the State in order to emancipate faith from all political interference, nevertheless the forms and theories of our government were laid in accordance with the prevailing religious convictions of the people."

"The great revival of the middle of the eighteenth century had a marked influence upon our revolutionary period. The clam to the right of freedom, the claim to the right of self-government—the rule of the people—have no foundation other than the common brotherhood of man derived from the common fatherhood of God. The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the Almighty. If this faith is set aside, the foundations of our institutions fall, the citizen is deposed from the high estate which he holds as a member of a universal conscience, society reverts to a system of class and caste, and the government, instead of being imposed by reason from within, is imposed by force from without. Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion."

Restraint Is Not Cure.

"The government will be able to get out the people only such virtue as religion has placed there. If society insists wrongdoings by punishment, as it must do unless it is willing to approve it through failure to resist, for there is no middle ground, it may protect itself as it is justified in doing by restraining a criminal, but that in and of itself does not reform him. It is only a treatment of a symptom. It does not eradicate the disease. It does not make the community virtuous. No amount of restraint, no amount of law can do that. If our political and social standards are the result of an enlightened conscience, then perfection depends upon securing a more enlightened conscience."

Referring to the contributions to education and government made by clergymen throughout American history and choosing examples from among the Congregational ministry, the President said:

"These contributions were not made in any narrow or lay sense, but resulted from the broad general teachings of the necessity for an enlightened and consecrated people, and from the conclusions drawn from their theology as to the relations of men to each other and to their God. The teaching of religion necessarily taught education and government."

Nation Needs More Religion.

The President concluded his address as follows: "I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. If there are any general failures in the enforcement of the law, it is because there have been general failures in the disposition to observe the law. I am convinced of no adequate remedy for the evils which beset society except through the influences of religion. There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion."

"It will be of untold benefit if there is a broader comprehension of this principle by the public and continued preaching of this crusade by the clergy. It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the nation, without that faith, all that is best of an enlightened civilization will be lost."

Plave, Scene Of Much Bloodshed, Receives Blessing Of Peace

Rome, Oct. 30.—The town of San Dona, on the Piave, having risen from the ruins and devastations of the war, when it was a center of contending armies, has been planning for some time to make a public act of thanksgiving for its resurrection. The plan was carried out recently, taking the form of a great Eucharistic manifestation, attended by more than thirty thousand people.

Beginning with Mass, celebrated by the Bishop of Ceneda, Msgr. Beccato, when over 4,000 persons received Holy Communion, the celebration included a procession of the Blessed Sacrament. Preceded by detachments of Scouts from six towns of men and women, each carrying its own banner and many of them accompanied by bands, the procession passed through the main streets of new San Dona, which was magnificently decorated for the occasion. The monstrance borne by Msgr. Groups of university students formed Anasasio Rossi, Archbishop of Udine, a guard of honor.

Wending its way through the town, the procession was covered by the onlookers with a rain of flowers and leaflets bearing hymns and verses in praise of the Most Blessed Sacrament.

A dramatic moment came when the monstrance reached the center of the bridge which crosses the Piave. Pausing at an altar, erected for the purpose, the Archbishop lifted the monstrance high above the kneeling multitude, and imparted the blessing of the Prince of Peace over the waters of the river, which had been the witness of so much suffering and bloodshed.

Warwick Priory's Sale To American Evokes Criticism

Residence In Virginia To Be Built From Material Of 11th Century Church

London, Oct. 28.—The purchase of Warwick Priory by A. W. Weddell, U. S. Consul-General in Mexico City, for rebuilding in Virginia as Mr. Weddell's home, has been criticized by Mr. Egerton Swartwout, director of the Fine Arts Federation of New York. On landing at Southampton he said:

"I regard the proposal as ridiculous. It is a shame to move such a monument from its original setting. It is time that legislation was introduced to prevent the transfer of one country's artistic and historical treasures to another."

No adverse opinion has been expressed here in connection with Mr. Weddell's action. The Office of Works had been approached to take over the care of the building under the Ancient Monuments Act, but decided not to do so. England did not, apparently, want the old building.

Mr. Weddell, since he was criticized, has made a personal explanation. "Before I arrived in London or had even heard of Warwick Priory," he said in an interview, "the old place had begun to be stripped, and the empty shell was announced for sale. It was then bought in by a local contractor, who proposed disposing of the stone and brick to builders in the neighborhood. At this juncture my wife and I made an offer and the material became ours."

The purchase price is stated to have been \$3,000. "It is not our purpose to attempt to reconstruct the Priory in America, but it seemed to us that the use of the stone and brick from this old place, with the bloom of centuries upon it, would not be inappropriate for a structure which will become something in the nature of a national monument, housing the Virginian historical society."

"It seems to me that between the use of this material for a factory in Warwickshire, and its use to form the walls of a public institution in Virginia, devoted to the promotion of historical studies, the true Briton could make but one choice."

Warwick Priory was a church in the 11th century. It came into the possession of the crown at the dissolution of the monasteries, and then passed to Thomas Hawkins, a wealthy citizen who entertained Queen Elizabeth there. After his death it went to his spendthrift son who died in Fleet prison, where he was sent for a fraudulent conveyance of the property of Sir John Puckering, a speaker of the House of Commons.

The Priory is being taken down stone by stone. Workmen are now demolishing the Saxon and Georgian wings.

Two Capuchins Start For Missions In China; Cardinal At Ceremony

New York, Oct. 29.—Elaborate ceremonies in the Capuchin Church of St. John the Baptist marked the departure for the Chinese missions of two members of the Capuchin order, the Rev. Felix Scheib, O. M. Cap., of the Church of Our Lady of the Angels here, and the Rev. Gabriel McCarthy, O. M. Cap., of the Church of St. Peter and Paul, Cumberland, Md. Cardinal Hayes imparted the solemn Benediction which closed the ceremonies, and also took occasion to address a few words to the departing missionaries.

America, the Cardinal said, is sending some of her best priests to labor in pagan lands, and their labor will bring a blessing not only upon themselves and upon those who come under their care, but also upon the land that sends them forth.

Msgr. William Quinn, National Director of the Society for the Propagation of the Faith, delivered the sermon. He praised the zeal of the missionaries and recalled the rich spiritual results which may come from their labors in heathen lands. A score of priests from local churches attended the ceremonies, and the church was filled with Catholic laymen who came to wish the missionaries success in their distant field.

Anglican Bishop Will Not Induct Choice Of Parish

London, Oct. 29.—An ecclesiastical tangle has occurred at Washington Heath, Birmingham, where the Rev. Herbert E. Bennett has been chosen vicar of St. Mark's (Anglican) church and cannot get himself inducted by the Bishop, the well-known Dr. Barnes.

The Bishop and the vicar-designate both have views on transubstantiation. Dr. Barnes does not believe in it, and wants Mr. Bennett to give certain undertakings with regard to reservation. Mr. Bennett refuses to make this concession to his conscience, and the churchwardens who are, of course, backing the vicar-designate, say that Bishop Barnes' predecessor authorized the very things which he is trying to suppress.

Law Action Threatened. Attorneys representing the churchwardens have informed the Bishop that a law action will be begun if he does not institute Mr. Bennett. The Bishop has replied that he will not do so unless he is compelled by his reluctance to be a party to a suit at law. He declares the costs would be heavy, though he feels sure he could get the money. "But I seek peace no less than truth," he says. "I have never yet been involved in litigation; and to bring doctrinal disputes into the law courts seem to me deplorable."

The trouble has been pending for several months. In July last the parishioners of St. Mark's petitioned the Bishop to institute the vicar of their choice. Dr. Barnes offered them to give later a considered statement of his position.

Bishop Barnes has now issued his considered statement. He quotes from Cripps' "Law Relating to Church and Clergy" a judgment which says, "the reservation of the sacrament and services connected therewith e.g., the service of Benediction are unlawful."

The Bishop points out, very reasonably, that "the practices and services to which I draw your attention... are meaningless unless some doctrine akin to transubstantiation is accepted."

"Now it is the duty of a bishop," he goes on, "solemnly undertaken at his consecration, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word."

Vicar Refuses Pledges. The vicar-designate was asked to give a pledge that he would use only the Prayer Book services, and he refused, says the Bishop.

"I seek to maintain the traditional doctrine and discipline of the Church of England," concludes Dr. Barnes in his letter to the church wardens. "Without it the Church will drift into chaos, the congregation and the vicar-designate unite to help me in my work by restricting themselves to the reasonable and lawful liberty which our Church allows."

In their reply the churchwardens have just stated that a faculty for the reservation to which the Bishop objects was granted by the chancellor for the diocese.

Will Not Remove Tabernacle. The vicar-designate who is awaiting the result of these negotiations, asserts that Bishop Barnes asked him to remove the tabernacle and that he did not feel able to comply with the request.

Unless someone gives way, it would seem that a law action in a civil court must decide the vexed question.

Belgian Priest Made Cathedral Canon On His 100th Birthday

(By N. C. W. C. News Service) Louvain, Oct. 30.—Father John Edward Lamal, or "Pastoorke Lamal" as almost everyone in Mechlin affectionately knows him, has just celebrated his hundredth birthday. On the anniversary he regaled his friends with the story of one notable incident in his long life—the time when he witnessed the entry of Belgium's first railroad train into his home city of Mechlin.

It was in 1836 that Father Lamal watched this epochal event. He tells of it with an appreciative twinkle, for he is hale and hearty. The train, he says, bore the King and his court, and was ribboned and bedagged bravely as for a triumph. It steamed impressively up to where the citizenry had turned out in thousands to greet it. Then the valiant populace, prepared to do it formal honor, hearkened to two of its snorts, took one look at its steaming exhausts and ignominiously bolted, fleeing wildly in every direction. Father Lamal recalls also how, on its next run, the pioneer locomotive seemed to justify the fear of the people, for it got out of control, jumped the track and landed in a nearby canal.

Cardinal Mercier, who is scarcely more widely known in Mechlin than is "Pastoorke Lamal," honored the centenarian on his anniversary by making him a Canon of the Cathedral. Father Lamal still says his daily Mass, reads the papers, received visitors and attends to his own correspondence with a firm and steady hand. This despite the fact that in his youth he administered to sufferers in several epidemics of cholera and smallpox.

Truth Society Holds Meeting And Reports Much Good Work Done

New York, Oct. 30.—The twenty-sixth annual meeting of the International Catholic Truth Society was held at the headquarters of the Society, 407 Bergen Street, Brooklyn, N. Y.

The Secretary's report showed that during the year ending October 1, the Society has caused to be published in the secular press of the United States, 209 articles repelling attacks upon the Church, correcting misstatements concerning Catholic doctrine, history, and practices. The influence of the Society in this particular line, said the Secretary in his report, cannot be adequately judged from this bare statement. It is safe to assume that more than double this number of statements concerning things Catholic have been published during the past year as a result of information furnished to priests and laymen in many parts of the United States and Canada who neglected to acquaint the Society with the result of their labors and to forward copies of the papers wherein their refutations had appeared.

During the past year 793 personal letters were sent out in answer to priests and laymen who had invoked the aid of the Society in order to minimize or destroy the harmful results of anti-Catholic lectures, books and pamphlets and 241 letters have been written to inquiring non-Catholics giving information regarding doctrines of the Church and controverted points of history.

The report of the I. C. T. S. Remailing Department showed a decided increase over previous years in the amount of gratis literature sent out. The Knights of Columbus, Holy Name and kindred societies have given valuable assistance in this work of distributing Catholic publications. Splendid results have also been accomplished through the co-operation of many pastors throughout the country. During the past year 125,419 families, missions, and institutions in the United States, Canada, West Indies, Alaska, British India and the Philippine Islands have been supplied with 2,233,415 Catholic papers and magazines.

The work of the I. C. T. S. Pamphlet Department has gone ahead with a bound. The report showed that 406,956 pamphlets were sold at cost price and that 35,120 were sent out without charge direct from the office of the Society.

The Financial Secretary in his report called attention to the fact that the accomplishments of the past year have been made possible by the members of the Society whose annual dues of five dollars have carried on the Remailing work, the Pamphlet Department and every other phase of International Catholic Truth Society activity.

Rev. T. E. Murphy 50 Years A Jesuit

Brooklyn, Oct. 30.—The Rev. Thomas E. Murphy, S. J., was the celebrant at a Solemn High Mass of Thanksgiving in the Church of St. Ignatius here, which marked the fiftieth anniversary of his admission to the Society of Jesus and the thirty-fifth anniversary of his ordination to the priesthood. Father Murphy was formerly President of Holy Cross College at Worcester, Mass., and of St. Francis Xavier's College here. He has been stationed at St. Ignatius' Church for the last thirteen years.

The parishioners of St. Ignatius tendered Father Murphy a reception and a jubilee banquet.

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Colored Missions Move Headquarters

New York, Oct. 30.—Headquarters for the Catholic Board for Missions Work Among Colored People have been transferred to their new office in the old Tribune Building, 15 Nassau Street, it has been announced here.

The Rev. Dr. Edward C. Kramer, newly appointed Director General of the Board, will be in charge of the new headquarters.

Communists Conduct 2 Schools In Belfast

Dublin, Oct. 30.—There are now two Communist schools in the city of Belfast, fully equipped with Communist staffs and attended by a considerable number of students.

Belfast, however, is believed to be the only city in Ireland where Communist ideas flourish. This condition is blamed to a large extent on the repressive attitude of the Belfast government.