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New York Charities Urges Wider Study Of Relief Sources

New York, March 4.—Although it is true that nine out of ten persons who apply for assistance to the social agencies of New York get help within one week, nevertheless countless human tragedies could be averted through more widespread use of existing information services, says a report just issued by the Welfare Council of New York City, of which the Catholic Charities of the Archdiocese of New York is a member. The report is entitled "Where to Turn for Help."

Based on an investigation of the experience of 1,766 persons in search of assistance, the report points to the need of a much better understanding of the city's public and private welfare resources not only on the part of the public at large but on the part of teachers, clergymen, policemen, doctors, court officials, employers, lawyers and newspapermen, all of whom have frequent occasion to direct persons seeking assistance, and on the part of the social workers themselves. The study undertook to find an answer to the question: "Can a person in New York City, who needs the sort of help social and health agencies are prepared to give, get easily and quickly reliable information as to where to apply?" Answering this question, the report says: "While the majority of individuals needing help who get to a social or health agency, do so fairly early, persons consult three, four or five agencies before finding one which will undertake to solve their problem. Applicants often are confused by the multiplicity and specialization of agencies."

Catholic Teachers Join In Commercial School Conference

Philadelphia, March 4.—Catholic schools of Philadelphia, in which there are commercial departments, will participate in the 1929 convention of the National Commercial Teachers' Association to be held here March 28, 29 and 30, it is announced. The Rev. John J. Bonner, diocesan superintendent of schools, the Rev. William P. McNally, and Gerald L. Zimmerman, represent Catholic schools on the local committee. "The aim of the Association is to have a large Catholic representation at the convention, as it is widely recognized that Catholic parochial and other schools are doing excellent work in the field of commercial education."

Holland Catholics Use Film To Tell Of Achievements

By Rev. J. Van der Hoyden, (Louvain Correspondent, N. C. W. C. NEWS SERVICE). Louvain, Belgium, Feb. 25.—To make the Catholic Church and what it has done and is doing for their common country better known to the Catholics of Holland have produced a film giving material proofs of their accomplishments during the last fifty years. In the course of the present year's electoral campaign, the film is to be made use of as a means of propaganda for the Catholic political party.

Relic Of St. Isidor Sent To Argentina

(By N. C. W. C. News Service) Madrid, Feb. 25.—At the request of the Spanish Ambassador to Buenos Aires, in the Argentina, the relic has been removed from an urn in which the remains of the Saint are preserved in the Cathedral of Madrid, and placed in the Kingdom of Spain has asked the Chapter of Madrid for a relic of St. Isidor, a reliquary to be sent to the Spanish Ambassador in Buenos Aires. The Church of St. Isidor in Buenos Aires was founded in Colonial times by a citizen of Madrid, so the transfer is considered particularly fitting. Presentation of the relic will be made by Senor Ramon Maestre, Spanish Ambassador to the Argentina. The ceremony of selecting the relic took place in the presence of the Bishop of Madrid and the Intendant of the Palace, Count De Aibar, and a number of prominent religious.

Jesuit Indian High School's Enrollment Doubled In Year

Patna, India, Feb. 10.—The Catholic Indian High School at Bettiah, conducted by American Jesuits, has doubled its enrollment during the last year. It is the only Catholic high school for Indians in Patna Mission, a diocese of 25,000,000 population. On its rolls it counts Christians studying for the priesthood and for the work of catechists, Hindus of all castes, Mohammedans, and Tharu tribesmen from the Himalayas. Every student is given a solid course in Catholic doctrine during his high school career.

Writer's Defense Of Birth Control Scored By Priest

Toledo, Ohio, March 1.—In an open letter replying to an article by a columnist in one of the secular papers of this city, which sought to build up a defense for proponents of legislation for the dissemination of birth control legislation, the Rev. Karl J. Alter has challenged the accuracy of statements made by the writer and declared most clearly the attitude of the Catholic Church toward such legislation. The columnista, Heywood Brown, gave it as his opinion that the sub-Bishop of Toledo moved the resolution of such legislation was not the affair of the Church. He then took occasion to declare for a compulsory civil marriage ceremony, more lenient divorce laws for childless couples, and concluded with this: "To put it in simple and rather trite terms, the Catholic Church has no need to ask for legislation to make the observance of Lent universal. It cannot take the same attitude toward birth control."

Church Attitude Given. In reply Father Alter informed Mr. Brown that the opposition to birth control methods on the part of the Church is not based on ecclesiastical policy or Church legislation as many people erroneously think. "The Church," he said, "merely interprets the law of nature and holds that any perversion of a function of nature is a perversion of the divine will by which the laws of nature have been established." Mr. Brown having advanced the argument that the furtherance of birth control would prove a cure for poverty, Father Alter made this reply: "It is interesting to note that you wave the red flag of poverty in the face of those who are opposed to artificial birth control, but have you any adequate data to show that poverty is induced by excessively large families or rather because of the failure to practice contraception?"

Abolition of Poverty. "You yourself have pointed out one of the answers to this argument when you call attention to the fact that the state should bend its efforts toward abolishing poverty by economic and social adjustments, rather than by aiding dissemination of birth control information. You observe that this statement is somewhat sophistical in your opinion. May I ask in what the sophistry consists? "Are you, a liberal, going to become a Tory and advocate that the state should adopt a policy of adjusting human beings to economic conditions instead of the reverse, namely, adjusting economic and social conditions to the needs of human beings? In which direction does progress lie for the great bulk of mankind?"

Anglican Bishops To Delay Action On Fixed Easter

London, March 1.—If the proposal to fix the date of Easter should meet with general ecclesiastical approval, the Anglican Bishops favor the adoption of the first Sunday after the second Saturday in April. The matter was discussed at a meeting of both Houses of the Convocation of Canterbury here, and the Bishop of Truro moved the resolution which was adopted unanimously. The Bishop of Gloucester urged the need of unified action before the Anglican Church should commit itself to a definite date. It would have a very unfortunate effect, he said, if Catholics and Anglicans should keep the feast on different dates. The Bishop of Truro said it was remarkable that so many years had passed without a more active demand for the fixing of Easter. He did not see any grave ecclesiastical objection to the change. The Bishop of Birmingham, who seconded, thought the change to a fixed Easter might be made without any social or commercial disadvantages, and it would involve no loss of religious life.

Await Action Of Holy See. No alteration will be made by the Anglican Church, it may be safely assumed, until the Holy See has expressed itself in favor of a change. The matter already has been debated in the British Parliament, assent being given to the Easter Act of 1928. "It is interesting to note that you introduced that there would be no attempt to make a change in the date of Easter unless and until there is general agreement among the Anglican Bishops of the world. The matter already has been debated in the British Parliament, assent being given to the Easter Act of 1928. "It is interesting to note that you introduced that there would be no attempt to make a change in the date of Easter unless and until there is general agreement among the Anglican Bishops of the world. The matter already has been debated in the British Parliament, assent being given to the Easter Act of 1928."

Bishop Hartley Made Assistant To Papal Throne. Columbus, O., Feb. 26.—At a solemn pontifical high Mass in St. Joseph's Cathedral, yesterday, the Papal Brief proclaiming the Rt. Rev. James J. Hartley, Bishop of Columbus, an Assistant to the Papal Throne was read by the Most Rev. John T. McNicholas, Archbishop of Cincinnati. Bishop Hartley had planned to observe his consecration privately, but yielding to the entreaties of his brother Bishops of the Province, he agreed to this public recognition of the bestowal of the Papal honor. Ever intensely interested in welfare work, Bishop Hartley has seen his Diocese grow in every line of endeavor, spiritually as well as materially. Born in Columbus, he has the distinction of having been baptized, ordained and consecrated within the Holy See for arbitration. Receipt of the news was celebrated here by the singing of a Te Deum. The disputed boundary line has caused much annoyance to both countries and even occasioned threats of war because of inevitable incursions by citizens of each country into the doubtful zone. Some years after the dispute had been submitted to the Vatican, the two countries were occupied by the United States and new complications arose. The settlement is the outcome of an exchange of official and friendly visits and is based on the principles of mutual understanding and good will.

Concessions Granted Catholic Emigrants

(By N. C. W. C. News Service) London, March 1.—At the annual meeting here of the Catholic Emigration Society Lord Denbigh announced that the Government has granted new concessions to persons emigrating to Canada and other British dominions under the society's auspices. A message read by Lord Denbigh from the Overseas Settlement Department stated that men sent by the society to the government training centers will receive the same help towards the cost of the sea passage, outfit, and railway fares as is given to any persons directly recruited by the government and sent through those centers. At the same meeting Father C. C. Martindale, S. J., stated that the government is also to pay 75 per cent of the expense of training girls for work in the dominions at the establishment of the Dominican nuns here in London.

Child Study Group To Meet In Chicago

Chicago, March 4.—A one-day conference on the subject, "The Adolescent," will be held at the Palmer House, here, Saturday, by the Chicago Association for Child Study and Parent Education. Professor Frank N. Freeman of the University of Chicago will preside at the morning session, at which the speakers and their subjects will be: Dr. Arthur E. Morgan, President of Antioch College, "Indoctrination: The School Life," and the Rev. Paul Hanly Furfey of the Catholic University of America, "The Social Aspect of Adolescence: The Ethical Life." At the luncheon session William J. Boggs, superintendent of schools of Chicago, will preside, and Dr. Ernest R. Groves of the University of North Carolina will speak on "The Social Ordeal of the Adolescent; The Social Life." Professor John J. B. Morgan of Northwestern University will preside at the afternoon session, when Eleanor Rowland Wembridge, sociologist, will speak on "The Perfect Girl and Her Boy Friend; The Normal Sex Interest," and Professor Elton Mayo of Harvard University on "Choice and Freedom; The Two Generations."

What Freedom For Popes Has Meant In History

This is the third of a series of six articles, received through the N. C. W. C. NEWS SERVICE, dealing with the historic aspect of the "Roman Question." These articles are by Dr. James J. Walsh, M. D., Ph.D., the eminent Catholic historian, author of "The Thirtieth Greatest of Centuries," "The Popes and Science" and other notable works. By James J. Walsh, M. D., Ph.D. Medical Director, Fordham University School of Sociology. Professor of Physiological Psychology, Cathedral College, New York City.

The next great period of freedom for the Popes came not through some extraneous influence, as on the preceding two occasions when Constantine and Charlemagne provided the opportunities for the Popes to exert their influence, but from the personality of a supremely great man who occupied the Papal chair just as the thirteenth century was opening. This was Pope Innocent III, elected Pope in 1198 and whose pontificate continued until 1216. His predecessor, Pope Celestine III, previous to his death January 8, 1198 urged upon the College of Cardinals the election of Giovanni de Colonna as his successor. But Lotario de Conti, who took the name of Innocent III, was elected before the close of the day on which Celestine died. This might seem to indicate that there had been a strong faction in opposition to the Pope at Rome, all ready to elect a successor, and that probably mere human ambition and political motives prompted the election. As a matter of fact, Lotario accepted the Papacy with reluctance, and though at the time he was only 37 years of age, it was a matter of authentic history that only his feeling that it was a duty incumbent upon him prompted him to consent to his installation. We have from Innocent III a book, "De contemptu mundi," bearing the secondary title "De miseria conditionis humani"—that is, "On the Contempt of the World" or "The Misfortunes of Human Life." This book is a classic in the spiritual life, written while Innocent was in monastic retirement during the pontificate of his predecessor. Because of this book, the name of Innocent III was adulated, at times, almost until our own day, as the author of "The Imitation of Christ," which was also attributed to Jean Gerson, the chancellor of the University of Paris, though we now know that it was written by Thomas Kempis. It was the man who thus knew so clearly all the weaknesses of human nature and the emptiness of human ambition, who made one of the greatest Popes who ever lived. He interfered successfully in the political affairs of most of the countries of Europe, but never except to prevent rulers from imposing on their subjects and, above all, violating the rights of those had no one else to appeal to except the Pope. Their cause was just but there was no way in which justice could be done them except by the exercise of the great spiritual power which the Pope possessed as the head of Christendom at a time when all Europe was Catholic. A Protector Of The Peoples. When King Alfonso IX of Leon (Spain) gave scandal to his people that might have led to the worst of all, by attempting to marry a very near relative, Berengaria, he separated them. He guarded the sanctity of marriage in some half-dozen other countries by similar intervention in the marital affairs of royalty, but it was as an arbiter in political affairs relating to the various countries that his power showed itself. Innocent had received the highest education of the time. His early education was secured at Rome, he studied theology at Paris and jurisprudence at Bologna. These were the three great centers of special scholarship. He was hailed as one of the most learned theologians and one of the greatest jurists of his time. He was preeminently fitted, then, to judge of difficult cases and to act as an arbitrator in involved national and international situations. He protected the people of Norway against their tyrannical king Sverri and after the king's death arbitrated between the two claimants to the Norwegian throne. He did the same thing as regards two claimants to the royal crown of Sweden. He proved a successful mediator between King Emeric of Hungary and his rebellious brother, Andrew. He adjudged the royal sceptre to King Johnitius of Bulgaria, and had him crowned by the "Papal Legate." There were many other important matters settled by Pope Innocent III during his eighteen years of pontificate. Nearly all of these saved bloodshed and kept people from being oppressed. He encouraged a Crusade against the Moors in Spain, and saw their power broken at the Battle of Navas. He undertook the fourth Crusade for the recovery of the Holy Land, and when the Venetians diverted the Crusade from its original purpose, he solemnly protested and finally excommunicated the Venetians. He recognized how serious were the beliefs of the Albigenses, and proceeded summarily against them, though he protested against the abuses which turned the Crusade into a

war of conquest. Even Mr. Henry Lea confesses that the doctrine of the Albigenses, if carried out, would have led to the disappearance of the human race. Inspirer of Great Hospitals. For the modern time, however, Innocent's greatest work was the foundation of a model hospital at Rome and the recommendation to the Bishops of the Christian world to build something like it in their dioceses. The old hospital of the Holy Ghost in the Borgo at Rome was the product of Pope Innocent's interest in the ailing poor. When he had determined to erect it, he first made inquiries as to what was the model hospital of Christendom, and was told that it was in Montpellier, under the direction of a priest devoted to the work who had secured thorough hospital organization. He summoned him to Rome and had him build a great hospital on a site near the Vatican. When bishops came on their visits to the Pope, as they must at stated periods, the hospital of Santo Spirito was commended for their consideration, and as a result model hospitals arose all over the Christian world. Virehow, the great German pathologist, who was thoroughly familiar with the history of medicine and of hospitals, has told the story of the German hospitals of that time. He said: "The beginning of the history of all these German hospitals is connected with the name of that Pope who made the boldest and farthest-reaching attempt to gather the sum of human interests into the organization of the Catholic Church. The hospitals of the Holy Ghost were one of the many means by which Innocent III sought to undo the whole of humanity to the Holy See, and surely it was one of the most effective. Was it not calculated to create the most profound impression? See how the mighty Pope, who humbled emperors and deposed Kings, who was the unrelenting adversary of the Albigenses, turned his eyes sympathetically upon the poor and the sick, sought the helpless and the neglected upon the streets, and saved the illegitimate children from death in the water."

No wonder that the life of Innocent III has been one of the great moot points of history. No wonder that it has been misunderstood by those who looked only at certain features of it. All that is needed, however, is sufficient knowledge of the life of this man to make anyone understand that here, indeed, was one who exercised supreme spiritual power for good in the world. Hurter, a distinguished German lawyer, took up the life of Innocent III with the idea that nothing in the world would make so clear that the Roman Catholic Church was a merely human institution seeking power for itself, than the career of this great medieval Pope. By the time, however, that he had finished the lives of Innocent III and his contemporaries in four volumes, Hurter had become a Catholic, and had come to recognize the supernatural elements in a life of this kind. Freedom of the Popes to act has always been one of the most important incentives to the development of a true spirit of Christianity comprised particularly in the two commandments, love of God and of our neighbor. At such times, art and architecture have been appealed to successfully to express men's love of God, and hospitals and the organization of charity and especially of service for the sick poor have exemplified the second commandment. Pope Innocent's career exemplifies that very well. Next week: Dr. Walsh discusses a period—the Avignon "Captivity"—in which lack of freedom of the Popes spelled an almost disastrous lowering of Christian civilization. (Copyright, 1929, N. C. W. C.)

Universal Night At Notre Dame Is Set For April 22

Notre Dame, Ind., March 1.—The sixth annual "Universal Night" will be held April 22, according to James E. Armstrong, alumni secretary of the University of Notre Dame. More than sixty alumni clubs will join in the celebration. Clubs in every state of the United States, as well as in Mexico, Paris, Manila and South America will have special programs.