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Maurice F. Sammons, Managing Editor

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with the name and address of the writer, and must
be in the Courier office by Tuesday preceding the
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Friday, March 7, 1930.

HELPING THE ARABS

Many of us think of the Arabs as
wandering Nomads, semi-savage, or all
savage, untouched by civilization or by
Christianity. It will surprise us to know,
therefore, that in 1928 the Sisters of
Charity, who conduct a dispensary at
Ismailia, gave a little more than 250,000
free consultations and treatments to Arab
women and children. Their dispensary is
literally besieged every day by mothers
with their children, pleading for help and
for care. The Arabs love the Sisters of
Charity.

Everytime you contribute something
to the Society for the Propagation of the
Faith, you help work of this kind—you
help make women and children who are
living under primitive conditions happy
and more comfortable in life, eliminating
disease and suffering, and bringing them
just a little nearer to God, through the
kindly ministrations of devoted workers
in the mission fields.

A DIFFICULT CASE TO DECIDE

William J. Hoffman, public school
principal of Harriman, Orange County,
was directed to appear this week before
the State authorities at Albany, to show
cause why his license to teach should not
be annulled for refusing to engage Miss
Anna Mulholland of Plattsburgh as a
teacher in the Harriman School because
she was a Catholic. The Rev. P. F.
Macarone, pastor of St. Anastasia's Church
at Harriman brought the complaint.

Then the complications began. The
case was brought to the attention of
Governor Roosevelt. Orders were issued
by Ernest F. Cole, Deputy State
Commissioner of Education and Council
to the Education Department, Mr. Frank
Watson, President of the Harriman
School Board, summoned by Albany to
appear before the authorities, scattered
and covered up by saying, that he was not
aware that professor Hoffman had refused
to employ Miss Mulholland because of her
religion. And this is most remarkable—in
a letter to Commissioner Cole Professor
Hoffman said, "lack of proper expression
of the thoughts in my mind" was
responsible for the letter he sent to Miss
Mulholland.

To many, this may seem like a com-
plicated case; to us it is easy for the State
Education Authorities. Professor Hoff-
man must be dismissed. Either he refused
to consider a candidate for a position in
an American school because she was of
the Roman Catholic Faith or he confessed
to the inability to express properly the
thoughts in his mind, which is evidence of
too low and too uncertain an I.Q. for an
educator of our boys and girls.—Call the
next case.

THE CATHOLIC BROADCAST

It would be no less uncharitable than
inaccurate to assume that all of those who
misconceive and mistrust the Catholic
Church sin thereby against their better
knowledge. A great multitude of Amer-
ican non-Catholics see the Church at a
distance—and darkly—through a miasma
which centuries of prejudice and mis-
representation have raised about them.
What they hate and what they fear is not
the Church, but a grisly specter that
looms in the grey haze of their own
imagination. A closer and clearer view
of her would reveal her to these non-
Catholics for what she is and not for what
their fright and fantasies prompt them to
believe her.

Acquaintance with truth must pre-
cede its acceptance. Myriads, if not mil-
lions, of Americans lack even the faintest
notion of the actual doctrines of the
Church. And their ignorance is some-
thing more serious than mere privation of
knowledge—it is a substitution of fables
and falsehoods for facts. If they knew
what is false about the Church,
seeing that what is true of her would
be much easier to grasp. Thus far the
Catholics to get a forum in
the millions of their fellow
Americans is all but impossible.

Prayer Of a Soldier In France

My shoulders ache beneath my pack
(Lie, easier, Cross, upon His back).
I march with feet that burn and smart
(Tread, Holy Feet, upon my heart).
Men shout at me who may not speak
(They scourged Thy back and smote Thy
cheek).
I may not lift a hand to clear
My eyes of salty drops that sear.
(Then shall my fleckle soul forget
Thy Agony of Bloody Sweat?)
My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).
Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift. Amen.
—JOYCE KILMER.

Neither preaching nor print has been suf-
ficient for the work.

The talks to be broadcast under the
auspices of the National Council of Catho-
lic Men unquestionably will do much to
correct the misconceptions and misgivings
of the Church in the minds of many thou-
sands. For one thing, the radio will carry
these Catholic messages to the inhabi-
tants of regions where the Church is only
a name and where no voice speaks of her
but to denounce or deride. Moreover,
were it not for the radio and this use of
it, no explanation or discussion of any
Catholic doctrine could get a hearing from
these thousands. The people are too re-
mote from Catholic contacts to learn any-
thing of the Church from her own spokes-
men. Catholic publications are as little
known as Catholic neighbors. It is, too,
precisely these sections that furnish to
anti-Catholic movements their staunchest
recruits and much of their political sup-
port.

Among the millions who receive these
Catholic messages by radio there are sure
to be many who will be healed of their
hostility to the Church. Not a few, hear-
ing the truth, may embrace it. Still
others—and large numbers—one may
trust, if they are not won to the Church
will at least be lost to her professional
traducers.

THE POPE AND PERSECUTION

When the religious persecution was
raging in Mexico and His Holiness, the
Pope, sought to bring it to an end, many
opponents of the Papacy throughout the
world contended that the Pope was actuated
by selfishness. They pointed out that
Mexico was a Catholic country, and as-
serted that the Pope was endeavoring to
build up antagonism towards the Govern-
ment of Mexico solely for the purpose of
restoring Catholic prestige and the oppor-
tunity for the Catholics of Mexico to
again exercise a large influence upon
Mexican national affairs. In a word, they
cited many reasons to explain the Pope's
intervention, but never that of his Apo-
stolic mission which, of course, was the
true reason.

How these critics are confounded by
the Pope's attitude with regard to the
religious persecution in Russia! Out of a
population of 150,000,000 the adherents
of the Orthodox Church must be today
well over 100,000,000. There are between
fifteen and twenty million Mohammedans.
The Jews number between three and a
half and four millions. The Catholics in
Soviet Russia are fewer in number than
the Jews. Before the World War the Ro-
man Catholics constituted nearly ten per
cent of the population of Russia, but by
far the greater part lived in Poland, which
is now an independent republic. So in ask-
ing for an end to the religious persecu-
tion in Russia, the Pope could not reason-
ably be accused of being concerned solely
with members of the visible Catholic Church.

When he fed the impoverished of
Russia after the World War with food
purchased by money obtained from
Catholics throughout the world, the
Pope's charity knew no religious distinc-
tion and neither did his appeal for the end
of the religious persecution which has dis-
tressed the people of all religions through-
out the world. The letter of His Holiness
to Cardinal Pompili on the anti-religious
persecution has a lofty tone which pre-
cludes any idea of selfish intention. His
Holiness calls attention to the fact that he
asked the governments represented at the
Conference of Genoa to come to a common
agreement to make "a declaration which
would have spared many woes to Russia
and to the whole world, and that was to
proclaim together—as a future condition
of any recognition of the Soviet Govern-
ment—the respect of conscience; the lib-
erty of religions, and of the possessions of
the Church."

But His Holiness adds mournfully:
"Alas, these three points, helpful above all
to those ecclesiastic hierarchies unfortu-
nately separated from the Catholic unity,
were abandoned, in view of temporal in-
terests which, on the other hand, would
have been better safeguarded, had the
different governments respected first of all
the rights of God—His kingdom and His
justice. Repulsed also was our direct
intervention to save from destruction and
to conserve for their traditional and re-
ligious uses the sacred vases and ikons,
forming a treasure of piety and art dear
to the Russian heart. Nevertheless, we
have had the consolation of saving from
capital trial and of efficaciously helping
the head of that hierarchy unfortunately
separated from the unity, the Patriarch
Tykon, whilst the generous gifts of the

"My Peace I Give You"

The world prayed to the Savior of Mankind, the Prince of Peace, that the
Disarmament Conference would achieve disarmament and lasting peace. 400,
000,000 Catholics throughout the world say the following prayer for peace,
found in the Mass:—"O God, from whom are holy desires, right counsels, and
just works; give unto Thy servants that peace which the world cannot give;
that our hearts being given to the keeping of Thy Commandments, and the
fear of enemies being removed, our days, by Thy protection, may be peaceful."

SCHWANN, DISCOVERER OF CELL THEORY IN MEDICINE,
IS A CATHOLIC

Catholic world saved from starvation and
from a horrible death more than 150,000
children fed daily by our envoys, until the
latter were obliged to abandon their work
of mercy, since the Soviet Government
preferred to condemn thousands of inno-
cent to death rather than see them fed by
Christian charity.

In concluding his letter to Cardinal
Pompili, His Holiness designated March
19 as a day of expiation, propitiation and
of reparation for the many "atrocious
offences to the Divine Heart and for the
relief of our most beloved Russian peo-
ple."

The Christian world has been quick to
follow the example of the Vicar of
Christ. Nearly all of the great religious
bodies have expressed their detestation of
the Soviet religious persecution and have
appealed to their people to pray for its
speedy end. They have hearkened unto the
call of the great shepherd of souls.

INTERNATIONAL LABOR ORGANIZATION

A splendid work is being done by the
International Labor Organization, which
was established in Geneva by the peace
treaties that ended the World War. The
society was formed in the belief that
"peace can be established only if it is
based upon social justice." It consists of
two parts, the permanent Office, or bu-
reau, and the Conference which meets at
least every year. The Conference consists
of employer, labor and government rep-
resentatives from each member country. The
directorate of the Bureau is likewise
tripartite.

The conferences direct the bureau and
adopt by individual vote international
treaties or conventions on labor standards.
The bureau seeks to have governments
adopt the agreements, it collects and pub-
lishes facts on labor conditions the world
round, and it answers queries. In addition
there are special advisory committees
created to deal with particular subjects.

The code it follows, Father O'Hea,
head of the English Catholic Social Guild,
says is "in essence a summary of the
teachings laid down by Leo XIII." A
representative of the Holy See, Father
Arnou, a French Jesuit, attached to the
Labor Office to keep the organization as a
whole in contact with Catholic organiza-
tions and Catholic ideas. There is besides
a layman, Mr. Henseler of Cologne who
works particularly with the Christian
labor unions. Mr. Henseler is himself a
member of the German Christian labor
unions.

Underlying its activities is the convic-
tion that wars are rooted largely in bad
national and international policies to-
wards physical resources and human
work. The Labor Organization deals with
the latter. It is making every effort to
uproot and destroy policies that are harm-
ful to the peace of the continent, and its
influence has been felt time and again in
various countries. There is no doubt
whatever, if the teachings laid down by
Pope Leo XIII are followed, but that much
good can be accomplished towards dis-
courageing war. The Labor Organization
has a solid Christian foundation when it
has Pope Leo's Encyclical on Labor for its

MRS. CLUB, MRS. HEART AND OTHERS

It was the day after Ash Wednesday.
But that did not interfere with Mrs. Club
calling her friends for their weekly bridge
party. Mrs. Spade, Mrs. Heart and Mrs.
Diamond also had come. And so had
others stopped in. Their husbands were
busy raising funds to meet their losses at
the game, and also to furnish the dainty
luncheon which followed their entertain-
ment. The papers spoke of the party and
the luncheon, but left out the notice about
the losses.

But before the game began that day
the sermon they all had heard in their
parish church was up for discussion. All
were Catholics, at least in name, but they
worked at cards harder than they did at
their religion. Mrs. Club was taking a
good swing at the pastor's remarks of the
night before, when he had urged all to
enter into the spirit of the Lenten season
and had asked them to lay aside entertain-
ments, cards, theatres, birthday parties
and attendance at shows. Her remarks
were to the point. She said she could not
get along without her bridge parties, and
that it was none of the Church's business
what she did when at home. And if she
wanted to go to the theatre, why she
would go, Lent or no Lent.

Mrs. Spade joined in, the game went on,
and at least ended while the aroma of a
very delicious lunch floated to their nos-
trils. And there was an odor of meat in
that aroma. And it was Lent. Mrs.
Spade reached for another chocolate from
the box near at hand, and watched the
door leading to the dining room where
they were to enjoy the spread. They all
had taken three meals that day. But they
were ready for another. So, said Mrs.
Spade, "the Church has no right to tell us
what we may eat or when, and I am not
going to lose weight because of an ancient
rule. I can do penance some other way.
Anyway, our pastor is too strict." Mrs.
Heart and Mrs. Diamond seemed not to be
quite at ease at these remarks. They
looked at each other and at other members
of the company. But they held their peace
for a while. But at last they seemed to
summon up a little courage.

Said Mrs. Heart: "Perhaps the Church is
right. I do not feel just comfortable
about this. I am going to stop cards in
Lent, so do not call me until after
Easter." Mrs. Diamond added, as she
started to go: "A little more Church, and
a lot less play, will perhaps do me good.
My husband says so, and maybe he is
right." Neither partook of the lunch, and
the next night saw them both together at
the Stations of the Cross. They looked
more content and satisfied.

We may hope they kept up their devo-
tion. But Mrs. Spade and Mrs. Club did
not appear. There are some like them to
be found everywhere. They would be in-
sulted if any one told them that they sus-
tained their Catholicity. But few are the
evidences that they give of a real live
faith. If pleasure is threatened by re-
ligious duties, they toss the religious du-
ties aside. They seldom or never are seen
at the sermons on Wednesday evenings, or
at the Stations, or at Mass week morn-
ings. They do not fast, they seldom ab-
stain because of their imaginary delicate
health. Sleep is more important than their
attendance at the greatest sacrifice the
universe knows—that of the living Body
and Blood of Christ in the Mass.

WAYSIDE WHEAT

By the Managing Editor

The Rev. R. O. Miller has bobbed up
again. He is superintendent of the New
York Civic League, an organization devo-
ted to the great task of telling the
people of the State of New York how to
run their affairs. Ex-Governor Smith
gave this gentleman a severe castigating
one time for making false statements.
He was quiet for a long time after that.
Now he is at his old tricks. He has pub-
lished a letter in which he makes the un-
qualified assertion that Mrs. F. D. Roose-
velt, wife of the Governor of the State,
has assured W. C. T. U. leaders that the
Governor will sign any reasonable and
constitutional State prohibition enforce-
ment bill passed by the Legislature. The
Governor and Mrs. Roosevelt promptly
denied that. But their denial will not
phase this fellow. He is a fine sample of
the busybodies that are constantly annoy-
ing legislators, championing so-called
reform laws in ways that would make a
Chinaman's head ache.

The Bowery in New York City is
blessed with a Lady Bountiful—a young
woman of wealth who for three years has
dispensed charity incognito among the
poor in that section of the metropolis.
Lately, some prying reporter unearthed
her identity and published her name—
Miss Marian Spore. This did not dampen
the ardor of her charity, but it did in-
crease the number of her patrons. On
Monday this week more than 2,000 men
were in the "bread line," at First Street
and the Bowery, where she distributes
meal tickets twice a week. Scores of needy
ones were fitted with shirts, socks, shoes
and clothes. Several people, about to be
dispossessed, had their rent paid. One
man had a wooden leg which made so
much noise when it touched the floor that
he could not hold a job. Miss Spore
bought him a new one which cannot be
heard seven feet away, let alone seven
blocks. It cost her \$75. The young lady
finds great happiness in her work, and
tremendous need of the work at this time.
The Bowery has grown to love her, for the
poor, needless to say, always love those
who are kind and thoughtful of them, and
helpful to them.

pected their Catholicity. But few are the
evidences that they give of a real live
faith. If pleasure is threatened by re-
ligious duties, they toss the religious du-
ties aside. They seldom or never are seen
at the sermons on Wednesday evenings, or
at the Stations, or at Mass week morn-
ings. They do not fast, they seldom ab-
stain because of their imaginary delicate
health. Sleep is more important than their
attendance at the greatest sacrifice the
universe knows—that of the living Body
and Blood of Christ in the Mass.

We will may wonder what the gentle,
lonely Savior of the world thinks of some
of His creatures, when He looks from his
humble home in the Tabernacle into the
homes in His neighborhood. We wonder
what He thought of some of His so-called
followers while He, centuries ago, was in
the desert near the Jordan, fasting the
40 days not because He had done wrong,
but for those He would save for His home
above. We wonder what He thinks of
those as He sees them at cards and evil
shows, eating and drinking as if He had
never lived or suffered the agony of the
scourging, the weight of the cross and the
burning pain of the nails which
pierced His tender hands and feet. We
can wonder what He thought of Mrs. Club
and Mrs. Spade and others of their kind,
while He hung between heaven and earth
dying for them and for a careless and sin-
ful world.

And then, during Lent, we can act our-
selves as we know very well He would
have us act towards Him, by our devout
attendance at Mass during these 40 days
of fast, by our making of His sorrowful
way of the cross daily, and by our assist-
ing at the beautiful Benediction service
when He comes on His altar to bless all
who worship Him—the Crucified One.

Sunday's Liturgy

By Dom Ambrose Witzman, O.S.B.

March 9

First Sunday in Lent

Service by the Liturgical Press,
Collegeville, Minnesota)

Today's Collect: "O God, who
dost purify thy Church by the year-
ly observance of Lent; grant to thy
household that what we strive to
obtain from thee by abstinence we
may secure by good works."

Our prayer for today, then, asks
for purification through our Lenten
efforts and for perseverance in those
efforts. We say that God "purifies
His Church," that is, purifies us,
who have become members of His
Church through Baptism. The
cleansing waters of that sacrament
incorporated us with Christ and
made us fit to receive any and all
of the gifts of the Holy Ghost. But
since the day of our Baptism we
have dimmed the brightness with
which our soul was clad, or per-
haps have extinguished it altogether.
To retrieve those losses and to be-
come acceptable members of God's
Church we must do penance, espe-
cially during this season of Lent. It
is on this point that Mother Church
concentrates her energies during
Lent: she gives us daily and hourly
encouragement to fight against our

chief faults.
The Gospel for today, showing us
Jesus fasting in the desert, is an
example of this. His fast should
encourage us to do penance, for we
have need of penance to counterbal-
ance our many defections from
God's law, while He, the all-perfect
God, did penance for our sake. What
a pity if all the Saviour's efforts to
lead us to salvation should, in the
end, be wasted on us! In today's
Epistle St. Paul exhorts us "not to
receive the grace of God in vain."
Behold, now is the acceptable time.
Lent is, in very truth, the "ac-
ceptable time" for that purifying
which we pray for in the Collect.
St. Paul tells us, in the same Epis-
tle, how to put that prayer for puri-
fication into effect in our daily lives:
"Giving no offense to any man... in
labors, in watchings, in fastings,
in chastity, in long-suffering... in
charity unfeigned... as sorrowful,
yet always rejoicing."
In the second part of today's Col-
lect we ask that "what we strive to
obtain by abstinence we may secure
by good works." We are to "secure,"
that is, to "make secure," to main-
tain and preserve, by means of good

works, that state of our souls which
makes us pleasing to God. We ask
God to grant the strength for this
"to His household," to us, who are
privileged in belonging to His
Church, in receiving His life-giving
sacraments, and in being fed at the
sacred Banquet which He prepares
for us in Holy Mass. It is His love
that is leading us on to happiness.
If we should one day find ourselves
among the eternally lost, it will only
be for this reason, that we have op-
posed His love. "God hath given
His angles charge over thee, to keep
thee in all thy ways" (Gradual).
With so much help from above we
can confidently begin the task of our
purification. In Holy Mass and Com-
munion we are given the oppor-
tunity of becoming united to the
Saviour Himself, and as long as we
remain united with Him we shall
carry on with entire success. That
is why we must learn how to assist
at Mass in the most fruitful manner.
For by partaking in the offering of
the Holy Sacrifice and receiving the
divine Victim therein immolated, we
shall, in the words of the Postcom-
munion, "pass into the fellowship
of the saving mystery."

Arab Who Shot Jew Given 15 Years By Palestine Court

(By N. C. W. C. News Service)

Jerusalem, March 7 — Abdul
Ghani, 17, a police messenger, who
last November shot and wounded
Norman Bentwich, Jewish Attorney
General of Palestine, has just been
sentenced by the District Court of
Jerusalem to serve 15 years in
prison. The sentence was said to
have been more severe than usual
because Ghani already has served
three years in prison, on charges of
having been implicated in the murder
of his brother's wife.
In passing sentence the British
judge, Richard Tute, who was as-
sisted by a Jewish judge, Moses
Valero, and an Arab judge, Budi
Irt, said that one judge had wanted
a sentence of only 10 years, but it
had been decided upon mutually be-
cause of the previous conviction.
Mr. Bentwich has fully recovered
from his wound.